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THE MUSEUM.

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THE MUSEUM.

APRIL 1862.

I. THE OXFORD LOCAL EXAMINATIONS.

NEARLY five years have elapsed since the scheme of the "Oxford Local Examinations" was first conceived in the brain of the indefatigable educationist, who has a right to be regarded as its founder. It was in April 1857, that the present Head-master of Rugby School addressed to the Master of Pembroke College, Oxford, now the Vice-Chancellor of the University, the letter out of which the whole scheme has grown up to its present proportions. An unusually wide experience of the state of education among all classes in England had impressed Dr. Temple's mind strongly with the sense of a disproportion between its different grades or stages. He found the education of the upper classes thoroughly solid and good, recently improved by changes in the Public Schools and at the Universities, so as to leave little to desiderate. He found the education of the poor in industrial and national schools often excellent, everywhere improved and improving; the object of a Public Department; the special care of the most intellectual class in the country—the clergy; the constant subject of thought and attention on the part of statesmen and social reformers. Intermediate between these two classes lay a third—the great middle-class of England—according to almost all writers, the main substance and strength of the country, for whose advantage nothing had been recently done, whose education remained almost in the same condition in which it had stood fifty years or a century earlier. The consequence was, that the interval between the mental condition of the highest class and of that next to them in the social scale was continually widening, while the lowest class in the community was rapidly treading on the heels of that above it, and threatening shortly to overtake it, and leave it behind. Just at present, public attention is directed to the shortcomings of the National system, which does not always produce such fruits as might reasonably be expected from it. But there can be no question that in many places, in towns especially, the education given in National

schools was five years ago very much superior to that dispensed at "Commercial Academies," and other similar establishments. Dr. Temple's object was to remove this incongruity, to restore middle-class education to its right position in the general scheme ; so to improve it as to make it once more an education greatly superior to that obtainable by the labouring classes, albeit inferior to that which men of wealth and station can secure for their sons.

Two things seemed principally needed for this purpose : first, the publication, by an authority which none could fail to respect, of a proper educational standard for the guidance of those employed in educating the class in question ; and secondly, the practical introduction of a test by which good schools could be distinguished from bad, serving at once as an advertisement to the parent, and as a stimulus to the schoolmaster.

The efficiency of the established education of the country at its two extremes, was traceable to the existence in those two cases of such standards and tests. The masters of Public Schools, drawn from high stations at the Universities, knew well the University standard, and understood that they had to prepare their boys to obtain their fair share of academical honours. Those honours themselves constituted the test of the efficiency of the upper schools, enlightening the parent as to their relative merits, and stimulating the whole staff of every school to the exertion of all their powers.

At the other extremity, the training-school furnished the standard. The trained teacher issued from his course at such an establishment with a clear and definite notion of the work henceforth expected of him. He was carefully instructed what to teach and how to teach it. And his work was tested by the Government inspection, which, with its results, acted as a wholesome stimulus alike to masters and to scholars.

In the great bulk of the intermediate schools, there was neither standard nor test. A few had examinations once a year, whereat gentlemen from the Universities, selected by the master, by a body of trustees, or by an individual, expressed an opinion upon the condition of the school, which obtained a limited publicity by means of the local press. But these schools were rare exceptions, and exceptions of no great importance. The Examiners were seldom particularly well fitted for their task. Frequently they examined the "Commercial School" as a byework, having been appointed with the special object of examining a classical school on the same foundation. Even when this was not the case, they found themselves engaged in an unusual and uncongenial employment ; they had no means of comparing the school which they were examining with others of the same class ; they might have their own opinions of the standard which each school ought to reach, but they had no authorized standard whereto they could make appeal. In general, they felt that they knew much less of the subjects taught in the school than the schoolmaster whose work they were to overlook ; and they were apt to slur over the examination, and make it and their report a mere form. Even in the best cases, when competent men made searching inquiry, and gave an honest exposition of the results, little

advantage was derived from the process, owing to the want of publicity. Whatever halo the "Report" cast around the master's head, it was seen only in the immediate neighbourhood, by the inhabitants of one town, or possibly of one county. The public generally knew nothing of it, being left to obtain their knowledge of distant schools from the self-assertions of advertisers. Conversely, if a "Report" was to the discredit of a master, it was little known, being commonly hushed up, unless where there was a foregone determination to change the management of the school.

In far the greater number of cases, there was no extraneous examination or inspection at all. The master held his own yearly or half-yearly review, made his own "Report," and sent home to 50 or 100 delighted parents the most gratifying accounts of their children's progress, authenticated by an astounding number of "prize-books"—apt to dazzle at once the eye and the judgment with their scarlet and blue bindings, embossed with letters of gold. How was it possible to doubt that dear Frederick and Adolphus were "getting on famously," when they returned at the end of each half-year, laden with such tangible proofs of their industry and talent? Add to this the further evidence of sum-books neatly kept, and copiously adorned with red ink, of maps carefully copied, and of a few specimens of marvellous but utterly useless penmanship, and what wonder that simple parents were more than satisfied, and thought they were obtaining first-rate schooling for their children? Yet too often behind all this show there was a deplorable ignorance of orthography, an inability to compose a fairly intelligible letter, and a very uncertain grasp upon the simplest processes of arithmetic.

The plan suggested by Dr. Temple, and adopted by the University of Oxford, as a remedy for these evils, was to offer to all the schools throughout the country an examination readily accessible and involving a very small outlay, to be conducted by University Examiners, chosen carefully for the purpose out of the wide area of University Graduates, each of them limited to a particular sphere—that namely with which his familiarity was the greatest,—and all wholly independent of the schools and schoolmasters whose work they were appointed to test. Competency and perfect honesty in the Examiners were thus secured. It made the test more stringent and the stimulus greater; while at the same time it facilitated the working of the new plan, to bring all the schools to one and the same examination, thus gauging relative as well as positive excellency, and throwing each school into competition, not merely with those of its own neighbourhood, but with all the principal schools of the same class throughout England. The stimulus was further heightened, and the opportunity of benefiting by the information gained as to the character of schools was extended as far as possible, by giving to the results that full publicity which naturally attached to the proceedings of a great public body.

Thus a test was established by which good schools could be distinguished from bad. The benefits accruing to the public schools from their competition among one another for University honours, and to

National Schools from their efforts to stand well in the Inspectors' Reports, were extended to the intermediate schools, or at least to such of them as liked to avail themselves of the University offer. Good schools, it was calculated, would be anxious to take advantage of the opportunity of obtaining a public recognition of their merits; and bad schools would be afraid of owning themselves such by abstaining from entering into the competition. If this fear were not enough, parents, it seemed probable, would draw their own conclusions from an abstinence which could not but seem strange even to the least suspicious.

At the same time, it was seen that by means of the Examinations a definite standard would be set up, from which all, even those who declined them, might profit. The University had to begin by putting out a programme of examination, which, notwithstanding that it was necessarily in some degree vague, still gave the middle schools at once a general notion of what Oxford thought they ought to make their aim. The original programme was followed, within less than a year, by the examination papers, which were most judiciously published at a low cost, and obtained a wide circulation. From these it was easy to form a complete and definite idea of the standard at which, in the opinion of the University, the masters of the schools in question would do best to aim.

Of course, the plan of Dr. Temple was not adopted by the University without the expression in many quarters of the most dismal forebodings. By some it was said that the whole scheme would prove abortive; that the University would take an infinitude of trouble, and put itself to a considerable expense, and that the result would be *nil*: the schools would not care to send up more than a few dozens of candidates. It was partly to meet this objection,—to give the Examinations an attraction which they might not otherwise have possessed, and so to secure a sufficient number of candidates to justify the movement,—that the plan of conferring a title on successful candidates was devised. At first the proposal was to confer two titles—one on the 'seniors,' and the other on the 'juniors'; but a violent opposition showing itself, a compromise was finally made, and it was agreed that the title of Associate in Arts should be conferred on successful 'seniors' only.

When this matter had been thus settled, an opposite objection was put forward by a different party. "The Examinations," it was said, "will be too attractive; they will deprive you of your students; they will ruin the University. How is the world without to distinguish between A.A. and B.A.; and why, if youths can get the former title, without the expense of a University residence, at eighteen, should they seek the latter three years later at the cost of £600 or £700?" "Prophets of evil" went about with gloomy faces through groves and cloisters, foreboding empty colleges, ruined tutors, and hundreds of bankrupt tradesmen, as the necessary consequence of the institution of the A.A. title.

The Oxford Local Examination scheme has "lived down" both of these objections. Instead of falling dead, as some predicted, it is not

too much to say that it was hailed throughout the country with enthusiasm. All the most important towns,—London, Liverpool, Leeds, Manchester, Birmingham, Nottingham, Cheltenham, Brighton, Exeter, Gloucester, Southampton, Bath,—applied to have Examiners sent down to them, guaranteeing the whole local expenditure. At the first throwing open of the lists, the numbers who rushed in were beyond the expectations of the most sanguine.* In 1858, nearly 1200 names were put down; and as many as 1151 candidates presented themselves for examination. This result a little staggered the predictors of total failure, but they consoled themselves by fresh prophecies: "The thing might take at first—all new things were run after—but the public would soon cool; there would be little heard of the scheme after a year or two." But the second and third years (1859 and 1860), though they did not equal the numbers of the first—which were exceptionally and undesirably large, owing to very many having presented themselves who were utterly unfit—still showed the most respectable and satisfactory total of between eight and nine hundred candidates; while the fourth year (1861) took a considerable stride in advance, bringing up between nine hundred and a thousand to the various centres. Nor is there in the present year any sign of slackening. The names indeed are not yet sent in; but the number of centres is at any rate on the increase. In 1858, examinations were held at eleven centres; in 1859, at fifteen; in 1860 and 1861, at thirteen; in the current year the examination will take place at sixteen centres.

On the other hand, the scheme has clearly not been in any way detrimental to the ordinary action of the University. The number of matriculations has increased under it. In 1857, the year before the scheme came into operation, the students matriculated were 380; in 1858, they were 399; in 1859, they were 419; and 410 in 1860. Again, no one has ever been able to point to any case where an intended student has been kept back from the University on account of his having gained the A.A. honour. But many cases are well known where success in the Local Examinations has caused a youth to be entered at Oxford, who would not otherwise have had any chance of being sent thither. Efforts are made for young men who do well in the humbler trial, on the part of friends and relatives, or even of mere public-spirited individuals; and they are thereby enabled to carry on their education at the University, when otherwise it must have terminated with the school course. The University has thus gained students instead of losing them by the new Examinations.

With regard to the effect of the system upon the schools, it would be premature to speak as if the whole result were yet ascertained or ascertainable. Many years must elapse before the full effect of the change made will be seen. Some schoolmasters are too old to learn; others too apathetic. As time goes on, and young men take the place

* See First Report of the Delegacy to the Oxford Convocation (Oxford 1858), p. 12. "The Delegates certainly did not expect so many candidates on this occasion; nor had they been led to do so by those who had the best opportunities of knowing the schools."

of old ones, we may expect to find the benefits of the new system more widely extended, more generally appreciated, and rendered in every way more considerable.

But there seems to be sufficient evidence in the results of the Examinations themselves, and in the "Reports" of the Examiners, that a certain amount of improvement—an earnest of what is yet to come—has been effected. The first examination showed a lamentable state of things; a miserably low standard of education in the great mass of the schools, and in many a grievous misapplication of boys' powers. Of the 1151 candidates examined, 430 only—little more than one-third—satisfied the Examiners; while 721—nearly two-thirds—were rejected. The rejections were chiefly on account of failure in the preliminary work, *i. e.*, in simple arithmetic, spelling, parsing, reading aloud, and the elements of geography and English history. Considerably more than two-thirds of the rejections were (wholly or in part) on this account. Further, in nearly 300 cases, boys failed in this elementary work who showed that they possessed both ability and industry by passing in the more advanced subjects. These boys had been simply mistaught; their powers and energies had been misdirected. Their masters had carried them on too fast, introducing them to the higher branches of knowledge when they were insufficiently grounded in the lower ones.

Still more lamentable instances of this perverted education appeared in the case of boys who, but for their failure in the preliminary work, would have obtained honourable distinction in the higher subjects. In as many as seventy cases boys would have obtained some honour, and in fifteen cases a high honour, but for the want of sound elementary teaching.

Contrast with these results those of the Examination of 1861. Of the 935 candidates who presented themselves on that occasion, 599—or nearly two-thirds—obtained certificates; while 336 only—little more than one-third—were rejected. The proportion of successes to failures was thus almost exactly inverted.

Further, in 1861, out of the 336 rejected candidates, only 13—less than one twenty-fifth—forfeited honourable distinction by a failure in the preliminary part of the examination; and of these only two or three would have obtained more than the lowest grade of honour.

It is peculiarly satisfactory to find that the improvement, thus indicated by comparing the first year of the Examination with the last, has been from first to last gradually and regularly progressive. While the number of candidates has fluctuated somewhat irregularly, the number of certificates granted has continued to increase. In 1858, certificates were obtained by 430 boys; in 1859, by 483; in 1860, by 498; and in 1861, by 599. The proportion of successes to failures has advanced even more rapidly than those numbers indicate. In 1858, there succeeded only 37 per cent. of the candidates; in 1859, there succeeded 53 per cent.; in 1860, 57 per cent.; and in 1861, 64 per cent.

To estimate this improvement at its full worth, it should further be

borne in mind that it has taken place in spite of a gradual (though of course, a slight) elevation of the standard for a certificate.

Still, it must not be supposed that nothing more remains to be done. The present condition of things is only relatively, not positively satisfactory. Even at the last Examination, more than two-fifths of the failures were indicative of bad teaching, since 146 out of the 386 candidates, whose certificates were refused, satisfied the Examiners in the more advanced subjects, whilst they failed in elementary knowledge. Again, in the "Report" recently presented to the University by the Delegates, while we find it said that, "on the whole, the work of the candidates continues to improve," we observe that dissatisfaction with the actual results is still expressed, if not directly by the Delegates, yet at any rate in the "Reports" of various Examiners to them, which they quote. An Examiner in the preliminary subjects "thinks the answers on analysis, parsing, and the meanings of words, from both the senior and junior candidates, much below what might fairly be expected."* With regard to the papers on a special English subject, he observes, that "not a score out of the whole number came up to a reasonable standard." One of the Examiners in Latin and Greek says,—“The grammar and the composition were the weak points. Many boys who translated almost without a mistake, broke down wholly in their grammar and parsing. It seems that there is still need of impressing on the schoolmasters the importance of grounding boys well in the Latin and Greek accidence.”†

Before concluding this brief account of the working of the Oxford Local Examinations, a few words must be said on one or two points of special difficulty connected with it. The subject of Religion has been, from the first, that with which it was most awkward to deal. The original Statute, under which the Examinations were organized, laid down the principle that this part of the examination, while it was to be optional, was to be thoroughly and distinctively Church of England. As it was thus certain to be declined by the greater number of Dissenting candidates, to have made it an integral part of the general examination, and to have allowed it weight in determining the position of candidates in the Division-Lists, would have been incompatible with that perfect fairness to all parties which the framers of the scheme had very nearly at heart. Consequently, it was resolved to make it a thing separate and apart; to note proficiency in the subject by a distinct entry of the fact upon the certificate, but not to let it affect either the giving of the certificate, or the place of the candidate in the published lists. It was hoped that this distinct entry might prove sufficient encouragement to the study, and that, taken in combination with the right feeling which might (it was thought) be looked for in the great majority of parents and schoolmasters, it would "secure to the study of religious truth its due place in education."‡

The result of the arrangement was not, however, even on the first occasion, satisfactory. Four hundred and thirty-five candidates out of 1151—considerably more than one-third—declined this part of the

* Report for 1861, p. 2.

† *Ibid.* p. 3.

‡ Report for 1858, p. 5.

examination altogether; and of the 716 who offered themselves, 108 failed: so that scarcely more than half the candidates showed a satisfactory acquaintance with religious subjects. Moreover, it was stated that the greater number of those who declined this part of the examination, as many as two-thirds in one locality* did so, not on conscientious grounds, but in order to devote their time and attention to those subjects by which honours might be attained in the Division-Lists. Several schoolmasters also at once expressed their fears that they should find it very difficult to persuade their pupils to give the same diligence to the study of the Bible as to other studies, when it did not obtain the same acknowledgment and reward; and some even stated that they could already trace an effect of this kind on their schools.†

It was not easy to see what steps could be taken under the Statute, by which these evils might be checked and greater encouragement given to religious study, without the introduction of that unfairness which was of all things especially to be avoided. The Delegates found themselves unable to devise any better plan for the purpose than the addition of publicity to the mere entry on the certificate which they had at first thought might be sufficient. They resolved, therefore, to prefix an asterisk in the lists to the names of those boys who passed the religious examination, and thus to publish to the world the fact of their having so distinguished themselves. They did not anticipate any great effect from this change; but, "considering that a single year's experience could not really supply data for finally deciding so important a matter, and thinking that the effect of the entry on the certificate might still be found much greater than at that time appeared, they thought it best to stop at that point."‡

The immediate result of the change was slightly favourable. When the names were next given in, it appeared that out of the 896 candidates who came forward, only 292 declined the religious examination. This constituted a decrease in the proportion equal to 5 per cent., 38 per cent. having declined in 1858, and in 1859 only 33 per cent. When, however, the examination took place, and the results of study were tested, the gain in this way was seen to be more than counterbalanced by an inferior state of preparation in the candidates. Of the 604 candidates who presented themselves for examination in religious subjects, no fewer than 234 failed to satisfy the Examiners. Consequently only 370 passed out of the 896 candidates of the year, or very little more than two-fifths, a proportionate decrease of 12 per cent., the proportion of those passing the religious examination being 53 per cent. in 1858, and in 1859 only 41 per cent.

The Delegates upon this made no change. They were tied down by the Statute; and being elected only for three years, they seem to have felt that in one more year the time would naturally come for a revision of the law by which their hands were bound. At any rate, they made no proposition of immediate change, but contented themselves with observing in their "Report," that "the increase in the number of failures in this part of the Examination, was enough to indicate the necessity of

* Report for 1858, p. 19.

† *Ibid.*

‡ *Ibid.* p. 20.

watching carefully its working, with reference both to the encouragement given to religious instruction by schools, and the attention paid to it by candidates themselves.”*

The third Examination, which was held in 1860, exhibited an aggravation of all the unfavourable symptoms. Out of 864 candidates, 328 declined the religious examination; an advance of 5 per cent. on the preceding year, and the exact proportion which was thought so unsatisfactory in 1858. Only 536 offered themselves, and of these 215 failed, so that the percentage of success on the entire number of candidates again fell heavily—this time from 41 to 37 per cent.

The necessity for a change was now strongly felt, and fully recognised by the Delegates. In the “Report” for 1860, they showed the ill working of the system which they had been compelled to adopt by the terms of the Statute, and recommended an alteration of those terms. They proposed that marks should be allowed for the religious portion of the examination as for all other portions, while it should no longer be obligatory upon the candidate to answer doctrinal questions. Convocation accepted this view; and henceforward candidates may either answer the whole divinity paper, or limit themselves to questions upon the Bible, receiving in either case marks to the full value of their answers, which will help, as much as any other part of the examination, to fix their position in the Division-Lists. The only difference which will continue to be made between those who answer the Bible questions only, and those who accept the whole paper, is this; these last will, if they satisfy the Examiners, find the fact noted upon their certificates; the others will simply count their marks, without obtaining any such notification. It has been thought to be “undesirable that an Oxford certificate of satisfactory attainments in religious knowledge should be given to those who have declined one portion of the examination which the University offers.”†

It was not without much discussion and considerable difficulty that this change was carried through the Oxford Legislature. It was assailed, by opposite parties, as doing too much, and as not doing enough—as a blow to the Church, and as an insult to Dissenters; but the common sense of the majority accepted it despite these charges, seeing in it the best arrangement of a very difficult matter. Still, so much time was necessarily consumed in the preparation of the new Statute and in its passage, that it became impossible to apply it to the Examination of 1861, which accordingly took place upon the old system.

It might, perhaps, have been expected that the Examination would, consequently, have shown no trace at all of any influence from the discussions, or from the legislative alteration made but not applied on this occasion. At first sight, moreover, it appeared that this was the case. The proportion of candidates who declined the religious examination was again a little larger, having risen from 38 to 39 per cent.; and the proportion of those who passed it was also a little smaller, having fallen from 37 to 36 per cent. Such was the general result patent on the face of the returns; and no further result has yet been

* Report for 1859, pp. 7, 8.

† Report for 1860, p. 6.

publicly drawn from them. They have been thought merely to indicate that under the old system the "lowest deep" had not been fully reached, and to justify the recent legislation. It has not been remarked that they bear trace of a favourable effect of the legislation itself, which is to some extent an earnest of its future good operation.

The result is discovered by taking the cases of the 'seniors' and the 'juniors' separately. The seniors would be wholly unaffected by the legislation; their time is out; they have no more to hope or fear from Oxford. It is otherwise with the juniors, who in most instances contemplate becoming senior candidates on a future occasion, and whose main object is distinction in that final examination. Now it appears from the returns, when they are minutely examined, that *the decline in religious knowledge shown on the present occasion was limited to the seniors*. Of the junior candidates, 30 per cent. passed the religious examination, exactly the same proportion as in 1860; while the proportion of the seniors fell from 35 in that year, to 32 in 1861. The mere knowledge therefore that their religious studies will ultimately be of service to them, was enough to check the tendency towards increasing neglect of them by the candidates, which was the result of the old system.

A further change in the details of this part of the Examination, though not recommended by the Delegates, was adopted by Convocation. Hitherto the religious examination has been simply—by a mere expression of their wish—declined on behalf of the candidates, by such parents and guardians as desired that they should not present themselves for it. Now it can only be declined "on conscientious grounds"—*conscientiæ causa*. It is to be hoped that these two changes will be found sufficient to replace religious study in its proper position at the schools; and that their working will prove satisfactory to parents, to masters, and to the University. The future only can decide. Those interested in the sound education of the middle classes, will watch with anxiety the course and results of the Examination which is to be held in June of the present year.

Time and space do not permit more than one other observation. There is a danger in the system of competitive examinations, such as those established, from which it is impossible that they should ever be entirely freed, while the nature of man continues such as it is. They must *tend* to draw the master's attention specially to his most promising boys, and so to induce a comparative neglect of the rest of the school. This evil has been much dwelt upon and exaggerated; but it is a real one. It will not be wise to ignore it. A sense of duty checks it in most instances; and, in all, there are natural checks which prevent it from becoming rampant. Boys are taught in classes; and it is impossible to teach a few boys at the head of a class well, without at the same time teaching a great deal to those below them. Again, there is never any knowing when a boy's mind may make a sudden start; and a schoolmaster, wishing to make the best of his material merely for his own interest, must perpetually gauge the minds of all his scholars, to see who can be brought forward with most promise of success. Further,

boys learn more from each other than from the master, excepting those who are the cleverest; and the pains bestowed on a few do good to the whole school. Still these are only checks, not safeguards; they limit the tendency, and keep it within tolerable bounds; but they do not altogether remove it. It seems then worth considering, whether it would not be well to supplement the existing Examination scheme by another from which equal or greater benefits might in all probability be derived. The Universities might be invited to appoint Examiners whose business it should be to visit the schools *seriatim*, and inspect them, examining boys singly or in classes, at their own option, and making a report to the University on the efficiency of the teaching in every school thus visited. These reports might be published; and it might even be made a condition to the admission of boys from any school at the Local Examinations, that it should submit to such inspection by University officers. There can be no doubt as to the benefits which would accrue to the schools from the adoption of such a system. It is said to have been already broached, and to have in its favour many eminent schoolmasters. Some little difficulty is anticipated in obtaining fit persons for the office of University Inspectors, as well as in providing them with adequate stipends. It is to be hoped that these difficulties will be found to be not insuperable, and that the Local Examinations will thus be freed from the only objection to which, it must be allowed, they are still in some degree open.

II. THE ENGLISH TRAINING-SCHOOL SYSTEM.

It was the belief of honest Dogberry that "reading and writing come by nature." In this opinion it is probable that he stood nearly alone, and has had few followers in later times. But if we may judge from the practice of the world, articles of faith almost as extravagant, and not dissimilar in kind, have been held by multitudes of rational and sober-minded persons.

For instance, it has always been practically regarded as self-evident that the composition and delivery of a sermon, and all the other very important and responsible duties of a clergyman of the Church of England, could be accomplished by the light of nature, and required no special culture or preparation.

So for a long time it was taken for granted that anybody could teach; and so liberal and tolerant was public opinion in this matter, that in all sorts of schools—upper, middle, and lower,—free, private, and endowed,—opportunity was unreservedly afforded to all sorts and conditions of men to prove the soundness of the popular judgment, if proved it could be. The result could hardly be called convincing or satisfactory; and hence it came to pass that at length very great violence was done to old-fashioned usage, and the experiment was

actually tried of giving a specific and professional education to those who were destined to be the educators of others. This experiment has for several years been proceeding on a somewhat extensive scale, and its success has been at least sufficiently decided to justify the bold spirits who first ventured on the innovation. It happens, however, that the chief advantage resulting from such success has fallen to the lot of those schools in which the humblest and most rudimentary education is provided for the class lowest in the social scale. While the teacher of classics and mathematics at Eton or Rugby passes without any preparatory initiation to the sway of the ferule and the superintendence of the class; while the purveyor of a "commercial and general" education, simply closes his shop and opens his "academy;" the master of the national or elementary school is not, now-a-days, recognised as properly competent to manipulate the intellects of embryo peasants and operatives till he has served a long apprenticeship, spent some time in a training college, explored the mystic depths of "school management," and secured a Government certificate of merit.

The excitement which has been so very widely produced by the abrupt appearance and violently debated provisions of the Revised Code, has necessarily done something towards enlightening the general public, with respect to the machinery of popular education, and there must be few who have not by this time some notion of the object and character of normal or training schools for teachers. As it has been intimated that these institutions, which are nearly all in a great degree dependent on the Committee of Council on Education, will at no very distant period receive special attention from the Government, and become the subjects of important financial and organic changes, it may not be inopportune just now to offer a few remarks on their design and character, and on the system which, with slight differences, is pursued in all of them alike.

In doing this it will be my aim to exhibit fairly and impartially what I believe to be their merits and defects; and while admitting that some evils and disadvantages are necessarily associated with them, to vindicate the good they have done, and the good which, by the adoption of a few changes, they may yet be made to do.

In the first place, then, it must be borne in mind that they have one very distinct and special purpose,—the training of teachers; I may add, in reference to nearly all existing training-colleges, the important limitation,—teachers for the children of the poor. If their machinery and organization are thoroughly adapted to this end; if they are calculated to send forth, and do actually send forth, a supply of persons unmistakably fitted to teach and train the rising generations of the working-classes; if their pupils know what the requirements of national education are, and are able and willing to meet them, then the training colleges are fulfilling all the ends of their existence, and must be classed amongst institutions most useful in their character, and most deserving of national sympathy and support.

Now in order to secure this efficiency it is at once obvious that the action of a training-school must be directed to two chief ends; the

mental and moral culture of its pupils, and the imparting to them of professional skill. It is in connexion with the latter that most of what is distinctive and peculiar in the training-school system will be found to exist. It is one object of that system to communicate *the art of teaching*; to give the power of conveying knowledge to the minds of children, and at the same time of training and developing those minds, —calling forth their faculties and enlarging their resources.

How far, then, is it possible to communicate *the art of teaching* through a systematic course of professional instruction?

There can, of course, be no difficulty in making the student acquainted with all the external conditions and requirements of his calling.

The furniture and fittings of the schoolroom, the most suitable books and apparatus, the disposal of the time, and the classification of the children, are points that can be put before him in the shape of clear, definite rules which he can remember and apply for himself. And success in school-keeping so far depends on good organization, as to make it a very important and very necessary condition that a teacher shall enter upon his duties with a sound knowledge of the external machinery of education. In providing for this the training-college has two resources to fall back upon. One is the model school. In it the student may see that machinery at work which he will hereafter himself be called upon to manipulate. He has before his eyes the most approved arrangement of desks, the most necessary and useful apparatus, the movements of the classes, and the course and order of the lessons. The lectures of a master of method can also deal very effectually with this part of the professional training; and if the lecturer systematically bases his instruction on the machinery and methods of the model school, his pupils will have all they need to make them at home in the schoolroom, and to familiarize them with the *mechanical* details of their calling.

Moreover, there can be little dispute as to the possibility of giving rules and directions which will enable a teacher to convey instruction to his pupils more clearly, more rapidly, and more effectually. The way in which reading or writing should be taught, the best method of explaining arithmetical processes, the form in which an oral lesson should be cast, and even the art of putting questions, whether suggestive or testing, are points in which the student can, during his professional noviciate, be in a very considerable degree disciplined and furnished forth.

Here, again, the agencies at the disposal of the training-college are quite adequate to the object in view.

In the model school, the student sees instruction of various kinds efficiently imparted, and knowledge closely tested; in the lecture-room of the master of method, he listens to an analytical discussion of processes of teaching; in the practising-school he is exercised under the surveillance of his instructor, in applying what he has seen and heard.

It is certain, therefore, that the ability to conduct and teach a school can to a very great extent be imparted, and the general efficiency of

trained teachers, and their confessed superiority to schoolmasters of the ancient type, may safely be appealed to in evidence of the success of this part of the training-college system. At the same time, it must be admitted that in some respects the training-colleges have fallen into mistakes with regard to the professional training of their students. For instance, it will be seen by reference to some of the Inspectors' reports that in one or two institutions the lecturer on method thinks it necessary to enter somewhat fully into questions of mental and moral science, to invoke "metaphysical aid" (if I may be permitted to use Shakspeare's words in a sense very different from that which he gave them), and to flood the brains of the students with abstract disquisitions on *Memory*, *Attention*, the *Perceptive Faculties*, and the *Reasoning Powers*, as a first step towards teaching them how to educate beings possessed of this complicated intellectual organism.

Now, I readily admit that education is, or may be reduced to, a science. Methods of teaching must be in harmony with mental constitution, and may be referred back to mental philosophy, as certainly as land-measuring has its foundation in geometry. But I venture to consider disquisitions on metaphysical subjects of very little use to students in a training-college. Assuredly they are "caviare to the general." The great majority of those to whom the normal master's lectures are addressed, are simply perplexed and bewildered by such transcendental topics, and cannot for the life of them connect them with their work as teachers, or bridge over the gulf between theory and practice.

Once more, there seems always to have been a tendency in training-colleges to give an undue prominence to the preparation and delivery of elaborate oral lessons on the part of the students. For this the Committee of Council and their inspector are no doubt responsible, for they have hitherto laid great stress on an exercise of this kind, have always required it from every candidate for a certificate, and have assigned to it the highest number of marks appropriated to any single subject in connexion with the examination. Now, important and necessary as it is that the practical and professional skill of the students should be tested, it is somewhat doubtful how far these elaborately prepared lessons on some event of history, some point in geography, or some natural object—artificially compiled and illustrated with map, picture, and specimen—are really any test of general aptitude to teach, or of ability to impart elementary and less showy instruction. It is something, indeed, that a young man can stand before a class and lecture to it fluently on the exports of China, or the clauses of Magna Charta. But when this has been secured, it may possibly happen that the same fluent expounder of the culture of tea, and the conditions of taxation, will be rather at a loss in dealing with an unpretending lesson in reading, or grievously perplexed by the duty of throwing light on the mysteries of numeration and notation. If, then, the complaint of the Royal Commissioners be valid, and that it is so to a certain extent can hardly be questioned; if reading, writing, and arithmetic have not had fair play in our schools; here, in the usages of the training-schools,

virtually imposed on them by the policy of the Council Office, is to be traced the *fons et origo mali*.

It must be admitted again that the plans and methods of professional training were, in the first instance, adapted to prepare for a higher and more ambitious range of elementary education than the existing condition of things makes it possible to give in our primary schools. When the great national movement in favour of popular education began, it was not anticipated that attendance would be so systematically irregular on the one hand, or that children would be withdrawn at so early an age on the other. Fond hopes were entertained by benevolent theorists that not only history, geography, and grammar, but chemistry also, and perhaps a smattering of half a dozen other sciences, might be introduced into the ordinary school course. Accordingly, the training-school system, and the whole machinery of popular education, were adjusted to meet this expectation, and graduated in accordance with this standard.

Stern reality and mature experience have, however, now dissipated all such pleasing anticipations. Though school may be a more attractive place than in the good old times it was commonly held to be, and though the schoolboy may not so much, as a rule, creep like a snail unwillingly thither, yet, owing to domestic requirements, he so often fails to get there at any pace, fast or slow, and he is, in most cases, so certain never to be found there after the age of eleven, that we must be content to accept a humbler and more meagre fulfilment of the educational idea, and to rest satisfied if we can send forth "the children of the poor" to fight the battle of life with no more extensive equipment than reading, writing, arithmetic, some glimmerings of geography and history, and a sober conception of their duty towards God and towards man.

To this inevitable state of things the training-colleges must condescend. They must, in the matter at least of professional training, put away high things, and set themselves, with the best grace they can, to make their pupils apt teachers of the never-to-be-superseded elementary subjects. And that they may do this, the Committee of Council, which is to them as the moon to the ebbing and flowing ocean,—

"The moist star,
Upon whose influence Neptune's empire stands,"—

must direct their Inspector, in forming his judgment of the qualifications of each student, to make ability to give an unpretending and thoroughly practical lesson in reading or arithmetic the ultimate test of teaching power.

Mr. Arnold, in his interesting Report on Education in France, addressed to the Royal Commissioners, tells us that, while geography and history are better taught in our schools than in those of France, the latter have much the advantage over us in the teaching of reading and arithmetic, "arithmetic, in particular, being in general much more intelligently taught by their masters." This is a fact which deserves consideration, and the explanation of it is doubtless to be found in the greater care that is taken to drill the masters in these subjects during

their term of studentship. The "criticism lessons," which are much in vogue in some colleges—lessons given to a class by some one of the students, and criticised by his fellows and by the officers of the institution—are undoubtedly in many respects useful; but here, again, the temptation is presented of soaring too high, of swelling out into an ambitious lecture unconnected with the routine work of a school, and but little in harmony with its most important requirements. As regards professional training, therefore, the aim of the normal colleges must be to make their system as *practical* as possible. They must discountenance any great tendency to theories and generalizations; they must, remembering the nature of their raw material, be sceptical as to making teachers by discourses on the abstract principles of teaching; and they must impart the desired accomplishment by letting their students *see* plenty of good, plain, simple teaching of the proper kind, and by making them *practise* as much of it as possible, under close observation and careful guidance.

And here I would lay stress on the importance of diligently *supervising* the students while they are occupied in teaching. The time spent by them in the practising-school will only be really profitable if their work is watched and their faults are pointed out to them. As nearly all students now resident in training-colleges have been pupil-teachers, and, therefore, have already spent five years in instructing classes of children without much supervision, merely to set them to carry on the process for a week at long intervals, without keeping a constant eye on them, can do but little good, and will indeed, in most cases, only help more inveterately to fix any bad habit or awkwardness that they may have contracted. But with proper supervision, *practice* is beyond all question the real thing to make teachers. This is well seen by reference to the state of education in Holland. Mr. Arnold speaks strongly of "the superior address and acquirement of the best Dutch teachers." He accounts for it by the fact, that in Holland "the training of the future schoolmaster is much more strictly practical and professional than with us," and he adds, "that the large part assigned in the Dutch system of training to the *actual practice of teaching* is excellent." Important, however, as professional training is, and much as it is able to effect, it cannot of itself send forth the full and perfect living teacher, such as he should be, to deal with living souls. There is in teaching a pure, subtle, unmechanical element, which no *methods* or *systems* can generate. In some sense, assuredly, your teacher, like your poet, is born, not made. There are some men who seem to justify the old faith, and can teach by the light of nature, through some innate aptitudes and sympathies, some secret intuitions and affinities of mind with mind. But though these are few, —*pauci quos æquus amavit Jupiter*,—yet, in many, sufficient mental culture will develop qualifications which will make them very fairly suited for the work of educating the young.

Hence the necessity, in training teachers, of uniting general mental culture with specific professional instruction. For this the normal colleges provide, and I proceed now to consider this part of their system.

That our schoolmasters are *over-educated* is a not uncommon complaint in the mouths of persons who know little, and have thought less, about the real state of things. Having due respect to the meaning of words, I very fearlessly deny the justice of this complaint; and yet perhaps if the objectors were more careful in the use of terms, and framed their indictment against us somewhat differently, they would not be altogether without a case.

It is not, I imagine, under any circumstances easy to *over-educate*; but it is quite possible to attempt to teach too much in a given time, and also to use inferior or unsuitable appliances and materials in the process of educating. To something of this kind training-colleges must, I think, plead guilty. Trained teachers do not go forth to their work with minds too highly cultivated, or even with heads too full of knowledge really mastered and made their own.

The mischief is that they carry away with them imperfect and superficial notions of many things; a great deal of crude, partially digested information, which never thoroughly assimilates and becomes part of their own mental constitution. This arises from the fact that mental cultivation, the development of intellectual power, does not, in their case, advance, *pari passu*, with acquisition of knowledge. It does not, because the requirements of the Government examination make it necessary to learn a great deal in a short time; and though you may *force* the acquisition of knowledge, you cannot so easily *force* the development of the mind. To adopt a homely illustration, you may, under the pressure of business and the necessity for despatch, shorten your dinner-hour, and swallow twice the usual allowance of food in half the time, but you cannot proportionally expedite digestion; and indeed by this economy of time and condensation of victuals, you run serious risk of postponing that indispensable function *sine die*.

That something of this sort holds good with regard to the intellectual training of normal students is my firm conviction. On this point opinions vary, probably according to the natural capacity and previous preparation of the pupils on whom observations are made, and from whose condition inferences are drawn.

Such a college as Battersea, from its early start in the race of competition, its metropolitan situation, and its success when success was exceptional, has long enjoyed a prestige which has enabled it to fill its halls with picked men, the *élite* of the Queen's scholars. I can easily understand, therefore, that among the officers of that institution the views which I venture to promulgate will seem, if not erroneous, at least exaggerated. However, I will fall back for support upon most unexceptionable testimony.

Dr. Temple, formerly Inspector of Training-Colleges, now, since Arnold, the largest-minded, most uncramped and unpedantic of schoolmasters, deposed before the Royal Commissioners that he had revised between thirty and forty thousand examination-papers worked by students in normal colleges. As the result of his experience, he stated that the papers were well done by about one-tenth of the candidates, but that "all show a want of complete command over their

knowledge, even those who know their subjects best." Now this exactly bears out the view which I wish to enforce.

Given the class of pupils who enter training-colleges, the length of time available for their training, and the measure of attainments with which they begin their course, and it cannot be denied that the Government syllabus is too extensive, requires more than can be accurately learnt and thoroughly digested; and this will hold good though it be conceded that every subject in the syllabus is useful as a branch of knowledge, which I admit, and valuable as an instrument of culture, which I deny.

The Principal of St. Mark's, Chelsea, in a pamphlet recently published, draws the following picture of students, as they appear on their first introduction to the training-college.

"The youths," says he, "who pass through my hands are picked specimens of their class, yet they bring with them to the college, for the most part, a scanty knowledge of the English language; a verbal memory feeble from want of use; feeble faculties not exactly weak, but notably slow; small powers of analogy and abstraction; the imagination dormant; no fancy, consequently with little power of going out of themselves, and occupying the position of the pupils whom they address; little readiness or versatility; little of that power of illustration which distinguishes a good from an ordinary teacher." Discouraging as this estimate of our raw material is, it is in the main true. There is indeed, as Mr. Coleridge well says, little danger of *over-educating* students of this description in two years; but I almost venture to hope that he will go with me when I say that there is no small danger of binding on such feeble backs burdens of knowledge too heavy for them to bear, burdens the effort to carry which is more likely to exhaust than to strengthen the bearer.

I will add another quotation, from Mr. Arnold, himself an inspector as well of training-colleges as of primary schools. He is describing the meagreness of the programme of studies in the French normal colleges. "I have little doubt," he says, "that we in England have fallen into the contrary extreme; that we crowd so much and so various book-learning into our normal-school course, that the student, unless a very able man indeed, is left at the end of it *stupidified rather than developed*; not in the condition of one trained to bring, for all his future work, his faculties into full and easy play, but of one *crammed so full and so fast*, that in order to begin his real intellectual life he must, like Themistocles, seek to *learn how to forget*."

I trust then, that, as Mr. Arnold remarks, "common sense, usually the last voice suffered to make itself heard, will be heard at last; will suggest some middle way between the tenuity of the French programme and the extravagance of ours; will decree for the future masters of our village schools some course which neither stints them to the beggarly elements of reading and writing, nor occupies them with the differential calculus and the pedigree of Sesostris."

As a matter of fact, indeed, students in training-colleges are not called upon to meddle with the differential calculus, and need not

trouble themselves with the family affairs of Sesostris; but still it is desirable that the syllabus should be simplified, not for the sake of those malcontents and reactionists who fancy that it is enough if the teacher knows what he is required to teach, but rather in the interests of genuine mental culture, and in accordance with the views of those who, in a better sense than Laud and Strafford, are advocates of "*Thorough*," and have attained to the understanding of that great mystery propounded by old Hesiod long ago, that "the half is greater than the whole."

Now, in readjusting the course of studies in training-colleges, there are two or three landmarks that must be carefully kept in view by those on whom the responsibility of reform rests.

In the first place, the great object of these institutions must never be lost sight of. Their pupils must not be so encouraged to become *students* that they shall cease to be distinctively, and above everything else, *teachers*. It is desirable to imbue them with a love of letters, but not with such a love of letters as shall make them less ready and willing to tread the somewhat dull and monotonous path which their profession inevitably marks out for them.

Again, before all things it is necessary that they should be grounded in the elementary and essential subjects. To maintain that they should *only* be instructed in what they will have to teach, is indeed absurd; but care should certainly be taken that they have mastered these subjects before they meddle much with advanced literature or advanced science. And, moreover, the more their study of these essential subjects is associated with practice in teaching them, the more they themselves learn through processes which they will have to adopt in instructing others, the more perfectly fitted will they be for their special calling. When this is provided for, it will be proper to consider what higher subjects will best subserve the great end in view, and help to give our schoolmasters those qualifications which Mr. Coleridge so admirably sums up, while he complains that they are in so great a degree wanting among his pupils. And what subjects should be made the great instruments of intellectual culture in training colleges? Beyond all doubt, Language and Mathematics have the foremost claim to notice. And here I am tempted to call attention to the very great ignorance of English grammar, and of the English language generally, which characterizes students on their first coming to the training-college. Not only are they without any scientific knowledge of their mother-tongue, and any insight into the general laws which pervade it, but they can seldom parse with accuracy, and are constantly mistaking one part of speech for another; while their composition is very defective, strangely anomalous, and thickly studded with uncouth and unidiomatic phrases, and with words unaptly used and distorted from their true sense. There is much, doubtless, to be said in excuse for this state of things. To teach grammar is not easy. To do it thoroughly calls for something like advanced scholarship, and that is not to be looked for amongst even the best masters to whom pupil-teachers are apprenticed.

But the training-colleges might do more to remedy the defect, or rather, since the Committee of Council really prescribe action to the training-colleges, the Committee of Council ought to see to it that the study of English shall fill a larger place in the more advanced work of the pupils. There is surely no instrument of mental culture equal to language, which is the medium of thought and the expression of reason ; and certainly to no class of men can language be more important than to that class whose life-work is to teach, and a great part of whose machinery and plant is command of words.

In glancing at reforms in the programme, it may not be amiss to suggest that some care should be taken to encourage a few of those branches of knowledge which can be turned to a practical account in those localities where the schoolmaster will probably be settled. Such a subject is Land-surveying. Country managers of schools often declare that the certificated teachers are sometimes unpopular with farmers, because they are not as skilful with the chain and the cross-staff as the veterans whom they are fast superseding. Music, again, is a subject which has met with curious treatment at the hands of their Lordships of the Council Office. Very little has, so far, been done to encourage practical skill, which is called for and appreciated in every parish in England, while elaborate papers have been set on theory and thorough-bass, and triumphantly answered by men who could not accomplish a stave though all the flocks of Tityrus were "the rich reward of song."

Passing over the methods of instructing the students, which may now be considered finally settled, and are nearly the same in all colleges, consisting of a mixture in different degrees of text-book, lecture, and catechetical lesson ; passing over also the subject of Government examinations—though the temptation presents itself of making sport for the Philistines by culling out a few questions (exceptional, it must be confessed) wherein the examiner has shown a tendency "to play fantastic tricks," fitted, if not "to make angels weep," at least to make men laugh and examinees groan ; passing over these things without finding in my heart to inflict my tediousness concerning them on the reader, I will go on to say a few words about training-colleges regarded in their moral and religious aspects.

The Royal Commissioners pronounce the moral condition of the training-colleges "satisfactory ;" but Dr. Temple in his evidence before them speaks somewhat less favourably. "I think," he says, "that it is not so good as one would wish ; but I do not think that it is capable of improvement, except by time and patience." The fact is, that there is decidedly less positive immorality among students in training-colleges than amongst any other set of young men of any other class, collected together in a similar way. This arises from many causes. In the first place, something like a principle of selection is recognised in their admission. Moreover, while filling the office of pupil-teachers, they are necessarily in some degree on their good behaviour, and thus habits of outward decency and propriety are, to a certain extent, formed and established. The same check operates when they become

residents in the college, for they know that gross misconduct involves expulsion, and the ruin of all their prospects. But perhaps they are still more restrained from immoral practices by the rules and discipline of the institution. They are only permitted to go beyond the grounds at certain hours, and, generally speaking, cannot be absent after dark. Their work is heavy, and their hours of study so long as to leave little time for idleness or dissipation. It must not be forgotten also that their command of money is very limited. Hence, their superior morality is in some measure due to the necessity of the case. They are virtuous partly on compulsion, and it would be disingenuous not to admit that with more liberty there would be less virtue. Some, indeed, of their number are deserving of all confidence, and may be trusted as far as it is wise to trust young men at all, and that, in my judgment, is tolerably far. But the "principle of selection" referred to above does not save us from a certain number of *mauvais sujets*, and the conviction has painfully forced itself upon me that clergymen and school-managers do not take as much trouble about the religious and moral training of their pupil-teachers as might have been expected from their well-known zeal for a system of national education based on religious principles, and from their vigorous protest against the supposed secularizing tendency of Mr. Lowe's *Revised Code*. The state of religion amongst students in training is perhaps very similar to the state of religion amongst other bodies of young men. Religious earnestness is the exception; religious decency the rule. But there is undoubtedly more religious consciousness and more observance of the outward forms of religion. Hence I am inclined to think that, on the whole, religion has more influence on the life here than elsewhere—than in our great public schools, for example. The attempt has been made in one or two colleges to preserve a high religious standard, by requiring from each student admitted a distinct profession of religious experience, in short, specific credentials of *conversion*. This course is only open to the adherents of a particular school of theology, and I never heard such an account of its result as to make me regret that my opinions would not enable me to adopt it. For the moral and religious condition of any training-college its Principal is, of course, responsible, and it would be a great advantage if that officer were able to delegate all the secular teaching to his subordinates, and to employ himself exclusively with the spiritual training of his pupils, and the formation and development of their characters.

The "inner life" of training-colleges, it must be observed, is peculiar and anomalous. It is collegiate in one sense, but it has few of the features of collegiate life in higher circles. In its humble and contracted sphere, the associations which attach Oxford and Cambridge men to their *Alma Mater* have no place. There is no independence of action. There are no opportunities for private social intercourse, and therefore no very marked subdivision of the men into companies and sets. They are all massed together, and live a sort of gregarious life, the natural roughness of which is tempered and its boisterousness somewhat subdued by the intervention of monitorial discipline. In

the Prussian normal colleges, according to Mr. Pattison, an attempt is made to modify this state of things by the adoption of a system of "families." "These families are groups of six, eight, or ten, into which the whole seminary is divided, each group chumming together in a sitting-room." The plan seems a good one, and I am persuaded that something of the same kind would improve the tone of our English training-colleges. For any evil that may, as some think, be connected with the system of separate training for a particular profession, it is difficult to suggest a remedy. It has been proposed to throw open the normal institutions, and convert them into middle-class colleges. The success of the experiment would be doubtful in any case, and for the particular object in view the remedy would perhaps turn out worse than the disease.

It only remains to add a few closing remarks with regard to the future of training-colleges. For the present, it seems, their status is to remain undisturbed. There is to be no abatement in the grants, and the lecturers are not to be dispossessed of their gratuities. Such a concession is just and reasonable, for, from their very constitution, these establishments are the worst possible subjects for sudden and sweeping changes. On local support they cannot rely, because they have no immediate local affinities or claims. Owing, again, to the intricacy of their system they cannot all at once adapt themselves to a reverse of fortune. Take away, in any appreciable degree, the breath of Government patronage which has blown them out to their present dimensions, and a collapse is inevitable. For it must be remembered that the Committee of Council, and nobody else, has made training-colleges what they are. From that high central seat of authority have gone forth the *ukases* which have extended the course of study, increased the staff of officers, intensified the potency of the examinations. To that source we owe the institution of lectureships, an institution of doubtful policy, it must be owned, but not therefore to be at once swept away without some indulgence towards the carnal weaknesses and necessities of lecturers. Their Lordships have, indeed, contrived to screw the whole system up to too high a pitch. They have done it on the "here a little, and there a little" principle, and it is proper that they should show signs of repentance; but they cannot be allowed to make other people *do all the sackcloth and ashes* in their stead.

It is urged, indeed, against training-colleges that they continue under local management, though the funds for their support are chiefly provided by Government. The anomaly here is not quite so great as it seems. Local management is more apparent than real. Local management can regulate the diet of the students, whitewash the ceilings, repair the furniture, and see to the paying of the bills. But local management cannot venture to meddle much with the subjects taught, and the methods of instruction pursued. In trifling details local management acts on its own judgment; but in all that is vital and distinctive in the work of the plan, it obediently, in consideration of value received, carries out the behests of "My Lords."

Still, I am not prepared to deny that training-colleges cannot long

be left as they are. They must become more decidedly governmental, or they must fall back to a greater extent on local support. Moreover, the changes about to take place in connexion with primary schools will make changes in their constitution necessary. And, besides, it can hardly be doubted that some change is, *per se*, desirable. The thing has been rather overdone; the pressure is too great, the system somewhat too ambitious. Simplification and concentration of effort will be an improvement, will at once promote economy and make training more effective. And let not the friends of educational progress be afraid of those two words, *simplification* and *concentration*. They may be appealed to in the interests of education itself. With regard to Prussia, Mr. Pattison assures us that "the reform in the direction of simplification and concentration" is not necessarily connected with political or ecclesiastical reaction, but "*is one to which an experience strictly educational has naturally led.*"

In this direction then we may well be content that training-school reforms shall tend, only we have a right to demand that whatever changes are made shall be made not by the will or judgment of any one man, but as the combined result of the suggestions of all whose position or experience entitles them to be heard.

H. G. ROBINSON.

III. DETAILS OF METHOD IN TEACHING THE MOTHER-TONGUE.

THAT instantaneous perception of fitness or unfitness in the selection and collocation of words, designated "lingual consciousness,"* is secured even to the child, so far as the popular or working part of the mother-tongue is concerned, by the manifold oral intercourse of the family and playground. This outside practice is, of course, seconded by the use of the mother-tongue in the school for conveying all instruction whatsoever; but that is a thing by the bye: the school specially aims not to do over again what has been done already, but to overtake what outside practice leaves unachieved, viz., to enlarge the area of lingual consciousness beyond the limits of the popular vocabulary, to intensify the life of words by a reference to their origin and history, to perfect rote-practice itself by subjecting it to rules, and to make it an occasion of mental culture by classifying its facts and expounding its principles.

The means usually employed for these purposes are, a course of theoretical grammar with special exercises on the rules of syntax, the study of an etymological vocabulary, the reading, critical analysis, and recitation of authors, and original written composition in prose and

* *Vide The Museum*, vol. i. p. 154.

verse. If the spelling of the mother-tongue markedly differs from what the pronunciation would lead one to expect, dictation exercises are added. Let us consider these appliances,

In his attempts to impart the grammatical theory of the mother-tongue, the teacher is met by the same imperturbable monster which baffles, on so large a scale, the efforts of those whose business it is to impress on adult minds the lessons of morality and religion, viz., invincible indifference. Abroad, French and German lads generally beat their English school-fellows in the theory of English grammar; and I have seen the parallel phenomenon in this country, the French boy, for example, being excelled by a number of his British-born school-fellows in the theoretical knowledge of French grammar. The cause of a pupil's indifference to the grammar of his mother-tongue is, of course, its apparent superfluity; for, however carefully he may be made to trace up his errors in written composition to his defective knowledge of grammar, the opportunities of doing this are not frequent enough to counterbalance the general impression derived from his every-day experience, that rote-practice has already elevated him above the necessity of theoretical grammar. Might not the "Everlasting No" implied in the schoolboy's "What's the use?" be shaken, and the facts of English grammar invested with a new interest, by pointing out, as each lesson affords opportunity, that these facts are anything but matters of course; on the contrary, that such matters are managed very differently in France and in most other countries. The illustrations of this fact are among the pleasing rewards of polyglott lore; but the teacher of English, even when receiving his illustrations at second-hand, may still convey them in an intelligible and interesting manner. The nature of the dual number, *e.g.*, could be explained, apart from any acquaintance with its actual forms in Greek, Gothic, or Sanscrit. And why should not an English boy's knowledge of grammatical number be enlivened by the perception that it need not be, and, in point of fact, has not been, limited to singular and plural, especially as the dual number existed, on a small scale, in ancestral Saxon? Could not a boy be made to understand the reason and convenience of the dual number, in consequence of the many transactions in which men naturally *pair* off from the general herd? as two friends, two combatants, two lovers, two partners whether in marriage or business, two rogues. I once saw a boys' school marching through the Bois de Cambre, near Brussels, in threes. Why in threes? Because, was the answer, mischief is less likely to be plotted by three than by two. It was a Jesuit school, and the ingenious fathers knew that rogues, like dogs, hunt in *couples*. Again, why should not boys know that the basing of gender on the natural distinction of sex, so far from being a matter of course and common in language, is a rare thing, and a signal excellence in our mother-tongue? In the Scottish Lowlands, even children could thus be made to understand why it is that a raw Highlander, in his early attempts to speak English, says *she* of a knife, and *he* of a fork. One more illustration. Few pupils are so torpid as not to wonder,

when told that gender may adhere, not only to adjectives and participles, but even to simple tenses of the finite verb, as in Hebrew, where different forms must be used, according as a man or a woman is spoken to or spoken of. Such illustrations are not, of course, suitable to mere beginners: they must be reserved for that stage when all novelty has worn off grammatical terms and distinctions.

In middle-class schools, it is desirable that English grammar be taught with a distinct view to the future acquisition of other grammars, ancient and modern; those particulars being thoroughly explained to the learner, and kept prominently before him, in which the English language differs from others. Let every teacher of English know that, could he make his pupils intelligent English grammarians, their subsequent lingual studies might be abridged by at least a year without any diminution of acquirement. How easily, for instance, could a boy be led on to note the wider range of the Latin genitive, if he knew distinctly at starting that the English possessive case is strictly possessive in its meaning, being for that very reason used primarily of persons, and only secondarily of objects to which we attribute personality, as brute creatures, ships, the earth, the sun, and moon.* How many hours, time and time, would be saved to a teacher of Latin or French, if his pupils came to him knowing when to say *I have written*, and when *I wrote*, in the mother-tongue! A single sentence would then convey the whole compass of the Latin perfect, and the exact relations of the *passé défini* and *passé indéfini* in French. How many and oft-recurring mistakes in Latin and French composition would be prevented, if boys brought with them from the English class-room a familiarity with such facts as these, that the participle, equally with the infinitive proper, is a substantival form of the English verb; that the objective case of the relative pronoun is advantageously and usually omitted in English whenever it introduces a definition of the antecedent; and that *may* is not the only auxiliary used in English to convey the force of a present subjunctive. In many English grammars these and similar particulars are either wholly omitted or not clearly set forth. The "English Grammar for Classical Schools" is an eminent exception, and points to the only quarter whence English grammar can derive new attractions for the scholar, and a new power of co-operation with other lingual studies. If the attempt inaugurated by that publication succeed, it will establish the natural order, in which the knowledge of English grammar, instead of being picked up, as hitherto, in the course of ancient or foreign studies, will become the first lingual achievement of our youth, and one of their most potent auxiliaries in the acquisition of other languages.

An etymological vocabulary is confessedly a half-measure; it is

* We say, "the man's height," but not "the table's height." Ahn's books altogether ignore this fact in English, and abound with such sentences as, "Have you found the book of the boy?" which is not English as it stands, but would become so by a slight addition, thus, "Have you found the book of the boy I spoke of?" The comparison and analysis of such sentences, with an inquiry into the reason why, is as good a mental exercise as Latin and Greek afford.

indeed an attempt to confer some of the benefits arising from the study of other languages on those who do not actually know them. In common schools, the etymological explanations should be confined to the few familiar words of which the etymology is graphic and memorable, such as *pocket-hand-kerchief*, which contains the whole history of the square bit of cloth so called.* First worn on the head, either loosely, flapping according to the present custom of peasant girls in Italy, or, wrapped tightly round, according to that of the poorer women in Paris, it came to be held in the hand, as it still is, by country girls in Scotland, folded into the very length and breadth of the Bible along with which it is carried to church, and, by ladies in the drawing-room, its snowy whiteness gracefully expanded; last of all, it was plunged into the pocket.¹ By all means let children in common schools be spared the etymology of *omission*, *commission*, *manumission*, as also, and still more, of *euphony*, *cacophony*, and the like. The impossibility of accomplishing anything solid and lasting in this wider field, from want of time, were there even no other want in common schools, warns them off this ground.

But the case is different in middle-class schools, where there is more time, and where many of the pupils contemplate the study of other languages besides their own. More must be attempted here; but query, should not the attempt excel in quality as well as in quantity? Can no more thorough method than that of a bald vocabulary be devised? Why, in short, should not the study of Latin and Greek grammar be combined with that of Latin and Greek roots, the more especially as some knowledge of the former facilitates the appreciation of the latter? Hitherto, most Latin and Greek grammars and reading-books have been framed with a view to the study of the ancient classics, and of the poets certainly not less than of the prose writers. If framed with a primary view to the elucidation of our mother-tongue, they would become both shorter and simpler than they are. The grammar would contain no exceptional forms, no dialectic variations, no exhaustive lists, no critical curiosities; only the typical forms of the parts of speech, and the general laws for putting them together. And the reading-book, composed by a modern scholar—as advocated in No. iv.—would treat of familiar subjects in the simplest style; while, if possible, every word in both grammar and reading-book would serve to illustrate something in English. With one hour a day, such a grammar and reading-book could be mastered by pupils of average capacity in a year, which is more time perhaps than is at present given to etymology alone. The compensation, however, would be ample, in the additional insight obtained by this method into etymology itself, and in the culture derived from comparing the synthetic forms of Latin and Greek with the analytic forms of English. The educational gap, too, which, so long as the whole middle-class youth went through six Latin forms as a matter of course, did not exist, but now yawns between the trading and professional classes, would thus be bridged over; and all the more that girls, as

* Ker-chief = cover-head. _ Compare cur-few = cover-fire. _

well as boys, might with signal advantage be put through this initiatory course in Latin and Greek.* Further, while complete in itself, because completely attaining its own special end, this course would be an excellent introduction to the more complicated grammars and more difficult reading-books, with which an extended course of classical study is usually commenced; it would make a very gradual procession from the known to the unknown. Not till English grammar is taught with a view to the acquisition of other languages, and other languages with a view to the elucidation of our mother-tongue, will the *solidarité des langues* be fully acknowledged in the school.

One word as to the recitation of authors. Let quality be preferred to quantity. How few of the boys and girls who learn all the collects of the year, each on its proper Sunday, can repeat a single one of them at the end of it! How few of the psalms and hymns committed to memory, week by week, remain the property for life of the learners! If a whole book of *Paradise Lost* were learned by heart at school per annum, how unlikely that a pat quotation would ever be forthcoming! The main point surely is not, how much can the memory receive? but how much can it keep? True, by learning many prayers and long screeds of poetry, sacred and profane, a general familiarity with the style of thought and expression in each kind is permanently acquired. But *general* impressions are not those which it is the special business of the school to produce. These are sure to be obtained, and quite accurately enough, in the course of miscellaneous reading and conversation, and in the various acts of public life. The proper business of the school is to impart *exact* knowledge, such that the grown man, on looking back, may say without hesitation, "I learned *that* at school." Whenever, then, a passage is committed to memory, let it be with the intention of making it an everlasting possession, and let means be taken accordingly, *i.e.*, let it be called for often, and in a great variety of connexions, so that it may become as firmly rooted in the mind as the Catechism. This thorough learning by heart cannot extend over a great surface; still it may be made to embrace words suited to most of our relations as social and religious beings, and to most of our moods in work and play; words which would yield to the touches of fortune in after-life music of peculiar charm, just because its accompaniment would be the paradisiacal recollections of childhood and youth.

In respect to original written compositions, great want of judgment

* In this way the Classical Master in the Burgh Schools of Scotland, who is also commonly the Rector, would again be surrounded by pupils — elementary ones, indeed, but still by pupils — whose fees would help him to live according to his rank. Unless some remedy be found for the present state of things, classical literature must ere long cease to be taught in the minor burgh schools of Scotland: either the teachers of it will be starved out, or their classical teaching will become subordinate to other kinds that pay better. I know of one burgh school which has now no more pupils in the whole classical department than it counted, thirty years ago, in a single class. Its patrons, on occasion of the last vacancy in the rectorship, advertised for a man who should undertake to teach French, German, and Italian, as well as Latin and Greek, in the hope that, out of these five languages, he would scrape together a living!

is often shown in prescribing to children subjects on which few grown-up people could write pertinently and briefly, as is required. Education in general, moral education, physical education, the understanding, intellectual conception, memory, the cultivation of memory,—these subjects were actually prescribed in a French boarding-school during the *semestre* which expired at last Christmas, to pupils of limited culture and immature understanding. The only way in which the pupil can escape damage from such an ordeal is, by declining to go through it, and appearing on the appointed days without any composition at all. Whether he give in the composition of another as his own, or produce what he has himself laboriously put together, he suffers; morally in the former case, intellectually in the latter. The stringing together of words uncalled for by some nascent thought, is a training only in drivel, which has no more chance of ending in literary power than a training in vice has of ending in a virtuous life.

Besides subjects above the capacity of the pupil, those also are ineligible in regard to which the pupil neither possesses, nor can readily obtain, the required information. In a Scotch provincial town I once saw a girl who was striving for a prize in her English class, come home in an agony of grief, because the master had prescribed, without giving any information, or making any suggestion whatever, as the subject of a grand examination theme, the—*Hippopotamus*! She had never seen the beast; there was not a specimen, living or dead, nearer than London, hundreds of miles away; and the domestic library, her last hope—for the united knowledge of the adults in the family would not have sufficed for more than two or three sentences—was poor in Zoology, and did not contain a single paragraph on the hippopotamus! It happened that a coloured engraving of the animal was just then adorning a bookseller's window in the town—a fortuity not to be counted on in the provinces—by purchasing which the impossible task became in some measure practicable. No master should ask his pupils to make bricks without straw.

Not a few subjects level to young minds, and about which information can easily be had, are yet unsuitable, because of the temptation to copy *verbatim* from an authority, instead of composing independently. I have known the principal of a large public school in England prescribe for the Christmas holidays an essay on the festival of Christmas, in which, after accounting for the name, and investigating the antiquity of the festival, the pupils were to describe the rites and observances by which it is, or has been, celebrated in different countries; and finally (for the school was under the management of Dissenters), to discuss the propriety of observing Christmas religiously at all,—all this without a single source of information being indicated by the prescriber of the theme. Granting that the gentleman knew his constituents well enough to gauge accurately in this instance the stores of their family libraries, and the ability of his pupils to draw* from

* The Jesuits, if all their schools resemble in this respect their College at Clongowes, Ireland, adopt the more tender and pains-taking method of anticipating the difficulties of all by providing for the case of the most helpless. In the reading-room of that Institution is hung up a manuscript placard of the Clongowes Debating

these, still, could a *bona fide* exercise in composition reasonably be expected from young persons on such a theme? Their business, at least till the closing discussion on the propriety of observing Christmas religiously at all—a most unhappy subject, one would think, for inexperienced pens—would be to state bare, detached facts; and, considering the difficulty of stating such facts in other words than those in which they are found recorded, the probability is, that the intended exercise in composition would turn out merely an exercise in copying.

An effectual remedy for all these mistakes would be found if masters would but accompany the announcement of a subject by a *viva voce* specimen of what their pupils should write upon it. Each master's experience in premeditating the matter to be spoken would prevent him from selecting subjects either too difficult or too dry, and the *viva voce* communication of the matter to be reproduced would, by placing all pupils on the same vantage-ground, save the good from anxiety, and leave the bad without excuse; while, by superseding the necessity of reference to authorities, it would obviate in great measure the temptation to copy. This method would shut up teachers to select chiefly that food which is most acceptable to young minds, viz., stories; even general principles would come to be treated only by familiar practical illustrations, which are of the very nature of stories. Subjects might be borrowed in all quarters, from Greek mythology and Roman legend, down to the weekly magazine and daily newspaper; and if a list of them were kept, they might be digested at length into a series, illustrating, in a memorable way, the great names of the past, the life of man, and the great facts of the physical world.

An exercise in extemporaneous speaking, for which there are so many calls in a free country, might be combined with the announcement of theme-subjects in the above manner. After the master has once told the story which is to be reproduced by the pupils in writing, let several of them be called on in succession to tell it orally on the spot. The expectation of this call would quicken attention while the master himself spoke; and the repetition of the story, besides insuring the apprehension of its principal points even by the dullest pupils, would be a *bona fide* training in extempore speaking, which consists not in saying at random whatever comes uppermost, but in saying clearly and accurately what has been already conceived by the mind.

Another kind of theme equally suitable to young minds, is that in which some common object is described in appropriate terms. For want of such exercises in their youth, adults are too often obliged to use, even in their mother-tongue, roundabout descriptions of a thing, instead of naming it by its right name. Many a man does not know what is meant by the *beading* of a sofa till he comes to buy one; and some readers of this page, who have both oil-cloth and wax-cloth in their houses, might be puzzled to tell which of them is laid on the

Society; and underneath the subject, some half-dozen authors are enumerated, with specification of chapter and page, where information on both sides of the debatable question may be obtained.

table, and which on the floor. The possession of an accurate nomenclature—which, however, need not include the minuter technicalities of each art—even for such things, confers a marked superiority in conversation, and is of considerable use in interpreting descriptions of persons and things in light literature. To know the particulars of mediæval dress and armour would be no small aid towards the appreciation of many passages in Sir Walter Scott; and even in telling the story of a common accident, it might be of some use to know what is meant by the *felloe* of a wheel. A zealous and many-sided man could make even the meanest of such subjects a peg on which to hang information about things as well as words: and by doing so, he would invest it with all, and to some minds with more than the interest of a story. But here, again, the master must give a *viva voce* specimen of the composition he demands. To a child, a shoe is completely described by its name; and “a shoe is a shoe,” would be the child’s own theme. But something more may be expected after the master has named the different parts of which the shoe consists, viz., the sole, the heel, the upper, the quarter; has pointed out the various materials that are used for each of these parts; and has compared the common shoe with the clog, the sandal, the French *sabot*, the snow-shoe, and any other such article of which he possesses, and can convey, a distinct idea.

All this is plain, unambitious work, falling very far short of those grand performances which manifest, on the part of boys and girls, delicate æsthetic appreciation and profound philosophical insight. But, then, in teaching, real success depends on adaptation; and, when the limits of adaptation are narrow, to attempt less is to accomplish more.

Notwithstanding all these appliances, it is complained that pupils, who can go through the logical and grammatical analysis of an author with credit, and spell orally almost as well as Butter himself, suddenly disregard both grammar and orthography on taking pen in hand. The burden of the complaint is a fact, and its *rationale* may be found by considering the nature of those matters in respect of which failure is alleged. They are not theoretical matters, but practical; and not all practical matters, but only those in which the training of the school remains unseconded by the play-ground and the family, viz., spelling and composition. The key to the mystery lies in the principle that knowing does not imply the power of doing. Often has an engineer invented a machine which he himself could not handle so well as a mechanic; and just now, the very authors of the manuals which explain to Volunteers the *rationale* of every movement, are impressing upon them that their superior intelligence, even when thus specially enlightened, will be no substitute for actual drill. Practical dexterity in anything can be acquired only through practice; and the dexterity acquired will be in exact proportion to the amount of the practice, which must be manifold as well as immense. Here, indeed, there are no bounds; and the how *much* is as important as the how *well*. Business men testify that clerks who had gained prizes at school, will write a word wrong, which yet they spell correctly *viva voce*; and I know,

by an actual instance, that facility in answering cross questions on the multiplication-table no more implies facility in saying the multiplication-table straight forward, than the latter implies the former. In short, as knowledge is no substitute for practice, so neither is practice in one way of doing a thing any substitute for practice in another way of doing it.

The remedy is to be found in a greater amount and variety of pen-work, the variety being not less important than the amount. In this latter circumstance lies a great practical difficulty. The school could easily multiply dictation exercises, because they belong to a kind which admits of wholesale correction: but accurate writing to dictation would no more secure orthography in original composition than accurate oral spelling has been found to insure it in dictation. If a boy is to spell accurately when he comes to write a letter, he must have much practice in writing letters, or in other original composition. Now the amount of practice needed by the majority of boys is far greater than can be admitted into the work-plan of the school, of the day-school especially; for in boarding-schools more can be done, both because they command the whole time of the pupils, and because they usually count more masters in proportion to the number of pupils. In day schools, where from fifty to a hundred pupils are superintended by one man, the amount of practice in writing English, or any other language, is necessarily a minimum. The master could prescribe work enough; but time would fail him, both out of school to review the compositions, and in school to return them to the writers with such remarks as might bring home to each his own mistakes, on which home-bringing of the mistakes the efficacy of the whole exercise depends. Merely to underscore a word will suffice only in the case of the grosser mistakes, which the pupil himself recognises as such, the moment they are pointed out. Since each pupil chooses his own words, and puts them together as he best can, the work of each must be remarked on separately; and, at the low average of two minutes to each pupil, two hours would not suffice for thus returning a single composition to a class of seventy. What school plan could bear this consumption of time even once a week? or where is the class of seventy, the discipline of which could maintain itself for two hours, while the master should pass from pupil to pupil giving two minutes' explanation to each?

Plainly the school is unable to meet the public demand for facility and accuracy in English composition. As at present organized, it has no spare hands for extra work. The teacher must in general teach full time, or be altogether laid aside; and for that very reason he often clings to his post after he has ceased to be efficient. But many an oldish man, no longer energetic enough to manage a large class, remains quite capable of reviewing written compositions, and returning them with suitable remarks to their writers, provided these present themselves in small relays; in which case each might derive benefit from the correction of his neighbours' mistakes, as well as of his own. Were teachers, generally, on becoming unequal to their *public* duties, elevated to the post of written examiner in the branches they had been

accustomed to teach, not only would additional honour be put on a profession deemed equally useful and repulsive, but the efficiency of the *public* teacher would be maintained at a maximum, and frequent written examinations might be instituted, by which the impression of his oral instructions would be rendered more definite and permanent.

More aid, however, would be needed than the *emeriti* of the profession could furnish; and it might be found, beyond the school, among leisurely well-educated persons, who, though not teachers, or desirous of becoming such, might be willing to help the school, just as piously disposed persons, though not clergymen, or desirous of becoming such, are found in great numbers willing to help the church. The clergy, on finding themselves unable to overtake ecclesiastical work, not only seek to increase their own number, but also associate with themselves lay-agents in various forms. The school must also abandon its isolation, and associate with itself unprofessional agency; not abating its own labour, not handing over to inexperienced *amateurs* the difficult task of managing large classes; but seeking the aid of such in applying, several times a year, to every class the test of a written examination, and especially, in carrying the pupils through a series of English compositions, which should emulate in frequency and variety those of actual life, by writing which, as they best can, most men very gradually, and in a quite empirical way, acquire some little pen-power.

At present the public mind is rather more earnest than enlightened on the subject of the immediately preceding paragraphs. Were there more enlightenment there might be even less earnestness. There is dissatisfaction that so many boys should leave school without the power of writing easily and accurately in the mother-tongue; and that dissatisfaction is based on the notion that, by some improvement of method, said practical power could be imparted to almost all. I am not aware that the school has pronounced itself unable to meet this demand on the part of the public. I much fear that the school has yet to become distinctly conscious of what it can, and what it cannot accomplish in its present isolation. Were there a little more earnestness in the public, the school would be forced to examine itself, and the public would be made to see that, in the *practical* department, the most skilful illustrations on the teacher's part, and their comprehension on the part of his pupils, form no succedaneum for actual practice; and that, if the required amount of practice is to be gone through, the public must bear a hand. How the public would act on making this discovery, is not all at once clear. If any one should say that a crusade against bad spelling and bad grammar is not likely to call forth such enthusiasm as emancipates slaves, and encroaches evermore on the empire of heathendom, he would express no improbable opinion. Certainly bad spelling and bad grammar do not prevent men from acquiring riches here, and attaining happiness hereafter. At all events, if the public were enlightened, either their grumbling would cease, or it would be accompanied by offers of help.

JAMES CLYDE.

IV. NOTES ON ROBERT BROWNING.

MR. BROWNING's first published work, *Paracelsus*, appeared in the year 1836. "This," said a writer in the *New Monthly*, then a magazine of deservedly high reputation, "is the title of a small volume which opens a deeper vein of thought, of feeling, and of passion than any poet has attempted for years. Without the slightest hesitation, we name Robert Browning at once along with Shelley, Coleridge, and Wordsworth." Received with enthusiasm by some critics, passed over in silence by most, treasured by a few readers, especially by poets who have thought to pay their debt to the author by popularizing his ideas, dismissed by those who did not calculate upon finding in poetry a combination of history and metaphysics, *Paracelsus* has taken rank as one of those secondary classical works which are apt to lie unread in preparation for being forgotten. *Sordello* followed, and after it a succession of dramas and dramatic fragments, one of which, the *Blot on the Scutcheon*, was brought, but with no permanent success, upon the boards of one of the London theatres. Mr. Browning's poems were collected and republished in two volumes in 1848 for the admiration of those who were willing to take the trouble necessary to understand them, with the exception of *Sordello*, which nobody could understand. *Christmas Eve and Easter Day* appeared in 1850, and lastly, in 1855, the two volumes of *Men and Women*, which have reached a somewhat wider circle of readers. The author of works exceeding in collective magnitude all that Tennyson has written, ranked, by several who have studied him with the excessive partiality which is the result of excessive and successful study, as the foremost of our living poets, by others, more considerately, as having just missed that eminence, there are many to whom Mr. Browning's name is unknown.

Opinions are much divided as to the degree in which our estimate of a work of art ought to be regulated by the amount of popularity which it has attained. Some, looking to success as the supreme test of excellence, contend that, with regard to poetry at least, we must abide by the verdict of the majority, for that its very nature involves an appeal to a wide range of sympathies. Others are disposed to regard a speedy popularity as evidence that the beauty which is so soon recognised lies mainly on the surface. We may safely assert that there are some criteria by which the criterion of popularity itself must be tried. No historian will maintain that either men or books have been at all times fairly judged by the majority. No critic will be disposed to acquiesce in the verdict expressed by the relative sale of the works of Mr. Tupper and Mr. Carlyle. Popularity *valet pro tanto*; it is, as far as it goes, a proof that he who attains it has done something, which, whether because it teaches, or amuses, or pleases, is acceptable to a large number of people; but this is all. When

we come to examine more closely, and ask not only whether a work has been, but whether it ought to have been acceptable, we must weigh the votes as well as count them. In art as well as politics, experience, judgment, and taste assert their claims in opposition to mere numbers. The power of a mass of people to judge of a work depends upon their power of understanding it, and the amount of sympathy between it and them. Partial and absurd judgments are formed not so much because those who form them have absolutely narrower minds than those who judge impartially and well, but because they have undertaken to pronounce on something which they have not sufficiently studied, or in which they have little or no interest. Poetry as well as prose has a variety of aims; it may address all classes, or one or another, and it is to be tested in part by the dignity of its aim, in part by the manner in which it has fulfilled it, and the effect it produces on the class to which it is addressed. National songs and ballads are fitly estimated by those whose traditions and daily life they embody; with what degree of power and beauty they do this, there are no better judges than the whole people. Lyric poetry is seldom under-estimated, for all men at all times can feel; while there are times, and this is one of them, when they have little leisure and less inclination to think. In dramatic poetry of the highest order, universal sympathies and actions appear side by side with subtleties of thought. Shakspeare is at once a popular and a philosophical poet, but he is not popular because he is philosophical. Generally, we may expect to find the popularity of an author extended in proportion to his universality, or to the degree in which he represents his age. Specialities of thought or sentiment, mannerisms and obscurity of style tend permanently to restrict as well as to retard his fame. All the prominent obstacles to popularity are combined in Mr. Browning. The predominant faults of his audience and his own defects unite to keep them asunder. He is difficult, and few readers of the present day will take the trouble to read twice what they cannot understand by reading once. He aims high, often missing his aim, and most of us are disposed to value work according to its finish rather than its grasp. He has made himself half a foreigner—

"Open my heart, and you will find
Graved inside of it Italy!"

while we are inclined to be narrowly national. He is the representative, not of a large section of popular feeling, but of a peculiar school of art. Mr. Ruskin has told us of the formality which, thirty years ago, had crept into painting, of a growing carelessness to nature, and a tendency to stereotype imagination. In the hands of some artists a house became a sort of box, a tree a thing like a broom, a human face an oval with a straight nose and a meaningless simper, a landscape a set of conventional figures placed in conventional attitudes, in the midst of conventional scenery. The worst spirit of the old classical school was revived in this degenerate art, and it naturally brought about the reaction led, in different directions, by Turner and the pre-Raphaelites; a re-

action which seems to have exercised an influence, in the main most salutary, but which is itself in some danger of leading to an opposite error. It is unfair to Nature to represent her infinite variety under a limited number of vague types, but it is surely no less unfair to subordinate the total impression of her effects to microscopically minute detail. The mock sublime is one form of the ridiculous, but it is possible to reach the other by an extreme of homeliness. Some of the pre-Raphaelite painters seem only to have rejected the formalism of their predecessors to establish a new formalism of their own, in which a human figure becomes a long parallelogram, with spokes for arms, sallow features, and red hair, and a landscape is confined to carefully-painted brick wall, and a very blue sky. Rossetti and his followers are equally far removed from the classical and from the modern school. They go back in search of a golden age, which they find not in Greece or Rome, but in mediæval Europe. Their favourite works are neither Homer's nor Goethe's, but the old ballads, the early English romances, and the *Divina Commedia*. Their heroes are the Bayards of chivalry; their heroines the fair Rosamonds of ancient England, and France, and Italy. Their pictures are, as it were, hung on the walls of the old cathedrals, and the feeling of their poems takes its tone from the religion of Hildebrand and Sir Galahad. Mr. Browning is, both in his excellences and defects, to some extent a representative of this tendency. He shares its mysticism. Many of the pre-Raphaelite pictures are enigmas; so are many of his poems. "I have read," said an intelligent critic; "I have read 'Sordello,' and there are only two lines in the volume which are intelligible, the first and the last—

'Who wills may hear Sordello's story told;'

'Who wills has heard Sordello's story told;'

and *these are not true*." A recent reviewer tells us of a celebrated author in somewhat weak health, endeavouring to solace himself with this refreshing book, and reading page after page with increasing terror as to his own sanity, till in an agony he handed the book to a friend, with the question, "What do you make of that?" "Why, it is downright gibberish," is the reply. "Thank heaven!" exclaimed the invalid, "Thank heaven, I am not a raving maniac!" A book may be difficult to understand, merely because its theme is profound. Tennyson is far from being an obscure writer, and yet "The two Voices" and "In Memoriam," are by no means what Dr. Johnson called "easy poetry." Obscure writing is, to say the least of it, aggravating, and it is doubly so when avoidable obscurity of words is added to unavoidable obscurity of thought. If a man gives utterance to his thoughts at all, it is with the object of interpreting them; and if he cannot, or will not do this, his speech is comparatively unprofitable. Mr. Browning's matter is generally profound, and his manner is the reverse of clear, not however from any habitual vagueness of mind—the obscurity of those who do not know their own meaning; nor is his occasionally incomprehensible language the result of affectation. So considerable a poet is comparatively so little known, partly because of a culpable carelessness

which leads him to neglect the means of bringing himself *en rapport* with his readers, and supplying the missing link between him and them, partly because of an inherent peculiarity of his mind. Some writers have an impediment in their style, analogous to the physical defect of impediment in the speech, a defect in both cases most conspicuous, not in those who have least, but in those who have most to say. Mr. Browning's power of expression is great, but his thought is greater, and seems every now and then, by its force, to break the sentence, and wring from the words a reluctant response. His mind is so analytical, the sequence of his ideas so subtle, and his whole method so metaphysical, that it would require unusual clearness and amplitude of illustration to make him widely appreciated; his style on the contrary is more than terse, it is "cramped, locked up, and screwed;" he holds the essence of a thought in solution, and distils it till the draught is too strong for any ordinary lips to relish. He starts a question at the point where most minds have left off wearied, and carries it on to new and hitherto unguessed relations. He is always presuming more knowledge than he is entitled to do, and demands from his readers more subtilty of suggestion than even most poets possess. Thus, he will end some piece in which various complicated trains of ideas have been interlacing in a web as mysterious as the Lady of Shallot's, with a sentence of interrogation, as if to say, "you see the result;" which we do by no manner of means. He delights in giving us knots to untie, as if we had no other work; or nuts to crack, as if we had iron teeth which it were a pleasure to keep in exercise. He deliberately overrides all ordinary rules, sometimes even those of English grammar, carrying his love of ellipsis so far in "Sordello," as to dispense almost entirely with the use of pronouns and auxiliary verbs. Hence it is that a commentary is required not only between his lines, but before and after one half of his verses.

Few will carry the doctrine of genius justifying itself so far as to excuse altogether the occasional lack of art and taste implied in this half-defiant mannerism; but it remains to be said, that the merits of our author's thought are great enough to make it worth our while to surmount those obstacles of his style. Mr. Browning is, in the best sense of the word, *original*; no echo, no mere imitation is in a word of his. Every sentence, when understood, is not only full of meaning, it is fresh and vigorous. Whether he gives us a view of an English sunset or an Italian cloister, of a Spanish garden or a Florentine gallery, he looks at all things with eyes open to receive, and ready to carry, every impression of beauty or power to a mind which re-moulds and reproduces them with a throng of striking associations. The threshold of a poet's mind is seen in the way in which he looks at external nature. In our author's work we have abundant traces of the painter's eye and the musician's ear, which have led him to attempt excursions from his own among the sister arts. His descriptions are subtle without being forced, and connected with the leading ideas of his dramas, without leading us away from the actual scene; above all, they are like the best of the pre-Raphaelite pictures, strictly accurate.

He is equally at home with nature at rest and in motion—with her sleeping beauties, and her terrific grandeurs. The verses entitled, “Two in the Campagna,” in his “undressed familiar style,” bring us into the quiet heart of an Italian pasture, while the thunderstorm which breaks over Sebald and Ottima is worthy to rank with Byron’s tempest in the Alps, or that which crashes at the close of Tennyson’s “Vivian.” Confining ourselves to a single class of natural phenomena, those of the dawn and the twilight, we might point to the opening verses of “Pippa Passes,” to the opening pages of the second act of *Paracelsus*, or the famous lines, written as if on the deck “of some great admiral” off the Pillars of Hercules,—which have, like a trumpet-voice of heroism, thrilled through the heart of many a sailor of those seas,—as a mere handful from a host of passages illustrating a richness of fancy, and range of illustration, enough to stock a dozen minor poets. Details of scenery in the verses “By a Fireside,” and the “Garden Fancies,” remind us of the best pictures of Millais and Thornton Hunt; while the wide sweeping views of the “Englishman in Italy,” and the “Flight of the Duchess,” recall the deep horizons and broad lights of Turner. But those beauties are shared, though in an inferior degree, by inferior writers. Mr. Browning has a power of his own of hitting nails on the head with sledge-hammer words, and enshrining ideas for ever in unforgettable lines. He shuns the fashion of heaping up tropes as people heap up furniture in a waggon, but his images are rich and strong. Witness that in the thunderstorm, of the lightning like an angel’s sword, “plunged and replunged” through the woods; the imagery of the last judgment in “Easter Day;” of life in “Bishop Blougram’s apology;” of art in the “Old pictures in Florence;” or pass to this picture of Constantinople:—

“Over the waters in the vaporous west
The sun goes down, as in a sphere of gold,
Behind the outstretched city, which between,
With all that length of domes and minarets
Athwart its splendour, black and crooked runs
Like a Turk verse along a scimitar:
There lie thou saddest writing, and awhile
Relieve my aching sight.”

Or this of early morning, from “*Paracelsus*”—

“How peaceful sleep
The tree-tops altogether, like an asp
The wind slips whispering from bough to bough.
See morn at length. The heavy darkness seems
Diluted; grey and clear without the stars.
The shrubs bestir and move themselves, as if
Some snake that weighed them down all night let go
His hold, and from the east fuller and fuller
Day like a mighty river is flowing in,
But clouded, wintry, desolate, and cold.”

Like Carlyle in prose, our author is apt to sacrifice ease and grace to strength; he disdains to deck his thoughts in the dress which marks the verse of polite society; he will not stoop to conquer: but there is

sometimes a charm in his savage independence. We are alternately repelled and allured by the abruptness and excessive condensation of his works; shutting the volume with the irritation of one whose teeth have grated on some grain of sand, and coming back to it confident of finding something new, some germ of undiscovered truth or link in a series of high meditations. The very obscurity on which we have dwelt so much, results in great measure from the poet's having so much to say, *inopem me copia fecit*, and his aversion to say over what has been said before, and his desire to find new sides to every question. He treats legendary themes as he treats the story of "The Glove," taking it up where Schiller had left it off; or, as in "Waring," he searches out strange themes for himself, after the fashion of the most imaginative of Americans, Nathaniel Hawthorne. The darkness of Sor-dello is more than Egyptian, but the darkness of many of Browning's poems is that of the deep blue sea; without losing his interest in common humanity, he loves to wind himself by strange ways into the heart of the problems which concern it most. There is no better example of his manner of dealing with the vexed questions of art, than is to be found in those stanzas of the "Old Pictures in Florence," in which he states and settles the controversy between the Classical and the Romantic schools. The Greeks, he has been saying, surpassed us in the power of representing form: the sculptures of Theseus, and Paris, and Niobe, and Apollo, the racers' frieze, and the dying Alexander, are unapproachable; yet we need not despair of our higher views, nor bow blindly before those who succeeded better, because their ambition was less.

"Are they perfect of lineament, perfect of stature?
In both, of such lower types are we,
Precisely because of our wider nature;
For time theirs—theirs for eternity."

And for an instance, if not the best, yet one of the clearest, of his way of dealing with great speculative problems, we have only to turn the page and see how he sets against one another two views of a future world.

"There's a fancy some lean to and others hate,
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins;
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

"Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And through earth and its noise, what is heaven's serene,
When its faith in the same has stood the test—

"Why, the child grown man, you burn the rod,
The uses of labour are surely done,
There remaineth a rest for the people of God,
And I have had troubles enough for one."

Those who hold that intricacies of thought like these are not fitting themes for poetry, will find scattered through Mr. Browning's pages enough that is adapted to a simpler taste; ballads of many lands, songs of cavaliers, troubadours, and gondoliers, and sweet snatches of meditative verse: such are "Count Gismond," the "Incident from the Storming of Ratisbon," the "Lost Mistress," "Home Thoughts from Abroad," the "Boy and the Angel," from his earlier; a "Serenade," "The Patriot," "The Twins," "A pretty Woman," from his later volumes. Some of these pieces are marked by a delicacy and exquisite feminine tenderness which strikingly contrast with the masculine power and energy of others. As instances of the former qualities we would particularly characterize, "A Woman's Last Word," the address to "Guercino's Guardian Angel," and "Evelyn Hope," which for its combination of pathos and far-reaching thought is unsurpassed by any elegy in the English language. Perhaps the noblest illustration of the latter, is "The Lost Leader."

Browning's versification like his imagery is apt to be abrupt; it is now and then broken and rugged; but his power over language often seems as remarkable as his power of thought. There are passages of blank verse in the dramas which would have been marked for admiration in Shakspeare, and the more irregular measures which he employs in such pieces as "Saul" or "Love among the Ruins," are only less striking than the intense realization of the subject-matter of those poems. Many of his lines as—

"Lived in his mild and magnificent eye;"

"In the dimmest north-east distance dawned Gibraltar grand and grey;"

"Infinite passion, and the pain of finite hearts that yearn;"

"Dante who loved well because he hated,
Hated wickedness that hinders loving;"

"Till in due time, one by one,
Some with lives that came to nothing, some with deeds as well undone,
Death came tacitly, and took them where they never see the sun;"—

these and many another "strain of linked sweetness long drawn out," when once read can never be unread; they come back to us, ringing in our ears in seasons of calm weather, like echoes of "the music of wonderful melodies." The verses entitled "Our Last Ride Together," and those which carry us on the back of an Arab steed to Abd-el-Kader afford instances of *onomatopœia* only rivalled by the account of "How they brought the Good News from Ghent to Aix," where the rhythm gallops along as if trying to outstrip the horses.

A great Dramatist must, in the first place, be familiar with the history and manners of the epoch, which he must then realize and lastly represent. Knowledge is at least a part of his power, and this part Mr. Browning possesses in the highest degree. He is a learned poet.

There is a feeling, to which facts have given some currency, of an opposition between learning and poetry, and there are minds of great capacity for storing up facts, without any corresponding power of using, still less of animating them. The creative and the receptive faculties do not always run parallel to each other; but it is when they do so that the largest result is attained. It may be objected that the greatest of all dramatists had very little learning, but we must remember how few of Shakspeare's plays are properly speaking historical, and that he reproduces his own times with an accuracy proportioned to an experience great in proportion to the grasp of his mind. Mr. Browning has studied the histories from which his dramas are drawn with a fidelity only appreciable by those who have gone through part of the same laborious process, and he inspires the material thus acquired with the vitality of a genius which is above all things dramatic. If we bring together cases in which the same themes have been handled by his mind, and another which is essentially undramatic, we shall realize the contrast between their two methods. Compare, for instance, the verses of "In Memoriam," about Lazarus, with the strange letter of Karshish, in the "Men and Women." The thought in the former is subtle, and the expression beautiful; but we are conscious it is Tennyson who is speaking all the while. Browning's poem, on the other hand, carries us back at once over 1800 years to read the letter of an Arab physician, who describes to us what he has seen with his own eyes so vividly that we seem to see it with ours. The aim of Mr. Tennyson's "Palace of Art" is to expose the selfishness of a speculative isolation, and the Nemesis which falls on a spirit daring to arrogate to itself the prerogatives of divinity. The circumstances of this intellectual luxury are grandly but dimly set forth; there is neither place nor time nor individuality in the gorgeous picture, and the process by which the soul is ultimately made sensible of its guilt is wanting. A modification of the same idea is drawn out in Mr. Browning's "Paracelsus," in a manner which at once unfolds the phases of a great mental struggle, and brings into strong relief some real features of a remarkable historical character. The history of "Paracelsus" is that of a mind imposing first on itself by overrating its powers, consenting afterwards to impose on others, and returning when too late to a sense of its errors; it is the tragedy of a great reformer becoming a quack to humour the impatience of his audience. Paracelsus, it has been said, did for Chemistry what Luther, at the same age, an age teeming with the "Sturm und Drang" of new ideas, did for religion. He failed in his attempt to regenerate the whole physical life of man, because he only anticipated truth as mariners who see the mirage anticipate the land, because he aimed at forestalling in a life the work of centuries. The first act of the drama presents a picture of the enthusiast with his friends in a garden in his native town, on the eve of starting on his magnificent and visionary career; the juxtaposition of his character with the tender, trusting Michal, and the faithful Festus, is admirable; so is the manner in which he overawes them with his look, as if "where'er he gazed there stood a

star;" his contempt of the past, and the self-confidence with which he silences their fears.

"There are

Two points in the adventure of the diver :

One, when a beggar, he prepares to plunge ;

One, when a prince, he rises with his pearl."

We cannot even sketch the outline of the remaining four acts. The meeting of Paracelsus with Aprile, the exclusive votary of love, as he is of knowledge ; the scornful revelation of his failure, and the gradual growth of his slavery to base desires ; the account of his expulsion from Basle, are but the landmarks of a stream of powerful and suggestive verse, over which gleams of thought and fancy cross and flash like sunbeams breaking from a stormy sky. The last act, in the solemn interview of the close, takes up and gathers into one the whole tangled threads of the story, and the lesson of his life is distilled through the lips of the dying philosopher in verses which acknowledge his fall without resigning his aspirations. They are among the most impressive in the volume, and exhibit the large intellectual charity, as well as the deep reverential feeling of the author.

Isolated passages of remarkable beauty might be selected from the first two acts of "*Pippa Passes*," the last act of "*Luria*," and the closing scene of the "*Blot on the Scutcheon*,"—a scene steeped in pathos beyond tears ; but they would lose more than half their force, detached from the unities in which they are set with consummate art.

Any one of those tragedies would be sufficient to establish the reputation of a great dramatic poet. They exhibit an amount of vivid action which is wanting in "*Paracelsus*." The same striking transition of feeling, which is condensed so remarkably in the fragments entitled "*Before and After*," appears in greater detail and with equal power in the somewhat complicated "*Scenes in a Balcony*." The interview between "*Ottima and Sebald*" is as terrible as anything in *Macbeth* or the *Orestes* ; and there is no reason, except the pervading loftiness of its tone, why the "*Blot on the Scutcheon*" should not have attained a high place on our modern stage. Mr. Browning's thought is abstract ; not so his characters. They stand out clear and bold, like rocks that front the morning, and we are brought face to face with their distinct individualities. "*Pippa*," the silk-spinning girl of the Trevisan—the fairy messenger unconsciously influencing destiny, and proving her inalienable human relationship to those whom she regards as planets in the heaven of her dreams ; *Luria*, the Moor nobler than Othello, treading down calumny and revenge and mistrust, as the stars of another world cluster in the night of his heroic death ; Sebald and the burning Ottima ; Jules and his ethereal bride ; Luigi and his mother ; King Victor and King Charles ; Chiappino, with his poetry and his prose ; Tresham, the broad stone of honour ; the sweet Duchess of Treves, and sweetest Mildred ; the wise old Bishop ; Constance and Herbert, and the angry Queen, with many more, form

a gallery of portraits fit to rank among creations of dramatic fancy only second to those of the old dramatists.

The list of our genuine contemporary dramas is soon exhausted; besides those of Mr. Browning, "*Gregory vii.*," "*Violenzia*," the "*Saints' Tragedy*" in parts, and, *facile princeps*, Mr. Taylor's "*Philip Van Artevelde*," almost make up the total of those known to us. High art has little or no place on our stage. If we venture to complain of this, we may be met by two answers; and, first, the arguments against the old Classical school may be revived against so-called high art in every form. The men and women, it may be said, in whose careers we are interested do not walk on stilts; they do not speak or think "in the grand style;" they really are as Tom Taylor and Blanchard Jerrold represent them. But are the mass of plays current in our theatres fair representations of modern life? Heaven forbid! Surely, if past history may be appealed to in support of the truth of Shakspeare's Henrys, as well as his Falstaffs, the history of the present, as known to our own experience, as seen even in the columns of our newspapers, protests against the idea that there is no alternative between Sophocles and the Beggars' Opera. Not the least fault we have to find with our popular plays is their prevailing want of truth. In reality virtue often loses, and vice seems to win the game, things do not turn out as we would have them, and the careers of stupid people are apt to end unhappily. Our stage-managers seem to ignore those truisms, and in their eagerness to draw a good moral out of mean materials, are continually giving the lie to life. Merlin made the table-round an image of the mighty world; they regard it as a large school, in which kind-hearted fools get all the prizes. The most popular play of the last year is a distortion of a novel, which is itself a distortion of a fact; by the same poor alchemy many another pathetic tragedy has been converted into a picturesque farce. It may be said, on the other hand, that writers for the stage are at the mercy of its patrons, and that a public which, wearied with its hard day's work, takes chief delight in rope-dancing, break-neck leaps, and trap-door descents, will always favour such plays as the "*Unequal Match*" and the "*Overland Mail*," where there is a grain of mother-wit to a peck of nonsense; that "*Wallenstein*," or "*Luria*," or the first part of "*Van Artevelde*," would be hissed off the stage; and that even where actors and writers combine, as in the recent case of the Octoroon, to make a drama in some degree true to life, public opinion would ultimately force it into a burlesque. Fully to sift this argument, which has a certain weight, would involve a more detailed discussion of the means of influencing public taste than is consistent with the scope of this digression, but we may be permitted to suggest that the opinion of the majority is a guide which ought not to be allowed to become a tyrant; that there is a mob rule which may become as fatal to art in England as it has become to freedom in New York; and that one-half at least of the duty of an artist is to educate the taste of the audience which he addresses by the exhibition of worthy models. The favourable reception which, in spite of his dis-

advantages, has been lately accorded to one great actor, augurs well for the possibility of such an education, and few will deny that more mental culture and high moral inspiration is derivable from one of Mr. Fechter's representations of Hamlet, than from all the after-pieces which have been performed in the London theatres for the last ten years.

Mr. Browning's volumes of "Men and Women," together with the shorter pieces at the close of his earlier collection, are mainly dramatic fragments,—isolated sketches of character, portraits of Roman emperors and old Hebrew kings, and middle-age monks and modern cardinals,—hung on the walls of a wide and various Pantheon. Nothing about those sketches is more remarkable than the range of power they exhibit, unless it be the variety of their humour. The playful humour which pervades the "Soul's Tragedy," and "Fra Lippo Lippi," the scampish but delightful artist; the grim historic humour that runs through "Holy Cross Day,"—that magnificent satire on religious hypocrisy, and vindication of Jewish animosity and Jewish faith; the double-edged satire and subtle humour, the "scorn of scorn" of "Bishop Blougram's Apology," no less characterize the many-sided poet's mind, than "the hate of hate" in the "Spanish Cloister" and the "Confessional," or "the love of love" by "The Fireside" and "Among the Ruins."

There is little of the classical spirit or manner in our author, though the verses under the heading "Cleon" accurately reflect the feeling of a Greek poet, standing on the verge of the Christian era, yet clinging to his old shadowy belief and artistic disdain. The greater portion of his revivals are drawn from the middle ages. Browning is steeped in the pre-Raphaelite mediævalism; witness his "Bishop's Tomb at St. Praxed." "I know no other piece of modern English," writes Mr. Ruskin, "in which there is so much told as in those lines of the Renaissance spirit, its worldliness, inconsistency, pride, hypocrisy, ignorance of self, love of art, of luxury, and of good Latin." Or the terrific "Heretic's Tragedy," or all the poems about the old artists and musicians, who are the boon companions dearest to our poet's fancy. "Guercino's Angel" is pure and chaste as snowy marble; while the rich hues of "Andrea del Sarto," it has been said truly, present us with a picture as faultless as any of the faultless painter's own. The "Statue and the Bust" leads us back among the streets of old Florence; and "Galuppi's Tocatta" recalls the music of Venice in the days of her prime. But his fondness for those distant themes does not deaden our author's interest in the problems of the age in which he lives. Seven years ago, coming back from his dream among the pictures of the past, he anticipated the future of Italy; and "How can I help England?" is a question seldom far from his mind.

The lessons of a great work of art never lie on the surface; but there is a high moral latent in nearly everything Browning has written. Does not the "Blot on the Scutcheon" teach us to judge not that we be not judged; and the "Statue and the Bust" to pursue with might the design of our hearts? What modern poem more earnestly main-

tains the faith that underlies all forms of creeds, and the barren result of the mere material universe, than "Christmas Eve and Easter Day?" Where is the truth that to fulfil their ends, knowledge and aspiration must walk hand in hand with love and reverence, better expressed than in "Paracelsus?"

Is not "Luria" a grand protest against the oppression of the individual by society? 'Tis true he withers, and the world grows; but nothing is more needful now, and nothing should be more welcome than a vindication of the other truth—

"A people is but the attempt of many
To rise to the complete life of one;
And those who live as models for the mass,
Are singly of more value than they all."

It is not so much from the progress of the race, and the march of many minds, as from the "unborn, uninstructed impulses," the unquenchable aspirations of the individual soul, that the poet finds a confirmation of her infinite destiny.

"August anticipations, symbols, types
Of a dim splendour ever on before,
In that eternal circle run by life."

From the very fact that he stands somewhat apart from the ordinary currents of thought in his age, and does not address it by those arguments which are heard from every platform, does his teaching derive special significance. His fatal intricacy alone has prevented him from accomplishing what the reaction of the new classical school strives after in vain. If Tennyson has succeeded best in consecrating the strength and beauty of his time, the task of correcting its errors, of chastening its levity, and taming down its presumptuousness, is of no less importance; and this is what Browning has set himself to do. Aim high! is the exhortation which breathes through half his pages; not because you will succeed in accomplishing your aim,—for in this brittle life you will probably fall far short of it; not because honesty is the best policy, which it sometimes is and sometimes is not; not because you will attain popularity, or reputation, or place, or profit, or power—of all of which competition, or injustice, or sickness, or misunderstanding may deprive you—but because, by so doing, you will be true to your better nature; by so doing you will "overcome the world," leaving your reward to Him who, in the name of Infinite Justice, awards all things well at last. It is in this strain that he has written the close of the Grammarian's funeral:

"That low man seeks a little thing to do,
Sees it, and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.

"That has the world here, should he need the next
Let the world mind him;
This throws himself on God, and unperplexed,
Seeking shall find him.

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"Here's the top peak,—the multitude below
Live, for they can, there ;
This man decided not to live, but know,—
Bury this man here.

"Here—here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go ;—let joy break with the storm,
Peace let the dew send.

"Lofty designs must close in like effects ;
Loftily lying,
Leave him still loftier than the world suspects,
Living and dying.

With those lines we may fittingly conclude our survey of a domain of mind, imperfectly explored, for it is hedged about with thickets and briars as dense as those which grew around the palace of the Sleeping Beauty, but blooming with the fruits of a wonderful imagination, fertile in harvests of matured wisdom, and rich in mines of suggestive thought.

JOHN NICHOL.

V. RECIPROCAL NATURALIZATION.

3. THE GALRICAN PROPOSAL OF A COLLÉGE-INTERNATIONAL.

SINCE our articles on Reciprocal Naturalization appeared, we have had a singularly interesting illustration of the extent to which the proposals which we then made, and the arguments which we urged in their support, were in accordance with what was being proposed and urged elsewhere, and with what, from the circumstance of this coincidence, we are perhaps justified in assuming to be the prevailing tendency of European thought on this and kindred subjects. We hoped, indeed, that some such accord existed, for we knew well that on its existence the acceptance of our scheme wholly depended. Our remarks might have been founded on a perfectly just appreciation of human nature in the abstract, and our proposals even might have been the result of a perfectly correct insight into the requirements of existing society ; still, for all practical purposes, they would have been no better than the wildest imaginations or the clumsiest blunders, had they had reference to human peculiarities which nobody else was willing to admit, or sought to supply remedies for social evils which nobody felt but ourselves. But the affair assumes a very much more hopeful aspect when we find that the thoughts, and even, in essentials, the projects for their realization which had occurred to ourselves, looking through our insular fogs, have occurred simultaneously to another, looking

through the clearer atmosphere of Auvergne. From Bacon's time to our own, the *Idola specus* have always been reckoned amongst the most fruitful sources of error. Of these, at all events, we seem to have got rid on the present occasion, for surely there can be nothing very local or conventional in a point of view which, without the possibility of concert, has been occupied at once by a manufacturer at Clermont-Ferrand, and by a lawyer in Edinburgh! The vision of future possibilities which they have seen from positions so dissimilar may still be a delusion, but it is a phenomenon in favour of the actual manifestation, of which there are at least two independent witnesses.

Assuming that our own views, if not already familiar to our readers, are at any rate within their reach, we shall proceed to place those of our French fellow-labourer before them, by translating the interesting programme which M. Barbier addressed to the General Secretary of the Imperial Commission for the French Section of the Exhibition of 1862, which appeared in the official portion of the *Moniteur Universel* of 30th December last, and in several English newspapers, and which he has had the goodness to transmit to ourselves.

"The year which is about to end," says M. Barbier, "has been rich in economical results. One of the last barriers which separated the nations, the system of custom-house prohibitions, has fallen. The fall of this system, by increasing exchange, will render the relations of people to people more intimate than hitherto. Hence the necessity which seems to be laid on every one to acquire the power of speaking several languages; and not of speaking them only, but of speaking them well—speaking them, that is to say, without accent, like one's mother-tongue. For how limited is the use which one can make of a language which one cannot speak without fatigue to himself and to others! But there is not, so far as we know, in any country, any establishment in which children can, without prejudice to their other studies, acquire several languages like their mother-tongue. It is this void which it is our ambition to supply. The foresight of our governments has opened a new career to progress; it is the duty of the people to neglect no means of running this race with profit.

"I propose, then, to create a grand international college, composed of four establishments, placed, one in Germany, another in England, a third in France, and a fourth in Italy. My object is to bring together in them children of these four nations, from the age of ten to eighteen. In each establishment the children of each nation ought to be in about equal numbers. In all the four, the studies and the discipline ought to be adjusted according to a uniform programme, prepared in accordance with the most perfect systems and methods. Throughout, the teaching ought to be the same; so that a boy, having passed through a class in France, should find, in the immediately higher class in Germany or in Italy, the continuation of the studies which he had commenced. At the end of each year, a competition ought to be opened in each class, between the four establishments. A boy entering at the age of ten would be sent each year from one establishment into another, and when he had passed successively, in each country, a year in the

inferior classes, he would recommence the same rotation in the superior classes. In this way, at the completion of his studies at the age of eighteen, he would have lived two years in each of the four countries.

"It is evident that children who were brought into daily contact with other children of their own age, speaking different languages, who should attend classes in which the instructions of the master were given indifferently in the four languages, and who should inhabit successively the countries in which they were respectively native tongues, would very soon come to know and to speak all the four like their mother-tongue. I am convinced that the acquisition of these languages would take place so quickly, and would occupy so little time, that the pupils might learn besides, quite as well as in the universities, the other matters which are there taught. And this would be the case so much the more, that the time which was expended in the beginning in the study of the grammar of these living tongues, would be more than compensated in the end, by the facility in learning which the children would have acquired, from the manner in which their memories would have been exercised and furnished without fatigue, and as it were unconsciously. Thus we believe that, in quitting our classes, each of our pupils would be in a condition to pass, in his own country, the examinations necessary for taking the degrees which might be required by the profession on which he wished to enter."*

Such is M. Barbier's scheme. He is so persuaded of its general soundness, that he declares the principle on which it is founded to be beyond question. But like a prudent man, he feels that its application to the existing conditions of society, and of the educational institutions of four independent countries, is no easy matter. Before it is made a subject of practice, he says it must be made a subject of study; and with a view to promote inquiry and discussion, he has generously offered four prizes for the four best essays on the subject, of the value of 2000, 1500, 1000, and 500 francs respectively. The essays are to be received from any nation; but in order to facilitate their examination, they must be written or translated into French. M. Barbier enumerates the principal subjects which will fall to be treated by the essayists:—*e.g.*, General considerations on the mode of secondary education actually practised in the four countries; and the knowledge which the youth of each country must possess in order to pass the examinations which are required for their admission into the public employments of their respective countries. Then there is to be a "*Programme des Etudes, sous le rapport intellectuel, sous le rapport moral, sous le rapport physique,*" etc. etc.; and his suggestions are justified by the judicious and liberal proviso that they are not to be *limitative*. The authors of the memorials are consequently invited to offer their own suggestions on the whole subject, even where they differ

* The age of eighteen being that when youths in this country enter, or ought to enter, the Universities, not that at which they ought to leave them, it would be sufficient if the instruction in the College-International fitted them for commencing their University studies.

from those which have been thrown out by M. Barbier. The memoirs are to be judged of by a commission taken from the juries of the Exhibition, the founder of the prize reserving to himself only a deliberative voice. On the programme follows a "Rapport," addressed to the Secretary-General of the Imperial Commission for carrying out the objects of the Exhibition, in so far as they relate to France, by the jury of the 8th section, in which that *savant* body informs the Secretary that having "taken knowledge of the programme, and listened to the explanation of M. Barbier," they are "*unanimously of opinion that the object of M. Barbier is eminently useful, and responds to one of the social necessities created by the development of the international relations of our epoch.*" The jury farther approves of M. Barbier's generous scheme for eliciting the opinions of persons in a condition to offer advice as to the means most likely to promote the practical realization of his project. It expresses its opinion that his programme, *bien que susceptibles de quelques observations dans la forme*, is calculated to give an adequate conception of his object, and recommends the "*bienveillante attention de la Commission impériale.*" The result of this recommendation is the official publication in the *Moniteur* to which we have already alluded.

In a note to the report of the jury, we find it mentioned that, in support of the affirmation that M. Barbier's scheme is in accordance with the spirit of the time, "M. Rapet a fait observer que l'idée qui a inspiré le projet de M. Barbier, occupe déjà les esprits en Angleterre où ses revues ont appelé récemment, à plusieurs reprises, l'attention publique sur l'utilité d'institutions analogues." These words, we understand, refer to the previous articles in *The Museum*, the subject not having as yet been discussed by any other journal.

We have been so anxious to place M. Barbier's scheme fully before our readers, that we must reluctantly reserve our appreciation of its merits to a future number. In the meantime we shall only remark that its object is, in some respects, more limited than that which we ourselves had in view. M. Barbier's desire apparently would, in the main, be gratified if he could succeed in communicating to a considerable number of boys of the middle class, such a knowledge of the languages of the four principal nations of Europe as would enable them to carry on what is commonly called "business" indifferently in each. Our desire was to bring a considerable number of youths, probably of a somewhat higher class, into contact with the social and political life of at least two nations, so intimately as that they should be able in future life to act as expositors of the one nation to the other. The knowledge of languages was, in our view, to be a mere accessory, or rather we ought to say, a means towards an end. For our purpose, residence in a special school, created from the occasion, and alien to the historical institutions of the country, would not suffice. Our desire was, that the studies of the foreign youth should be carried on in the native schools,—such superintendence of them by their own countrymen only being maintained, as would form to their parents a guarantee against the religious or moral training which they had received in

their respective families being interfered with. For this purpose it seemed to us necessary—1st, that they should reside in establishments under the general superintendence of the Ambassadors or other ministers of their respective countries; 2d, that their studies should be guided by resident heads of these establishments, who should be appointed by the Government to which the pupils belonged; but that, 3d, they should, as we have said, frequent the ordinary schools and colleges of the respective countries. By this means it seemed to us that, in addition to acquiring the language more purely, they would come in contact with genuine unsophisticated national character, which it would scarcely be when met with in an international college. Our object having reference, moreover, to the formation of the general character rather than of the organs of speech of the pupils, and our desire being to communicate cosmopolitan modes of thought and points of view, our proposal was, that the training should begin somewhat later, and be continued somewhat longer than in M. Barbier's scheme. The University, rather than the school period of life, was consequently that at which we aimed.

We have pointed out these points of difference, which probably admit of no very difficult adjustment, in two proposals in which the many points of resemblance are, as we have said, both interesting and gratifying in a very unusual degree.

JAMES LORIMER.

VI. OPEN TEACHING IN THE UNIVERSITIES OF SCOTLAND.

On the 16th of April 1861, a resolution was unanimously passed by the General Council of the University of Edinburgh, to the effect "That it is expedient to consider whether the scheme of Open Teaching in the University by University Graduates, under proper regulations and restrictions, might not be introduced into, or extended to, all the Faculties of the Scottish Universities."

On the 26th day of the same month, the General Council of the University of Glasgow resolved "That it is expedient to inquire into, *inter alia*, the system of Open Teaching by University Graduates, formerly in extensive use in the Universities of Scotland." This motion was, as a matter of course, remitted to a committee to investigate and report, but they have as yet come to no conclusion, except that "the subject is at this moment undergoing careful consideration by the Council of the University of Edinburgh,"* and that the "importance and magnitude" of it would justify and require this full and careful investigation.

While the two Southern Universities have thus only pledged them-

* A mistake. The Edinburgh Council have not as yet used the useful and constitutional machinery of "Committees to investigate and report."

selves to a full and favourable consideration of the subject, the united University of Aberdeen, though not with the same unanimity, has gone much farther. On the 9th of October 1861, it was moved in the Aberdeen Council, "that it be represented to the University Court, that the General Council, believing that the competition in the profession of teaching is as advantageous to the public interests as it is in any other profession or business of life, consider that it would be for the benefit of education and creditable to this University, if the pupils of teachers, not being professors, were admitted to the same privileges in the University as the pupils of the professors." An amendment to the effect that such a course would be "premature and inexpedient," was proposed, but the motion was carried by a large majority.

The University of St. Andrews has taken no public action in the matter, but the Graduates' Association there was one of the first in Scotland to interest itself in the question, and there can be no doubt that the Council would be prepared to take a position at least as far advanced as those of Edinburgh and Glasgow have done.

Such is the present position of this as a public question. The unanimous feeling of the Universities that the scheme should be inquired into, as well as the differences that already manifest themselves among inquirers, alike urge to discussion. We have no contribution to make to the learning of the subject, but it may be useful to consider the principles of a question which is still new to the public mind, and to inquire shortly, *First*, What is Open Teaching? *Secondly*, What is to be said for it in general? and *Lastly*, What are its prospects in Scotland?

In the Edinburgh Council two years ago, Mr. Gladstone referred to the "primitive spirit and system of Universities," as favourable to a just freedom of teaching. But a much stronger statement than this would have been historically correct. The University was favourable to freedom of teaching, because it took its rise in freedom of teaching. This is now generally acknowledged; but the principle is so important, and we find it so well stated in the eloquent book of Dr. J. H. Newman, on the Work and Office of Universities, that we shall make no apology for quoting the passage:—

"In all times there have been Universities; and in all times they have flourished by means of this profession of teaching and this desire of learning. They have needed nothing else but this for their existence. There has been a demand, and there has been a supply; and there has been the supply necessarily before the demand, though not before the need. This is how the University, in every age, has made progress. Teachers have set up their tent, and opened their school, and students and disciples have flocked around them, in spite of the want of every advantage, or even of the presence of every conceivable discouragement. Years, nay, centuries perhaps, passed along of discomfort and disorder: and these, though they showed plainly enough that, for the wellbeing and perfection of a University, something more than the desire for knowledge is required, yet they showed also how irrepressible was that desire, how reviviscent, how indestructible, how adequate to the duties of a vital principle, in the midst of enemies within and without, amid plague, famine, destitution, war, dissension, and tyranny, evils physical and social, which would have been fatal to any other but a really natural principle naturally developed."—P. 76.

Yet, while such was the principle, and such the origin of Universities, it may well be doubted whether something more was not necessary, not merely, as our author puts it, for their "wellbeing," but even for their "being," in the sense in which we are accustomed to speak of them. A great concourse of eminent teachers and enthusiastic scholars, is not a University, in the general acceptation of the word. It wants in the first place unity and organization. The soul is there, but not the body. And when this too is gained, and it is organized into one teaching institute, it wants one thing more,—general and authoritative recognition. Both these were necessary, but nothing more than these. And when a University in the middle ages obtained these by the fiat of Emperor or Pope supervening upon the fame of its teaching, it did not forget the original principle of free teaching to which it owed all. It had now the right of making graduates. But the early graduates were all doctors; men, that is, who held the right and acknowledged the duty of teaching. The act of graduation added them to the number of qualified and constituted teachers of their University. And not of their University alone. The young master or doctor was a freeman of the great craft of learning, and could teach his art anywhere. The only restriction was one which, in some cases, bound him for at least a year or two to teach in his own University, and nowhere else.

Such was the mediæval University, and such its essential idea. It has been modified in different directions, and to a very great extent, in every country in Europe. In munificent England, the erection of houses, halls, or colleges, for the reception of students, and the institution of tutors connected with them, has almost swamped the University itself. In Scotland, and generally on the Continent, the University remains, *in this respect*, precisely what it was in the days of Charlemagne. But if we in Scotland have retained the open *study* of the old Universities, we have, on the other hand, absolutely abolished the open *teaching*. Originally, indeed, every Scottish Master of Arts could teach in his University. Soon this was found to be inconvenient, if not practically impossible. A few only in each University applied for leave and were authorized to teach publicly, and these were called Regents. But the old Scotch regent carried his pupil through the whole curriculum of Arts, and had also his brother regents competing with him. This system was overturned by two innovations, which were probably introduced about the same time—the restriction of the professor to one subject, and his monopoly of that subject; and the process of transformation was completed about the beginning of the present century. That the restriction should be followed by the monopoly was probably natural, but was certainly not necessary, in the extent to which it has been carried. The academical institutions with which we most naturally compare our own Universities, furnish a conclusive illustration on this point. Those great Universities of Germany, which drag the world after them, have, like us, preserved the open study, and the uncollegiate freedom of their youth. But they have not, like us, absolutely abolished that open teaching which we and they once had in common. In Germany,

as is well known, not only are there two ranks of professors—the ordinary professors constituting the *Senatus*, and the extraordinary professors, also, though less liberally, paid by the Government, and teaching within the University, alongside of, and in competition with, the ordinary professors—but there is a separate order of *privatim docentes*, who may be defined, Teaching Graduates. These, however, differ from the old University doctor or graduate of the middle ages in this most important respect, that not only are they restricted to a particular subject, but they are not allowed to teach in their University until they have approved themselves to the *Senatus* either by a strict examination, or by the production of some work of acknowledged learning.

Open teaching, as used in the present question in Scotland, is, therefore, manifestly an elastic term. The teaching may be more or less “open,” and more or less of it may be introduced, precisely according to the restrictions which the wisdom of the University authorities might see fit to impose upon it. But if a definition is wanted, it may be described as the liberty of graduates, masters or doctors, to teach on their own subject in the University, having first satisfied the University authorities of their sufficient or eminent ability so to do.

But at this point we are forced to notice the extreme view which *seems*, at least, to be implied in the resolution incautiously passed by the Aberdeen Council. The scheme contemplated in Edinburgh and Glasgow does not proceed upon the principle of free trade in teaching—a doubtful principle as applied to matters intellectual. But the Aberdeen proposal, proceeding upon this extreme principle, is also itself extreme. It is that “the pupils of teachers, not being professors, should be admitted to the same privileges *in the University* as the pupils of the professors.” If this means what it seems to mean, it must point to reducing the University to a simple examining-board for the granting of degrees. Now, an examining-board is not a University. Graduation is, no doubt, the crown of University study, but University study might exist without it. We could dispense with graduation. But we could not dispense with those influences of prolonged residence, of youthful friendship, and mutual moral influence; of the concourse of great men, the clash of great thoughts, the confrontation and recognition of each other by all the sciences; of the master-mind laying high arrest upon the scholar; of the education of intellect and the consolidation of character,—which are the real and essential benefits a University bestows. We need not say, too, how contrary this idea is to the original idea of the University as a teaching institute, and how manifestly it tends to the abolition of the Professoriate. This, indeed, is a wild idea; but it is a fair question, whether the Professoriate may not be strengthened and enriched, in conformity with ancient principle and illustrious modern example.

What then is to be said in favour of throwing open the teaching to University graduates? Much; and much that is very obvious.

1. It would tend to gather to every University town the ablest men

in every department of science. We should then have a real *studium generale*, a true *universitas* of scholars. How scandalously our Scottish Universities, beyond all others, have failed in this, one of their chief functions, is well known. Nor can this state of matters be remedied, unless something is done to make each of them a centre of concourse for the foremost men and the foremost minds.

2. Giving the liberty of teaching to the graduates, would open a career to men of learning, science, and thought. In Germany, the body of *privatim docentes* forms the nursery of the Professoriate, and from it are supplied the extraordinary and ordinary professors. In this country, on the other hand, no man thinks of devoting his life to being a professor. However strong his impulse to it, however eminent his fitness for it, he is stopped at once by an external obstacle—there is no such career. In introducing such a system, it would, of course, be necessary to furnish means by which to discriminate between the passing impulses which make nearly every youth aspire to professorial dignity, and the true vocation of the man. This the scheme of open teaching or *privat docents* effectually does. In the first place, the aspirant has to pass a high examination, which assures that he has already attained distinction in his own department. That at once blows away all the incompetent. Then the University Court, or other authorizing body, might grant to the graduate who has passed this examination merely a temporary license in the first instance, renewing it permanently only on condition that he has approved himself in the course of his active teaching. But the chief safeguard is that after all this he has, by sheer force of his eminence and mental power, to keep up to a remunerative number a class, not one member of which is obliged to attend. The difficulties are all but insuperable; ample enough to deter the fearful, and crush the presumptuous. Yet there seems no reason why Scotland, *leonum arida nutrix*, should not furnish men to dare what even easy-going Germany accomplishes; or why those who of old pushed their way through Europe, across all the rigid barriers of the middle age, should now not even adventure to “sell wisdom” in their own Universities. Doubtless, that was the practice of a barbarous age, and our civilisation may have got beyond it. But let it at least be tried. It will be easy to devise stringent regulations, so as to prevent any graduate rising to eminence too easily. Only give him a chance: keep the *edita templa doctrinæ* still high upon the hill; but at least let the gates be open, and let him whose sword can keep his head cut his way through.

3. Opening the teaching to the graduates would fill up the gaps in the teaching of the University. How much this is needed we all feel. “The idea of the University,” said Mr. Gladstone, in his noble inaugural address, “as we find it historically presented to us in the middle age, was to methodize, perpetuate, and apply all knowledge which existed, and to adopt and take up into itself every new branch as it came successively into existence.” If this is too vast an undertaking for a University in these crowded days, it should at least strive to avoid disreputable omissions in its teaching. Yet every one who compares

our Scotch Universities with those of Germany, in arts, philosophy, history, divinity, and law, to say nothing of other branches, will find that ours are most poorly equipped. Open teaching would cure this; would correct it, at least to some extent; would cure the worst part first, and in the best way; the grandeur and importance of each science thus supplied revealing to us the gap that existed before. We cannot expect the Government to endow the whole circle of sciences and philosophies in which a University should take an interest; but what the University can do itself to remedy the evil, it should do. And the least that it can do is to authorize those of its own graduates, who are competent for the work, and are willing to devote themselves to it, to open classes under University sanction. It is not the part of a University to glory in a narrow and impoverished curriculum, and suppress voluntary efforts to enrich it.

4. It would not only fill up gaps in the curriculum, but it would infuse a new life into the teaching which exists. The stimulus of a healthful rivalry is not one which any great enterprise can afford to dispense with, and certainly not a University. In England, they have this to some extent by the existence of so many tutors, fellows of the different colleges, all engaged in the same work, which is to be tested by the same tribunal. In Germany, they have it by the co-existence of the ordinary professors, the extraordinary professors, and the *privat docents*. We, in Scotland, have it not; and if we do not feel our need of it, that by no means proves that the need does not exist. It would work in two ways. Where professorial teaching was inefficient, it would supplement it; and where it was worthy, it would stimulate it to its highest efficiency. Unfortunately, there is such a thing as professorial inefficiency; and it is a thing so certain to occur occasionally, that to provide against it is simply a matter of ordinary prudence. This, the opening of the teaching to the graduates would certainly and sufficiently do; and as it is the sorest evil to which such institutions are exposed, this of itself would be an incalculable boon. It would insure that henceforth, in every branch of science taught in every University in Scotland, there should be unfailingly at least one good teacher, and living teaching. This would also stimulate the whole University to its highest efficiency, and diffuse a shock of life through all its limbs. It would put it, and keep it, in the forefront of all thought and learning, a position which is its due, and without which it is difficult for it in the present day to justify its existence to the mass of men.

We have hitherto cantered over the ground *solutis habentis*, not taking much note of difficulties. Now there are difficulties and obstacles, very real and important; and, next to the desire that something be done in the direction of open teaching, we are anxious that there should be a full and honest consideration of the objections. We have always, for example, felt a dread lest this system should be too stimulating for Scotland. It is all very well for learned, laborious, honest Germans. We should have no hesitation in urging it for the Universities of England,—England, with its rich, affluent, deep-freighted minds, with its liberal leisure, and large sagacity, and huge

masses of unwrought and undeveloped thought. But the *tenuis avena* is a somewhat heating and stimulating food. We need nourishment rather than stimulus; and there is undoubtedly a danger in turning each of our Universities into a vortex of thought. So much for a general, and perhaps imaginative objection. Then take the practical one, that the scheme would diminish the value of professorial chairs, in a country where the rewards of learning are not too numerous already. It may be said that this will be counterbalanced by the influence of a new career opened to learning; and that is probably true. Still, the objection is one of those which ought to be considered, and not least by those who are not professors themselves, and who have neither the hope nor purpose of becoming university teachers under any new regime.

The most important practical consideration probably is, that this scheme may be most gradually and cautiously introduced. It may be tried partially, and the University Courts may impose all sorts of breaks and restrictions upon it. But the direction in which we naturally look at present is not to the University Courts, whose unimpeded functions can hardly be said to have commenced, but to the Royal Commissioners under the Universities' Act. That high Board has now held nearly a hundred sittings, and has issued many ordinances implying very great care and labour. Yet we can hardly avoid the feeling in looking back upon their work, that it has consisted very much of details; and that these noblemen and gentlemen might not be unwilling to signalize their departure from office by the introduction into the machine, whose parts they have been polishing, of a new, yet old, *principle*. For this scheme of open teaching, if it could be safely as well as gradually introduced, would be a new principle of life—life authentic, elastic, and enduring, ever renewing its own losses, and repairing its own strength.

ALEX. TAYLOR INNES, M.A.

VII. NATURAL HISTORY IN SCHOOL EDUCATION.

THE admission into the schoolroom of new branches of knowledge, is one of those changes by which the present time is distinguished from the past. Among the physical sciences thus introduced are botany, zoology, and geology, in a more or less elementary form. In some schools they are welcomed, in some they are only tolerated; into many, if not most, they have not as yet been admitted. But the fact that they have won their way into schools where the middle classes of the community receive their education, and that they are recognised in those for the humbler classes, gives reasonable ground to expect their more general diffusion. Hence, we may naturally inquire, what will be the probable results of such teaching? and how is the teacher

to proceed in those new paths, which were altogether untrodden by his predecessors?

The objects to be aimed at are—

1st, The exercise of the observant and reasoning faculties.

2d, The acquisition of a certain amount of knowledge.

3d, The formation of habits, both physical and mental, that have an important influence on character.

For the attainment of results such as these, no definite rules can be laid down. The plan that is successful in one instance will fail in another. There are differences in the teachers, in the pupils, in their respective attainments and intelligence, and in the circumstances in each locality, which modify the course to be pursued. What is fitting for the very young, is not fitting for the more advanced. It may be convenient, therefore, if we give our attention, in the first instance, to the infant-school; and then turn to classes consisting of boys or girls, between ten and fourteen years of age.

To every right-thinking mind the infant-school is an object of deep interest. The bright, innocent, happy faces, tier above tier, the little songs, the varied exercises, the judicious intermixture of lessons and play, strike even the most casual visitor with pleasure. If, in such a school, natural history be introduced, it must obviously be in a manner very different from that which is adopted elsewhere.

Such a school bears an analogy to a large family of children, the teacher for the time being, taking the place of the mother, who rules not by fear but by love. Under such guidance, how may the teaching of natural history be commenced?

Not by books, nor yet by didactic teaching. The mistress must appeal to the imagination and the feelings, and rouse into activity the senses rather than the intellect. If the note or call of any creature be mentioned, children wish to hear it; if a bird or quadruped be described, they wish it to be shown to them; nay, they are not content with seeing the bird on the branch of a tree, and listening to its song, they would like, were it possible, to have it in their hands, to see it, to feel it, and to hear it, all at the same time. This points to an important principle, which should be borne in mind, that natural history teaching should in the first instance be from specimens, models, and diagrams, not from books.

As to the subjects, those are most attractive that relate to animals with whose appearance the children are to some extent familiar. The common domestic quadrupeds, the hare, the rabbit, and others, furnish well-known examples. Birds of all kinds are favourite topics, and some of the best-known insects are scarcely less welcome. Occasionally an animal, such as the frog or the garden snail, may furnish a particularly interesting little lecture, the more so, because the children may not have expected, that from things so common and unprepossessing, instruction and interest could be drawn.

Such lessons are necessarily desultory, but this will cease. The teacher will give her readings or her lessons upon animals that are usually placed together by naturalists, and thus insensibly the children

will form ideas of groups, the individuals of which are linked together by the possession of some common characteristic.

It is necessary that such lessons or lectures should be *short*, so that the pupils should not be wearied. Perhaps a quarter of an hour is as long as is desirable. For that period, if the teacher understand her business, there should not be a wandering look, but eyes and ears alike should be given to her instruction. To do this effectually, she must be well prepared, so that in her teaching there may be no verbiage and no obscurity. Let the lesson be restricted to one subject. Give an idea of some one thing, or the actions of some one animal, and then stop. Let the children go away with one clear distinct idea, something that they can talk about to each other, or to those at home, and they will come back pleased with what they have learned, and willing, even desirous to know more.

It is needful, of course, that the language employed should be simple, the sentences short, the instruction given, as much as is practicable, in the manner in which a grown-up person would talk to a child. The style of ballad poetry transferred to prose might serve to exemplify what is meant. Simple words—occasional repetition—an avoidance of what is cold and didactic—and sudden transitions, illustrating the actions of the animal, thus vividly bringing forward his ways of living, his means of attack or defence, escape from enemies, and care of, or as the case may be, abandonment of the young.

But, whatever style of diction the teacher may employ, she will find that the *language itself* constitutes one great difficulty; that strange mistakes occur; that misapprehensions exist which she could never have anticipated. These arise principally from two causes, first, from the latent metaphor with which the language of our every day life is imbued; and next from the same word being used in different significations. Of both these sources of error some examples may be quoted, for the correctness of which the writer himself can vouch. They did not take place in the schoolroom, where they are even more likely to occur, but with children in the domestic circle, who had every facility for learning correctly the meaning of words in common use.

A child hearing some one speak of the cells in a prison asked, "Are there any bees there?" and on being answered in the negative, inquired "Then why does the poem of the little busy bee, say, how skilfully she builds her *cell*?" Another who was taken to see a large serpent or boa, inquired as he walked home, "Mamma, when will the hairs grow on the skin of that boa?" "There will never be any hairs on it; why do you ask such a question?" "Then why are there hairs all over the boa you wear round your neck?" was the answer, showing how a long train of erroneous ideas had originated in the two different meanings of the word *boa*.

On another occasion, a little interrogator asked, "How are eye-brows made?" Mamma—"They are not made, they grow like hair." "Oh, no, mamma; papa said they were knit." The child had heard the phrase, "knitting the brows." One asked, "Where is the leg of the

stairs?" "The leg of the stairs! I do not know what you mean."
 "Why, papa, you said the foot of the stairs, and I want to know where the leg is."

There is difficulty sometimes in penetrating the mind of the child, and laying hold of the erroneous idea that has got possession of it; and until this be done the truth cannot find admission. A lady asked a little girl in a schoolroom, if she knew what a camel was like? "Yes, ma'am," was the reply; "it is a wee, wee, weeney thing like a worm, that can squeeze itself through the eye of a needle."

With some degree of care and watchfulness, good-nature and tact, these stumbling-blocks may all be surmounted, and the child conducted into the vestibule of Natural History science. When once there, the best teaching, in many respects, is that which he may give himself, the master's part being to guide, encourage, and assist. Then it will be found that a teacher's ramble is fruitful in its results, and that to be forbidden to take part in one would be a punishment of more than common severity, being regarded not only as "disgrace and dishonour," "but an infinite loss."

We take leave now of the infant schoolroom and its happy inmates, busy in learning to observe and to listen, to submit themselves to rule, and gradually to become interested in the world of animal existence without. From it we turn to the more bustling region of a boys' school, where the pupils are between the ages of ten and fourteen. The reader must supply the graduated scale which connects the school for very young children with that for stirring, active boys.

But before speaking of any of the characteristics of the teaching that should be followed in this new locality, let us take from the pages of Charles Dickens an instance of the way in which zoology should not be taught:

"Bitzer," said Thomas Gradgrind, "your definition of a horse." "Quadruped, graminivorous, forty teeth, namely, twenty-four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth." Thus (and much more) Bitzer.

"Now, girl number twenty," said Mr. Gradgrind, "you know what a horse is?"

We much doubt if any child who had never seen a horse would be much the wiser of such a definition; nay, more, we venture to doubt if whole pages of such definitions, committed to memory and parroted forth when required, would impart knowledge of any real value, or conduce, by its mental influence, to the purposes to which education of every kind should tend.

To understand any animal aright, we must not look at it alone, but with reference to others; that is to say, we must regard him in comparison with, or in contrast to, others with which he is connected more or less closely. This brings us to the subject of classification, and also to the consideration of those names or terms by which the various groups are designated. To many people these names present a very formidable appearance, and learners not unnaturally shrink from en-

countering them. They candidly say they do not like "the hard names," and having said so, they make no effort to conquer the difficulty. Yet these terms, when rightly understood, are fraught with meaning, and sometimes in a single word embody a truth which was the result of long and laborious research; while classification, with its larger and smaller groups, forms, when rightly understood, a most interesting subject to all.

It is a clear case, that if any disciple of the Gradgrind school were to set forth, no matter how correctly, an array of the terms applied to classes and orders, he would repel, and perhaps disgust the young student. Let a different plan be pursued. Guide the inquiry for knowledge into the right course; make the learner your companion in your inquiry; let him feel that he is taking part in working out an interesting problem; and he will not weary in the chase, but become more pleased and more excited as it goes on.

This mode of teaching may be readily illustrated. Every one knows the appearance of a herd of cows lying in the sunny pasture, and quietly chewing the cud or ruminating. It is easy to enumerate other ruminating animals, to associate them into one group or order, and give to it a term expressive of this peculiarity.

Nor less easy of comprehension is the fact, that certain animals live wholly or for the most part on flesh; that this habit is accompanied by well-defined peculiarities both of the teeth and the extremities; and that these animals may form another group or order known as the Carnivora.

Pleasant it is for the pupils to compare with either of these groups the one which may be represented by the hare, the mouse, or the rat, to speak of their gnawing propensities, of the beautiful arrangement by which their teeth are kept fitted for such work, and of the name by which this group or order is distinguished.

If we turn to the Arctic seas, and to the incidents connected with the capture of the whale, we may discuss at length the question, Is the whale a fish? and in such a discussion the very liveliest interest will be taken by any intelligent class of boys or girls.

After having, in successive lessons, got clear ideas of the "orders," among which our warm-blooded animals, whether quadrupeds or otherwise, are distributed, we come to inquire, Are there any characteristics common to all these diversified orders, so that out of them we may constitute one class or greater group, in which all would be included? There are such: a heart of a certain structure is common to all; lungs for breathing air are common to all; and the mother, in every case, is furnished with *mammæ*, or paps, for supplying nutriment to the young. From the possession of these organs, the naturalist gives to the entire class the name Mammalia.

If successive steps such as those here indicated be taken by the teacher, no confusion will exist in the mind of the pupils. They will have got hold of a clue, which will guide them in safety through the mazes of classification, and prepare them alike for descending to smaller groups, or ascending to those which are more extensive.

In the infant-school it is desirable to shun the technicalities of science. In the boys' school they need not be avoided, but should be sparingly used; and care should in every instance be taken that they are clearly understood. In some cases, the thorough explanation of a scientific term may be quite enough for a lesson, and it may be given in such a way as to enlist the mind even of the most idle and careless. Let the attention of a class, for instance, be fixed on the difference between the wing of a bird and that of a bat. In the bird, most of the feathers are attached to the parts which correspond to those lying between what we call the shoulder and the elbow, and the elbow and the wrist. But in the bat the bones which correspond to those of our fingers are enormously developed, while from the arms and the fingers, down to the very ankles, a pliable membrane extends. The bones of the modified hand, in a great degree, give support to the organ of flight. Hence the term *Cheiroptera*, or "hand-winged," expresses a very remarkable fact in structure, and supplies a distinctive term for a well-known order of Mammalia.

An example may be given, taken from a lower division of the animal kingdom. The spinous covering of the sea-urchin reminds us of the spines of the hedgehog. The word *Echinodermata* is a term which conveys the idea that the animals comprised in the order have a coat or covering resembling that of the hedgehog. In point of fact, the creatures do possess a leathery or prickly integument, and hence the term *Echinodermata* gives a good idea of a well-known external character, which is seen in all those species, usually regarded as the best representatives of the group. If the right significance of the term be understood, the term itself is easily remembered, and is highly suggestive.

The practical inference from these remarks is clear and simple. Give the pupils correct ideas of the leading groups in the animal kingdom, and of the scientific terms by which they are designated. That being done, the real usefulness of the text-books used in the school will be largely increased, for every boy will really understand what he is about; he will therefore learn with greater ease, and the information will be stored up in a manner available for use when required. But the good results are not thus limited. By acquiring precise and definite ideas of the meaning of scientific terms, we gain precision and accuracy both in thought and expression. And by being accustomed to classification we are led to habits of order, regularity, and arrangement. At a later period in life these conduce both to the comforts of home, and to the despatch of business. They are valuable in the library of the lawyer, the laboratory of the chemist, and the workshop of the mechanic.

Let us suppose that the pupils understand what are the great divisions of the animal kingdom, and that they are assiduously making use of their text-books, now is the time when they will most require the guiding intelligence of a competent teacher, to accustom them to refer from the written book to the living world. It can never be too frequently urged that natural history is not to be learned from books alone, not

even from museums however excellent, but from the various tribes of animals living in their appointed haunts. The teacher, therefore, should encourage his pupils to bring to him specimens for examination, and assist their endeavours in trying to ascertain what they are. Much here depends on the teacher, yet the number of men trained, and thoroughly competent for such work, is as yet very small. A selection from the specimens thus brought together by the boys, might, when carefully preserved, serve as types or representatives of the leading forms of animal and vegetable life in the locality, valued the more by the pupils because collected by themselves.

If circumstances permit the master and his boys to have an occasional ramble together, so much the better. This course is pursued with great advantage by the professors of botany, zoology, and geology in some of our colleges; it is healthful, invigorating, enjoyable, and highly instructive, and brings into play the varied powers of each individual both bodily and mental. Cricket-balls and bats are excellent in their way, but when they are left behind, and a walk of a few miles fairly entered on, the enjoyment is increased tenfold if there be an object which is kept in view; or a succession of objects that stimulate the vigilance and competition of each, and furnish a theme for wonder and inquiry to all. "The kestrel's nest up a fir-tree," or that of the moor-hen by the pond, are not less attractive now than they were in "Tom Brown's school-days."

Little pedestrian rambles, when under the guidance of an intelligent and directing mind, are not only pleasant, but occasionally are instrumental in the promotion of science. Of this we see examples in the record left us in the late Rev. Dr. Landsborough's "Excursions to Arran." He was frequently accompanied by his children, who appear to have entered heartily into his pursuits, and by their quick eyes and nimble fingers, to have formed very successful collectors.

We can speak from our own experience of the delight manifested by boys when permitted to join their seniors in a dredging party in a small steamer. When the dredge was "down," and the progress slow, the boys were intrusted with a couple of towing-nets, and when the small medusæ, or the iridescent beroës were captured, were loud in their expressions of wonder. And as the dredge was brought up from depths varying from fifty to one hundred fathoms, and its contents emptied on the deck, the boys took the greatest interest in assorting the varied mass. When some of the starfishes and sea-urchins were placed in sea-water, their delicate suckers formed an apparatus for climbing up the smooth perpendicular sides of the glass vessels, so wonderful that none of the joyous party will ever forget their appearance. A day so spent is fraught with enduring results; but in the ordinary course of school life, it must of necessity be of rare occurrence to all boys, and unattainable by far the greater number.

To boys at school, the excursion for natural history purposes, and the various occupations attendant on the pursuit, exercise a salutary influence in breaking the monotony of life, and giving to the mind that

variety of element which is as essential for its proper nurture as a variety of food for that of the body. This is more especially the case, when the boy has left the schoolroom, and is engaged in any one of those numerous callings, that involve confinement to a certain spot, or to a certain range of routine duties. A boy of mental and bodily activity is often confined for many hours daily with only half occupation, or at portions of the time out of doors, but restricted to a certain space. After a time the monotony of his life becomes wearisome; he is oppressed with *ennui*, and longs for any change. Peril, and even suffering would, he fancies, be more endurable than the daily routine of little duties, and the burden of unoccupied hours. To such a lad, the stimulus of natural history pursuits is an inestimable boon; the listless eyes are lighted up, and the time not positively required by imperative duties, is all too brief for the new demands which are made upon it. The case is not supposititious; a recent instance of the kind may be briefly stated.

At the town of ———, on the coast of the Mediterranean, there was an intelligent boy, son of the proprietor of a hotel. He spoke French and German, and understood the *patois* of the district; he constantly attended the fish and vegetable markets, and was ready at the call of any of the foreign visitors of the hotel who required information. But visitors at times were few; the market duties were easily discharged, and a great part of the day had no regular employment. Chafing under his constrained idleness, he often thought of becoming a sailor or soldier, when fortunately for him a naturalist arrived, and took him out for a seaside ramble. Profiting by the hint that some of the shells on the beach would look well if displayed on cards, the boy collected, and so placed them, learning the names. Other lessons of a similar kind followed. The fishmarket was explored, and in one month about 200 specimens of fish, comprising 125 species, were procured. The library of the town was ransacked, and furnished some excellent Natural History works for reference and study.

Under the happy influence which they exercised, the demon of *ennui* fled, and the intelligent boy, now diligently at work, is likely henceforward to become a true and earnest cultivator of science.

The same to some extent is true of children of larger growth,—of the full-grown man in many of the situations of life, either not fully employed, or engaged in a routine that becomes “stale, flat, and unprofitable” from its very uniformity. Over the dull pool of stagnant life, it is a blessing to send a healthy stir, to cause a pleasant ripple, to fling on it the quivering image of sun or cloud. And not less welcome is the influence that leads the wearied man of the world from his study, his counting-house, his professional avocations, and tempts him into a new train of thought. Such influences are like kindly spirits, willing to abide with those who make them welcome, and to bring into the labours of the town, the health-giving thoughts that have had origin in the country, or by the sea. This freedom of thought in the midst of the daily thralldom of the body, has been adverted to by the Poet.

"Pine not like them, with arms across,
Forgetting in thy care
How the fast-rooted trees can toss
Their branches in mid air.

"The humblest rivulet will take
Its own wild liberties;
And, every day, the imprisoned lake
Is flowing in the breeze."—WORDSWORTH.

The space which can be allotted to this subject is nearly exhausted, and warns me to conclude. I shall only direct attention to the aid which the study of Physical Geography derives from Natural History. The former tells of the distribution of land and water over the globe, of springs and seas, of mountains, their elevation and temperature, of isothermal lines, of verdant and of barren plains, of winds, their periodicity, and the dryness or humidity by which they are accompanied. Natural history furnishes the sequel to this: it shows us the successive zones of vegetation that clothe the mountain sides; the food-supplying plants that flourish in various climates; the animals that browse on the plains, or seek sustenance in the jungles, that frequent the coasts laved by the tepid waters of the Gulf Stream, or limit themselves to the icy regions of the Arctic seas. Thus beheld, the earth is clothed as with a garment, and peopled with countless forms of animated existence, rejoicing in the beneficent provision made for their welfare and continuance; the winds are known to move according to laws which the great Creator of the universe has prescribed, and the seas under HIS guidance bear their part in sustaining the universal happiness of HIS creatures.

ROBERT PATTERSON.

VIII. THE REVISED CODE AMENDED.*

THE only part of the Revised Code to which this Journal took unmodified objection was that which affected Normal Schools. At the first blush, it did not appear that these institutions would suffer much financially in consequence of the new regulations. Nor do we yet think that they will be seriously affected in this minor respect, if those articles which recognise a pupil-teacher as a qualified master for a rural school, and which, both directly and indirectly, discourage two years' training be removed. These articles are not opposed by us on the very insufficient ground, that thereby the balance in annual expenditure will be against training-colleges, but because of their inevitable tendency to lower the teaching profession. Every blow at professional

* Minute by the Right Honourable the Lords of the Committee of the Privy-Council on Education, establishing a Revised Code of Regulations. Reprinted with proposed alterations, and marked to show which articles are retained from the Code of 1860 and of 1862. London, 1862.

education must have this effect.* By the former of the two articles to which we refer, the normal colleges are by implication declared superfluous institutions, except for the training of masters for exceptionally large schools: by the latter, all positive acquirement in teachers is discountenanced. Students are told that the sooner they leave the training-college, the sooner will they obtain a certificate. Third-class students of only one year's standing rise on the scale of merit more rapidly by one year than their comrades who take a second year's training. The latter, *solely* because they are of superior ability, and desirous to increase their stock of acquirements, are put at a professional disadvantage. A premium seems to be in this way placed on stupidity. All that portion of the Code, indeed, which bears on the intellectual, and therefore social position of the elementary teacher, is manifestly constructed by one who has no sympathy with the class, who fails to understand their true function in a parish, and who consequently by his enactments lowers the profession, not perceiving that thereby he inevitably lowers the school. We fully recognise the necessity of providing England in reasonable proportion with a humbler class of teachers than are yet sent out: there are, to our mind, conclusive arguments in justification of this attempt; but because a few such men are needed, it does not follow that intellectual acquirements in a whole class should be discouraged. The implied ground of such policy is that the higher the qualification of the teacher, the less likely is he to discharge efficiently the ordinary work of a primary school. In many quarters, these last ten years, such complaints have been heard; but we believe them to be without sufficient, in most cases without any, foundation. Serious defects in elementary instruction have been alleged, and in our opinion substantiated; but to trace these in each individual case to the fact that the teacher knows a few books of Euclid, and has gone more deeply into grammar than it is necessary that his pupils should, is surely reasoning of the Tenterden steeple order. Our conviction is—a conviction based on a pretty extensive experience, and one which we believe all inspectors of schools will confirm—that for one able and well-informed man who fails to give efficient instruction to his junior classes and in elementary subjects, there are ten such failures among men of very humble pretensions as to capacity and knowledge. The cause of the failures, where it may not be considered accidental—that is, due to the teacher's not having had his attention directed to the defects of his school, or to higher demands being made upon him by senior classes than he can well meet—is a *moral* cause, not an *intellectual* one. Training-colleges might, perhaps, do more than they have yet done to keep constantly before the student in training those subjects and that work which will occupy, in future, at least nine-tenths of his school time.

It is true that all those articles of the Revised Code which bear on normal schools are suspended, and the whole subject taken back for

* The *Normal School training* of teachers has alone to be insisted on, in order to remove all *permanent* danger to these institutions; it matters not to what extent the pupil-teacher minute affects the *present* chief source of supply.

further consideration, and that one of the provisional alterations is (Art. 116) that "students who pass successfully through two years of training in normal schools shall receive *special* certificates." But this does not make the above remarks unnecessary, for the question is not yet settled, and articles 84, 118, and 119, dispensing with normal-school training, remain unmodified. It is not enough that "special certificates" be issued to second year's students. This means nothing more than that they are to be allowed to produce evidence that they have been two years instead of one at a normal school. The only way of encouraging attainment and professional efficiency, is to give second year's students a higher grade of certificate to start with than is accorded to junior students—thus shortening the period of service required to attain the highest degree. According to the Revised Code, even as amended, teachers from Normal Schools must serve seventeen years before they can attain the highest grade in their profession. Surely distinguished success in discharging the public duty for which they have been trained ought to influence in a more marked way, the attainment of rewards which, so far as the State is concerned, have a merely honorary character. Directions so stringent as almost to infringe on personal liberty are made, when it would be wiser to rely on wholesome rivalry among teachers; and articles having the aspect and effect of penalties are preferred to those which, by encouraging devotedness and stimulating ambition, might secure the same objects along with many collateral advantages. There is something painfully un-English in all this, while it reveals a total misunderstanding of the Education Question, as it presents itself to the practical man, in the parish and the school room, and too exclusive a regard to official necessities, and to Downing Street supremacy. Witness the following articles:—

"71. No teacher who has changed more than once from one school to another during the five years preceding revision [of certificate] can be advanced to a higher class.

"72. Re-examination is *not permitted* to candidates once passed, unless they fall under article 117; that is to say, unless they have on the first occasion succeeded in obtaining only a *fourth* class."

The evil effects of these rules on the free working and progress of the profession, and *therefore* on its efficiency, it would be easy to expose; but they are too manifest to make it worth our while to do so. This only we would add: as the Code provides for taking the annual estimate of each teacher's work, the result of the estimate ought, in all fairness, to tell from year to year in raising his degree; and all compulsory continuance of service ought not to be the subject of legislation. We do not want a new class of scholastic *adscripti glebæ*. Laws affecting personal freedom, imposing penal disabilities, and reducing capacity and mediocrity to one dead level, can have only one result, so far as teachers and the country are concerned, however great the facilities which they give for central administrative action. We have dwelt a little on what we conceive to be the fundamental fault of the Code, because, to our mind, the legislation which directly affects the character of the class of men to whom is to be intrusted the all-important work

of elementary instruction, is of infinitely more importance than the mode of administering the Parliamentary Grant.

The alterations made on the Revised Code, and laid before Parliament by Mr. Lowe, happen, with slight exceptions, to coincide with those suggested at the conclusion of our article in our January Number. The teachers are protected in their relation to the managers by the requirement that "*not less than three times the grant allowable on their certificates in Art. 64-5 of the Code 1860*" be paid to them, and they have a first charge on the school funds for this payment. The number of pupil-teachers imposed is diminished, and one is required only for every forty in *average attendance*—(not for every thirty *enrolled*, as the unamended Code certainly bore)—above the first fifty in average attendance. Infants under six are not to be individually examined. The position which we ventured to assume on the religious difficulty, has been confirmed by the interpretation of Government, and by the tacit assent of the objectors. Other minor improvements have been made; but there still remain several very serious defects—the first and most important of which affects most immediately the school itself; the second, the teachers; the third, fourth, and fifth, the country and the school managers.

(1.) The ignorance of the school, and the want of genuine sympathy with the teacher and his work, which we have already adverted to as characteristic of the Revised Code, even in its amended form, reappear in the persistence with which the grouping (Art. 43) is retained. We rather suspect, from an expression in Mr. Lowe's speech, that he contemplates individual *teaching* as well as individual examination. He does not seem to be aware that this is physically impossible; nor does he yet admit, what all educationists combine in urging, that to group children for instruction according to age is as preposterous in itself, as it is detrimental to the efficiency of a school. One half of the teacher's strictly professional training has for its object the principles of *organization*. The first question which a man removed from the teaching of one to the teaching of many, all at the same stage, has to answer is, "How shall I teach a class as thoroughly as if I were teaching only one boy?" When removed from the teaching of a class to that of a school, where children of all ages and of every possible variety of attainment and intelligence are congregated, the question then becomes, "How shall I organize these so as to teach six or seven classes as if they were one class?" This can be accomplished only by keeping all the pupils going through the community of interest and of purpose which a common degree of acquirement, and a common object of attainment, give to each group or class. To effect this, the teacher must arrange his pupils in lots, according to their knowledge and intelligence, combining these two principles of organization as nearly as may be. The result of this is, that if he can infuse an industrious spirit into his school, and if his time-table be carefully constructed, all the separate classes are kept moving forward at once, though he is necessarily engaged with only a single class at a time. Sympathy and rivalry are, he finds, not bad substitutes for the

continuous direct action of the master on each separate class. But these groups or lots are no longer classes, and organization has made way for chaos, if the agglomeration of these small bodies is made dependent on any principle but those which we have indicated. They would thus be broken up into individual atoms, and the teacher left helpless and hopeless, with no clue to guide him through the labyrinth of subjects and individuals. Confusion and noise would be the inevitable consequences; the teacher, deprived of his methods, which are sure to follow organization out of the schoolroom door, would be overpowered, and resort to severity. The school would be utterly ruined, not only in respect of the material, or rather we should say, formal results of reading, writing, and arithmetic, but in respect of the formation of habits—of all that is embraced under the term moral discipline. We are confident that so wooden a rule could not have emanated from any man who had a practical knowledge of school-work, and of the objects of that work. The urgency of the case did not call for an enactment which in the schoolroom dispenses with the work of the Training-college. At the same time, we recognise the lamentable fact, that even those who stay longest at school leave before they are turned twelve, and this might justify the application of a little pressure in the highest class of each school. Group IV., with the corresponding requirements, might be safely retained. Eleven per cent. only of the pupils, taking the country overhead, fall into this most advanced group; and of these, it is not probable that good organization would require more than a fourth at most to be thrown in among their juniors. Neither in its financial nor in its scholastic effects would the retention of this portion of Articles 43-4, inflict so much damage on a few schools as it would secure benefit to the country at large, provided the teachers' grouping in the junior classes be accepted, subject of course to the inspector's animadversion, and to the rule that no child could be presented in two successive years in the same group. The *subjects* proposed for each group even, might be retained, but not the *groups* themselves.

(2.) The next point which calls for remark, is the omission of arrangements for superannuation in the Code. Teachers cannot reasonably be expected to provide for old age, which to most of them comes prematurely. With salaries less than the wages of skilled artisans, and a position to maintain second only to that of a vicar or curate, nothing can be saved beyond the premium which insures an inadequate provision for wife and children in the event of the father's death. Were the teaching profession a career affording to the energetic and able many opportunities of improving their circumstances, the case would be less urgent. But so far from being so, it presents one almost uniform level as to educational standing and income. Meanwhile, these men are discharging a duty, irksome and vexatious even in the most favourable circumstances, but of infinite value to the State. It is impossible to conceive a stronger claim to a place on a superannuation list. And, were these pensions regulated to some extent by the place on the certificate scale which the teacher had won for himself, as well as by

length of service, a great inducement would be given to enter the profession, and a great encouragement to exertion while in it. It is by enactments the tendency of which is to draw out willing labour, not by articles which are minatory, if not penal in their working, that the profession will become a desirable way of life; and when it has become so, Mr. Lowe will find that the law of supply and demand will open up an unexpected way out of much of the present expenditure, which is necessarily directed to forcing what ought to be a free and natural growth. Scotland has never wanted able teachers, and yet, until the Normal School system was forced upon it, it had not spent a penny in training them. Such considerations may be regarded by heads of departments as entering too much into the moral elements of the question, and therefore into a region where tabulation and figures feel themselves abroad. But the interests of a nation cannot be sacrificed to the conveniences of an office. The department exists to deal with a subject which is essentially moral in its nature, and which, therefore, if in a wholesome state, will continue to resist, in some of its aspects at least, the domination of figures and routine. It would indeed be strange if our education office were not the most complicated and difficult of all public departments. This is one of the conditions from which it cannot escape if it is to exist at all, except by transforming itself into a French or Prussian bureau, which we hope is not yet contemplated.

(3.) The third omission in Mr. Lowe's amendments is a provision which may protect the managers from loss arising from absentees on the day of examination. It seems to us that the proportion of those present who pass should be accepted as the proportion of the absentees who would have been in the same position had they been present, it being required that the cause of absence be in every individual case explained and attested by the managers.

(4.) The fourth point to which we would refer is the omission of a fifth group. The fact that the groups adopted exhaust the vast proportion of existing pupils does not justify the abandonment of an attempt to prolong school attendance. Want of space prevents our replying to Lord Granville's and Mr. Lowe's remarks on this portion of the Code. Moreover, the subject has been worked out.

(5.) The fifth defect in the amended Code, and one of the most prominent, is the inevitable uncertainty and fluctuation of the annual grants, and the consequent unwillingness of managers to expend money in anticipation of a repayment which may never be made. The remedy is suggested by one of the principles on which the Code is based—payment for results. Attendance is a *result*; and, let the positive acquirement be what it may, the effect of lengthened attendance on the habits and morals of the children is a result worth paying for. If it is not, the Code, to be consistent, should propose to pay only for the results of the examination. By requiring that the attendance enter as an important element into the conditions of payment, the authors of the Revised Code recognise its beneficial educational effects, apart from all formal or technical results. It would only be con-

sistent, then, and in itself most reasonable, to allow one-half of the Capitation Grant *for attendance alone*, as we suggested in our last Number, and in this way to give greater steadiness and security to the grants. This portion of the grant would, of course, be dependent on the inspector being satisfied with the instruction and discipline of the school, or more fully, should be subject to Art. 47 (a). In this way, too, there would be a closer approximation to the recommendations of the Royal Commissioners, who proposed that one portion of the State supplement should remain steady, and the other be paid after the ascertainment of technical results.

In the consideration of the new Code in preceding Numbers, while disapproving entirely of the articles affecting the Normal Colleges, we tried to show not only the natural development of the Minutes of Privy-Council into the form which they have assumed in the Revised Code, but also the advantages to the nation arising from the adoption of the capitation principle in the administration of the public money. Let it not be supposed, however, that, in giving our support to the capitation Minute on broad national grounds, we for a moment countenance the preposterous doctrine that the teacher is to be paid by *results*. Our arguments, such as they may have been, have all along kept in view the fact, that we are dealing only with the State *supplement* to the teacher's salary, not with the salary itself. We think that the circumstances of the country render the adoption of the capitation principle of applying this supplement *necessary*, and the proposed conditions of payment *desirable*. Our objections to the Minute, on the other hand, have covered almost every detail; but so much was said, through every possible organ as well as by ourselves, in denunciation of the Code, in one aspect or another, that we contented ourselves in our last issue with simply summarizing the objections, believing that we served education and the scholastic profession better by assuming the principles of the Minute to be sound, as we hold them to be, and confining ourselves to the suggestion of amendments. The present position of affairs has appeared to us to demand a prominent, if brief statement of still existing defects, rather than the reconsideration of the general question. We would take leave to add, however, that, in most of the discussions on the Code by the objectors, there has been too great a disposition to special pleading, and that the personal interests of the pleaders have largely obscured those broader considerations which ought to enter into the criticism of a scheme, which we are bound to accept as a *bona fide* effort on the part of her Majesty's Ministers to deal with a great national question.*

* Mr. Walpole's Resolutions (which will be found in the Retrospect of the Quarter) have reached us too late to form the subject of special remark in the above paper. With most of them, but especially with 1, 2, and 8, we fully concur.

IX. UNIVERSITY. HALLS AND COMMON TABLES.

It is now a good many years since, amongst the practical suggestions which we then offered to the public for the improvement of the Scottish Universities, a place more prominent than to many it seemed to merit was given to the institution, or rather the revival of a common table.* In the then state of public feeling it was thought to be premature to urge the foundation of halls, or places of common residence, except to a very limited extent. But it was hinted that one at least in connexion with each University, on however small a scale, would form a desirable nucleus for the social life which it was the object of the proposal to introduce and to foster amongst the academic youth. In many respects the results of the University movement have not been such as to realize our hopes, or even to fulfil what we must still regard as our reasonable expectations. But a marvellous change has taken place in the opinions of the community with reference to the matter to which we here refer, and there is scarcely any improvement, in addition to those which the Commissioners have introduced, more likely still to be carried out with the assent of all classes of University reformers than the revival of the custom of living in common.

We speak of the revival of this custom, for in Scotland, as in Germany—the two countries which in recent times have furnished the most conspicuous examples of the opposite practice—the arrangement, not only of eating, but of living in common once widely prevailed. Speaking of the older German Universities, Dahlmann says: “Many students lived in private halls or boarding-houses kept by the professors, and were thus placed under their immediate guidance and inspection” (*Politik*, p. 315). Notwithstanding the opinion which Dahlmann expresses to the contrary, and the respectful attention with which we are at all times willing to listen to whatever he advances, we confess that, from what we have seen of the German Universities, we greatly doubt whether, even taking the advanced age of the students into account, the present system of their living in lodgings, altogether beyond the control of the University authorities as regards their social and domestic habits, be in reality an improvement on that which it superseded. In Scotland, convinced as we are of the advantages which might be derived from resorting, under certain limitations, to the ancient habit, it is gratifying to our love of traditional authority to reflect, that we shall be doing not only what was done by our ancestors, but what, in one of the Universities at all events, was done by the generation which is only now arriving at ripe maturity. Not half a century has yet elapsed since the custom to which we refer was in green observance in St. Andrews. Many of the students resided within the walls, and the bursars, and such other students as chose, dined within the College at tables presided over by the professors in rotation. In reviving this practice, then, so far from introducing a

* “The Scottish Universities, Past, Present, and Possible;” p. 76, *et seq.* 1854.

novelty, we shall only be terminating what we regard as the unsuccessful experiment of its abandonment.

It is greatly to the credit of the University of St. Andrews that she was not only the last to relinquish, but that she has been the first to revert to this friendly and improving arrangement. We have more than once expressed, in former Numbers, our interest in the hall which was then being established, and now, when we hear of its complete success, we have only to convey to its founders our sincere congratulations. But whilst we rejoice that this spirited effort should have called forth the immediate sympathy of the wealthier portion of the students, for whose benefit it was intended, we cannot help feeling that that portion has been hitherto, and, we fear, to some extent must continue to be an insignificant one in Scotland; and in recommending to the other Universities to follow the example of St. Andrews, we feel bound to urge upon them the propriety of doing so in such a manner as that its benefits may extend, in as far as circumstances render it possible, to all the classes of students who commonly frequent them.

The leading promoters of the St. Andrews Hall being, we understand, members of the English Universities, they naturally adopted the halls and colleges of these great foundations as the models for their new institution. It was admitted on all hands that, *absolutely*, the most perfect halls and colleges were those of Oxford and Cambridge, and consequently the problem of establishing a hall in St. Andrews, which should be *relatively* the best, seemed to those gentlemen to resolve itself into making as complete a copy of them as circumstances would admit of. But this assumption rested on a fallacy, which, though a very obvious one, is one of very frequent occurrence in human reasonings, that, viz., of supposing that the second best object is necessarily a copy of the very best. Now, to test this reasoning, let us suppose that Raphael's Transfiguration is the very best picture in the world, does it follow that the second best will be a copy of Raphael's Transfiguration, and not the best picture of Leonardo, or Correggio, or Titian, or some other artist who, in general, is confessedly Raphael's inferior? Even in the most successful copy there is a volatile, undefinable, inscrutable, ineffable *something* which escapes, and the absence of which sinks the product not to the second, but to a far lower rank. It is one of the arrangements of Providence, for preserving the richness and fulness and variety both of nature and of art, that no object shall ever be reproduced; it is an arrangement for which, as it has always seemed to us, we behave to be specially thankful, and which, like the rest of God's arrangements, at any rate we cannot set at nought with impunity. This fact is very far from diminishing the value of tradition, or invalidating the suggestions which we derive from the experience of former generations or of contemporaneous neighbours, for if life in one aspect is ever-varying, there is another in which it is ever the same. But it is the leading conception alone that we can safely borrow; the arrangements for its realization must take the shape which may be imposed on them by time and place, and by that endlessly-varying concatenation of surrounding influences to which we give the name of *circumstances*.

If we suppose then, that, the advantages of these institutions in general being admitted, our object is to establish one in connexion with the metropolitan University of Edinburgh, let us see what "circumstances" yield as fixed quantities for our guidance.

1st, The object of the institution being to cultivate the social habits of the students, and to reclaim them from the boorish solitude in which too many of them pass the whole of the time which is not actually spent in the class-rooms, the poorer students, and those who are strangers in Edinburgh, are those who are manifestly most in want of its cheering, humanizing influences. But, as the vast majority of both of the classes we have mentioned live at an expenditure greatly under that which has been fixed in St. Andrews, the Edinburgh Hall, to do its work, must be more economical.

2d, The refining and elevating influences of such an institution being unattainable without the use of the external appliances of civilized life, in our search after economy we must carefully avoid what is sordid. For this reason, it will probably be impossible to meet the requirements of the very poorest class without sacrificing the interests of all the others; and it is at any rate quite indispensable that the institution should be presided over by a gentleman.

3d, Economy combined with refinement being the characteristics which the establishment must strive to offer, great attention must be paid to all such arrangements as tend to promote the latter without sacrificing the former: *e.g.*, an academic dress to be worn at table, a dining-hall, architecturally, and in its appointments, as perfect as possible, and even, in deference to the conventional usages of the time, a somewhat late dinner hour.*

4th, The object being to act on as great a number of the students as possible, and the habit of dining in the Hall being calculated to exert an ameliorating influence on the lot even of those who are too indigent to live in it, *all* students ought to be permitted and invited to join the common table when they find it convenient, as is the practice at Trinity College, Dublin.

5th, The possibility of conducting such an establishment—so as to enable the students to live, *cæteris paribus*, more cheaply within than without its walls—depending on the numbers who frequent it, it ought to be thrown open to all the Faculties.

6th, There being thus no uniformity of requirement, there ought to be no compulsory tutorial instruction in connexion with the Hall. In each Faculty one or more graduates ought to be appointed to superintend the studies of such students as may find it convenient to avail themselves of their services, and to pay them such fees as they should be privileged to demand. Should this arrangement be adopted, the Edinburgh Hall might very soon come to be attended so numerously

* We remember to have heard the acting head of a similar establishment in England say, that he had used his influence with the managers, to induce them to sanction the use of finger-glasses. He was overruled on the ground that they were "luxuries," but there seemed to us at the time, to be a good deal in the argument by which he supported them, viz., that "they tend in the direction of refinement, and cost very little."

as to bring the expense of living in it much nearer to that in the Sailors' Home at Liverpool, than in a college at Oxford. From what we have ascertained of the expense of similar establishments in connexion with various Dissenting bodies in England, we believe that it would be quite possible to bring the necessary expenditure of a student in the Edinburgh Hall down to somewhere between £30 and £40 for the winter session.*

7th, The objects of the Hall, in so far as regards the poorer students, being quite attainable without introducing a uniformity of expense, there seems no reason why there should not be different classes of apartments, and why in all other respects, except as regards the common table, students should not be allowed to regulate their expenditure according to their personal tastes and circumstances.

8th, In order to avoid sectarian jealousies, the head of the house ought to be a layman; and as he could not possibly superintend the instructions of the tutors in all the faculties, he ought probably to exercise no control over any of them, except of a domestic or social kind.

9th, The discipline of the Hall ought to be *firm* rather than *strict*, by which we mean, that whilst the slightest approach to vice, immorality, or even ungentlemanly conduct, should be unsparingly punished, great care should be taken not to tease the inmates by needless and irritating regulations about trifles.

10th, The obvious mode of establishing a Hall in Edinburgh, is that which has been adopted in St. Andrews, viz., a joint-stock company, with limited liability. Donations, however, more particularly of plate and works of art, ought also to be received, and an effort made to obtain them. Should this effort be successful, to the extent of covering a considerable portion of the expense of erecting, fitting up, and adorning the hall, so as to render it a tempting place of residence, it would probably be possible to pay the shareholders a reasonable return for their money from the first.

X. THE LATE GEORGE RANKINE LUKE.

OXFORD, March 16, 1862.

DEAR SIR,—In compliance with your request, I shall endeavour to record a few impressions of one whose sudden death has recently brought with it the sense of a loss to the cause of education which can scarcely be over-estimated. I shall confine myself to those facts of his career which may be of general interest, remembering that the retiring and perhaps excessive modesty, which was his most conspicuous feature, still claims our respect and reticence.

* In King's College, London, where house rent is much more expensive than in Edinburgh, the sums range between £50 and £60 for the academical year. The rooms are furnished, and the payment includes attendance, coals during the Michaelmas and Lent terms, and dinner in the College hall.

George Rankine Luke was born at Edinburgh, in March 1836. At an early age he was sent to the Hamilton Place Academy, where he soon exhibited a precocity seldom followed by corresponding power in after life. His first teacher tells us that he carried off the leading prizes in every class through which he passed, and was eminent for his amiability and manliness of manner. In the year 1845, he was entered as a pupil at the Circus Place School. The late rector of this institution has recorded his impressions of his pupil in a similar strain. "He was one of a thousand. In temper and in energy, while engaged in the business and excitement of the class—where he was *facile princeps*—he seemed to me to be unrivalled. His duties as a monitor were so cheerfully and conscientiously performed, that I never questioned his honour regarding any report he might give of his classmates." At the close of the spring session of 1846, the head-master being of opinion that young Luke would only be losing time in remaining under his charge, he was transferred to the Edinburgh Academy.

From 1847 to 1853 the prize-lists of the Academy are studded with Mr. Luke's name. At the close of the first session he stood second, during every other year he held the foremost place in his class. During the whole period, he carried off a greater number of "prizes for particular merits" than any of his cotemporaries. No one of his time seems to have applied himself with such diligence to so wide a range of subjects. In 1852, being in the sixth class, he distinguished himself by gaining the Mackenzie and Academical Club prizes, open to the competition of all the rector's classes. In 1853, being "Dux" of the Academy, he stood at the head not only of the school collectively, but of most of the separate branches. Old Academy men, some of whom, like himself, have come to be arbiters of the honours for which they once contended, may look with interest upon the list of his boyish triumphs; but the spirit which lay under them all, and which was greater than them all, was already beginning to show itself. "For three years of his course," writes Dr. Hannah, "I was in daily communication with him, and I remember him as the most faultless of my many pupils. I can recall his steady eager look as he headed his class, scarcely able to keep his seat when he saw the questions coming round to him, and scarcely in any instance failing to be ready with his answer. I saw his mind strengthening as his knowledge widened, and I soon looked forward with confidence to the brilliant career which has marked his Oxford life. When I have met him more recently, I have been struck by the simplicity and goodness which no success could change or spoil; while I respected and admired the successful student, I heartily loved and trusted the pure, upright, single-minded man."

Mr. Luke left the Academy in 1853, with that solid groundwork of classical training, which few Scotch institutions then knew so well how to supply, and a fair knowledge of Modern History, French, German, and Mathematics. In the autumn of the year, I remember his coming to the University of Glasgow with his school fame before him, and how he beat all his competitors, and how his magnanimity disarmed their jealousy. At the close of the first session, he carried off the two gold

medals for the senior Latin and Greek, three prizes for Greek and Latin composition, the Murehead prize, and a prize for the Latin Blackstone. At the close of the second, he won the medal for the Greek Blackstone, Professor Lushington's private [Greek prize, four others for Composition, and one for Logic. His external career at Oxford—whither, as a Snell Exhibitioner, he was transferred in the autumn of 1855—was no less distinguished. He obtained a first-class in moderations in 1857; in 1858, Dean Ireland's studentship, and two Gaisford prizes for Greek prose and verse, in successive years; in 1859, he took his degree with first-class honours; early in the following year he became senior student, and afterwards tutor, of Christ Church, where he laboured till his death on the 3d of March 1862.

Those among Mr. Luke's more intimate friends who are disposed to set the greatest store by his Academical distinctions, are yet ready to acknowledge that they bore no proportion to the respect in which they held his intellect, or the esteem they felt for his character. Prizes great and small, for which some men seem to live, were to him little more than accidents. His mental greatness lay deeper, and did not require them; his moral greatness, except in so far as they bore witness to his energy, stood apart from them. "Wearing all that weight of learning lightly as a flower," he seemed unconscious of his weight of honours. One of his Oxford tutors has said, "He was the most modest man of parts I ever knew; nor did I ever know a man of no parts more modest." Those who knew him best are disposed to seek the source of this modesty in his recognition of the greatness of knowledge, which made him think that he knew nothing, and in his unaffected self-forgetfulness. No one seemed to me to combine the same faculty of concentration with so large a sphere of interests. During the intensest periods of his study at Glasgow he never isolated himself from the common pursuits, nor even from the intellectual pastimes of his fellow-students. Towards the close of his first session, his reading, which had hitherto been mainly confined to the Greek and Latin classics, took a wider range, and he began to study, with the same earnest analysis, our standard and contemporary English authors. I have never known any one whose criticisms of English literature were more generally reliable. He never took up anything superficially, but no amount of toil devoted to one subject ever led him into exaggerating its importance. His mind was, in the true sense of the word, symmetrical, without losing its precision.

For some time after his arrival at Oxford, Mr. Luke, in common with all Scotch students, had to contend with a sense of strangeness and novel modes of thought. This made him sometimes appear shy and nervous, but he never suffered himself to recoil into any morbid attitude. From the time when he first entered Balliol, till he had established himself as an influential tutor in Christ Church, he was slowly and surely winning his way by the force of his own strong will and unflinching gentleness. His success as a teacher was due, in part, to the same perseverance and method which made him a successful student; but it was owing still more to the peculiar zeal with which he threw himself into his task, his sympathy with his pupils, and his power

of appreciating their mental requirements. They speak of him unvaryingly with the same respectful affection; and there are many who are ready to attribute the greater part of their own academical successes to his tuition and advice. It is no exaggeration to say that he did more for the College with which, for the last two years, he had so completely identified himself, than any man of his age ever did in the same space of time. He was never weary of talking about the immediate prospects of his favourite pupils, as well as the promise which some of them gave of after eminence. The influence of his example on their lives is not likely to terminate with their University career.

On speculative and other subjects, his own views were continually widening; and he seemed, as he gradually gained confidence, to exhibit more of his strongly-marked originality. About two years after he came here, he occupied himself much with social and political philosophy, as his conversations and papers at that time showed; latterly Ethics and Theology absorbed more of his attention. An extract from a paper which has been drawn up by an intimate friend, will give some interesting illustrations of his fresh and vigorous way of dealing with those and kindred questions:—

“His manner towards strangers, or those whom he did not thoroughly know, had something intensely friendly. He combined with this, however, a kind of reserved courtesy which sometimes led careless observers to fancy his agreement with them greater than it really was. One could see he felt deeply; but he would not be easily tempted into contradiction, or into any doubtful disputations whatever. He was especially reserved in any matter that affected the character of others. This was the fruit of settled resolve, and not altogether natural to him, and he relaxed the rule when with those he could perfectly trust. Now and then, in cases of what he thought meanness or malignity, there were momentary outbursts of almost fierce condemnation. I never remember to have heard him indulge in scandal, and evil-speaking was almost the only thing that excited him to contradiction in general society. I remember, shortly after my arrival here, being much struck with the sternness with which he checked an attempt to scoff at the illiberality of the Evangelicals,—a sect to which he said ‘almost all the good women in the country belong.’ It was the first thing that showed me the stern moral element that underlay his usual gentleness of manner. He said to a friend, not long ago, ‘Men talk about the illiberality and narrowness of religious people; but how much better it is to be with illiberal and narrow religious people, than with any others who are not religious.’ His character seemed to me one of the most suggestive and original I had ever known. His opinions were combined in a way I had never seen or heard of in any other man, yet they cohered together naturally in him. The main secret of his strength was his truth to himself, and undivided unity of life. His moral earnestness and intensity—his utilitarian Ethics—his religious spirit—his love of everything simple and natural—his hatred of war, and confusion of every sort—all seemed but the fit expression of himself. His energy was perhaps too highly strung for the healthy play of the faculties. One thought, sometimes, that he would have been able to do more,

if he were not at work so constantly; and to know more, if he did not insist so strongly on tearing aside every veil from the facts, and doubting everything till he could grasp it firmly. But these things were parts of the *perfervidum ingenium* which never burnt more intensely than in him. I have often thought that, in spite of all adventitious differences of culture and time and faith, Luke was a very perfect type of the best kind of character, which was nurtured under the old Scottish Calvinism, when Calvinism was alive. He professed utilitarian views of Ethics. Partly, this was connected with his practical tendencies (for there is a kind of utilitarianism which belongs to most practical men); partly, it arose from his desire to find some distinct and tangible standard for right. He exclaimed against men being excused for some wrong or absurd act because they 'felt good' at the moment when they did it. They ought to learn what is useful and right. I remember hearing with him a sermon on the text—'Make the heart of this people fat, and their ears heavy,' etc. After we came out, he remarked that it was a fine text for a sermon on the wickedness of ignorance. He thought that the loose way of using the word *right*, stood greatly in the way of any right discharge of public duty. A man said, 'I feel it right,' when he followed the prejudices he had grown up with, or got from his sect. Once, criticising the lines,

'Then, like a man in wrath, the heart
Stood up, and answered, I have felt,'

he said that, while in one point of view, these words might be the expression of a man who was confused by reason against his better mind, in another they meant, '*this* is how I have been brought up, and I don't mean to change for any reasons you can bring.' His utilitarianism was a zeal for the highest ends; and when he came to explain what he meant by it, it seemed but a humbler way of putting the doctrine of universal love. One might have said that his ruling passion was the love of truth, and after that, universal benevolence. No one more thoroughly realized the idea of the brotherhood of mankind. He used to protest against the disproportionate way in which the common moral sentiment of men is distributed between public and private duty. A man, he said, will be condemned for not making sacrifices for his connexions, which it is thought superhuman virtue in him to make for any public institution in the world, if he is not even called a fool for his pains. His sympathy for men in general never made him disposed to acquiesce in their unreflecting judgments. He was so far from over-estimating the qualities that produce success, that he often went to the opposite extreme. Once, talking of some person who had marked peculiarities of manner, which he hurt himself by indulging, he said, 'I like *that*; it's so unworldly.' He used to talk with admiration of the Germans, because it is so much more common among them to live for ideas. He had, however, an intense admiration for all men who knew clearly their place and work in the world, and with deliberate consciousness accepted it. He used to say that a man did a great service by merely having a definite character, and

mentioned some remarkable men whose influence depended more on what they were, than on what they did. The mass of men, he would say, rise in the morning because their scout knocks them up, and go to bed when they are tired, living from hand to mouth. Certainly this was not his way. I never knew any one who realized the ends and means of life so clearly, and estimated so firmly all the possibilities of the future, death itself included, resolving to be prepared for all. I remember his coming to my rooms with a book containing a sort of miner's song by Novalis, which we read together. He went over it twice with great delight: 'It's so perfect a picture of a man who knows what he is about.' In poetry his greatest favourites of the moderns were Goethe and Wordsworth. His strongest expression of approval in regard to a poem was, 'It stands by itself,'—meaning, it is unaffected by any temporary feelings or personal exaggerations. He was also very fond of Tennyson, and knew, in particular, much of the 'In Memoriam' by heart. But he used to say, 'He is too much an echo of the thoughts of the day. I can scarcely think any other generation will care for him so much, or even understand some things in him. The noises of London are always in his ears.' Another thing he objected to was, Tennyson's want of sympathy with practical energy. He said, 'The Two Voices go on all night contending, and then the poet wakes on Sunday, and hears the church-bells ringing, and feels good. There is no Monday morning for him.' What he liked best of all was, simple lyrics and ballad-poetry; any clear and pure expression of human feeling, like the 'Land o' the Leal,' part of which he repeated to me in our last walk. He was intensely fond of the Psalms, and seemed to derive great comfort from them. He used to repeat them in the Scottish metrical version; and once, after one of them, he said, 'I hope I'll not forget that, till I forget everything.' He was always coming back in this way to the ninetieth Psalm."

Another fellow-student, distinguished at Glasgow and Oxford, has favoured me with some notes, which, from another point of view, give interesting reflections of his friend's character. It is worth running the risk of a little repetition to show the impressions gathered by different minds of Mr. Luke's manner and conversation:—

"He cherished warm remembrances of Glasgow College, and spoke with interest of many of the men he had met there. He regretted the sort of isolation produced by the system, saying, how truly he had felt himself 'in lodgings' at first. He was extremely eager for some scheme of University Reform in Scotland. He seemed to know all that went on there, and entered fully into the national character, which he used often to illustrate by anecdotes from his own rambles in the eastern and south-west Lowlands. He never tired of dwelling on the quiet beauties of his own east coast. It was remarkable that the grandest natural objects failed to give him so much pleasure as the evidences in a landscape of human progress and happiness. He pointed out with satisfaction every spot that had been reclaimed and brought under the plough. The idea of man seemed never absent from his mind. The intensity with which he spoke of the value of

life, the importance of individual exertion, and the need of a constant sympathy, almost frightened one : it seemed too high an ideal for ordinary men, though his own life showed how steadfastly he had set it before him. There was a sort of passion for work—for doing while he had the power, and throwing into the present occupation the full strength of his faculties, which might have been mistaken for ambition. It was really something very different, for there was nothing personal in it. He never strove for distinction merely in order to be first, still less to defeat any one else ; it was just an impulse, at all places and times, to do his best. We seem to speak paradoxically of a man when we say that he enjoyed the successes of others more than his own ; but it was literally true of Luke. He never alluded to his own high distinctions at all, nor dwelt on his own plans for the future, while those of a friend often seemed to engross his whole thoughts. He used to say he considered himself the Proxenus for Scotland in Oxford ; and his attention to freshmen who came from the North did much to relieve their loneliness. His manner, so genial and home-like, disarmed all shyness ; one felt directly as if he were an old friend. There was something charming in the way he spoke to children. He had the most delicate insight into men's thoughts and characters,—one secret of his power as a teacher, which was seen even in the remarks he made on physiognomy, or shades of meaning in books or conversation. A tone in the voice would reveal to him the *arrière pensée* in the speaker's mind. Keeness of perception is most commonly displayed in detecting the faults or follies of others ; at least it struck me with some surprise that in him its direction was always the opposite. Of his scrupulous justice in little things, his generosity, his indifference to money, to everything petty, gossip especially, one need not speak ; they flowed naturally from a mind so constantly bent on the highest objects, so eager in the pursuit of truth first, and, after that, of the highest good of others. This constant elevation about his thoughts was the key-note of his whole character : rare among men at all, it is rarer still in unison with a restless energy carrying it out in practice. Nothing was more remarkable than his strength in physical and mental trials : he seemed not to need the support of others to stand erect. He never uttered a complaint in his frequent seasons of bodily weakness or pain ; we only knew of them by accident. There was a fountain of content and happiness always springing up within him, enabling him to derive pleasure from the simplest things. One thought of this when his face lit up with a sudden smile passing a friend in the street, or when in the country, on some quiet Sunday, he appeared to drink in the freshness and joy of nature."

Those who knew Mr. Luke only as a Glasgow student, or even during the period of his under-graduate career, when the weight of work that pressed upon him seemed to curb and cramp his originality, may be disposed to deduct something from our estimate of his power. No one who knew him well during the last two years will detect any exaggeration in what has been said. No one who was at any time

familiar with him can think it possible to overstate the moral beauty of his character. There was a purity about his mind which one could only call innocence, and which compelled every one in his company to say and think his best. The magnanimity which soared above all littleness, meanness, and gossip, could scarcely be distinguished from mental greatness; his firmness and self-reliance made even his seniors look up to him; his claim to superiority was felt the more because he never seemed to put it forward, or even to acknowledge it. He had a faculty of springing at the heart of questions while others were hovering round their accidents; many times I have seen him overthrow elaborate fancies by a few pertinent facts. But this love of reality never interfered with the spirit of veneration which marked his dealing with momentous themes. He was one of the most religious men I ever knew, and he showed this in the tendency to reconcile rather than to detect differences. "Why waste strength in controversy," I have heard him exclaim in his earnest, almost vehement way, "when there is so much to agree in, and so much to do together? Why have men never sincerely tried to fulfil Christianity? The Sermon on the Mount is quite human and quite new. It has never been carried into action yet." He used to say everything good in us was what was universal; not what was in the individual, but a something in the race that spoke through the individual. In one of his letters he wrote thus, speaking of himself: "A troublesome friend of mine has been laying before me a difficult problem; how two trains on the same rail, and going at different rates of speed, may be kept from collision. He thinks he sees his way to the solution by the aid of two principles—mutual charity and reticence." He went on to show how much common ground there was between men, apart from theological disputes, in the sympathies awakened by common culture and ideas, in the general and manifest interests of life, in the laws of nature and morals, and the principles of truth and justice. I have heard him say that his favourite lines in "In Memoriam" were these—

"Peace and goodwill, goodwill and peace,
Peace and goodwill to all mankind."

The spirit of these words was the expression of his life. One friend writes, "I never felt how real many of the truths I had professed to believe were until I saw what realities they were to him." And another, "I never knew any one so candid, so free from selfishness, so actively and constantly beneficent, so full of delight in serving God and man. No one can measure the loss to Oxford, and it may be to the world; for what might he not have produced some day?" Only those who were privileged to enjoy his friendship, who as compeers relied on his sympathy and support, or as pupils looked to him for advice and guidance, or as former masters were anticipating the time when they should place their own sons under the care of so true a teacher, can appreciate this loss. His words and acts seem cold and bare without the presence of the keen glance and beaming smile, the memory of which make them live in our hearts. Even strangers were arrested by the dignity and refinement of his bearing, and the intense look of

a spirit that seemed breaking through the bonds of his worn countenance. We who knew him, feel how inadequate our expression of gratitude for his companionship has been, while we trust that those who read this hurried and imperfect notice, will not think we have been obtrusive in endeavouring to record those few features of one who was so good, and might have been so great a man.

J. N.

XI. TRANSLATIONS FROM LONGFELLOW'S "HIAWATHA."*

I. DESCRIPTION OF PAU PUK KEEWIS.

QUEM vulgus appellabat Procellarium,
Ille, improborum bellissimus,
Adolescentium stultorum solertissimus,
Jocularis hilaritatis scurra,
Artifexque effrenis licentiæ;
Ludos callebat umbratiles,
Idemque et apricos et nivalos;
Sive latrunculis ludendum foret an disco,
Sive soleis nivariis saltandum.
A bellatoribus probris petitus,
Ut imbellis, segnis, aleator,
Feminarum se risu solabatur;
Quæ, quamvis improbum, diligebant
Stultorum formosissimum Ventosum.

II. FROM HIAWATHA'S EXPEDITION AGAINST THE MAGICIAN.

Totam per noctem navigabat
Illâ super aquâ segni,
Situ seculorum obductâ,
Juncis atrâ putrescentibus,
Gladiolis ac foliis liliaceis
Rancidâ, stagnante, inanimâ,
Horridâ, tristi; quam lustrabat
Pallidè coruscans luna,
Et fatua paludis lux;
Qualem lemures accendunt ignem,
In nocturnis fessi castris.
Lunâ albicabat aër,
Umbris nigrabant aquæ,
Circumque culices infestissimi

* We now present our readers with two short specimens of modern Latin, referred to in Professor Newman's article in No. IV.—ED. *Museum*.

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Bellico cantu consonant;
 Et faculas suas muscæ flammæ
 Agitant, erroris illicium.
 At ranarum caput turpissimum
 Luce sublustre pallidâ,
 Flavis eum contuens oculis,
 Mox se cum singultu demersit.
 Atque illico mille sibili
 Super palustria ferebantur;
 Necnon ardea e margine junceo
 Herois adventum procul nuntiat.

F. W. NEWMAN.

XII. CURRENT LITERATURE.

MAGAZINES may, in one sense, be taken as convenient exponents of our Current Literature. They present from month to month, and from quarter to quarter, in a series of compact and comprehensive pictures, transcripts of the current thought of the nation regarding both the most recondite subjects, and the most commonplace occurrences of the day. The pictures are, no doubt, often of the nature of dissolving views, each of which effaces its predecessor: they are often weak; sometimes positively worthless. But when, as is the case in our day, a strong determination towards periodical writing sets in amongst our best writers and thinkers, there is real and durable value to be derived from them. Not only our great novelists, but our great historians, philosophers, philanthropists and men of science, have taken to distributing their wisdom and their wit in periodical doles. Hence, probably, has arisen the present fashion of publishing volumes of collected and selected essays. There are two processes by which these Magazine books are compiled. The one is an analytic process; what in its original conception was a book, is broken down into parts, and there is a prominent idea running through the parts which binds them into a distinct and recognisable unity. With the majority, however, the process is a synthetic one; brick after brick is laid down,—each probably differing in as many respects as possible from its under- and over-lying neighbours,—until in course of time a fabric of some kind is found to have accumulated itself, rather than to have been built. This cumulative process naturally gives great variety to a volume; but it will have been published in vain unless it bears in the midst thereof some kind of distinguishable unity,—the most desirable of all welding powers being the individuality of the writer. The volume of *Essays in History and Art*,* by Mr. R. H. Patterson, possesses a remarkable degree of variety, especially when we consider the extent and

* *Essays in History and Art.* By R. H. Patterson. Edinburgh: Blackwood & Sons. 1862.

the accuracy of the knowledge he displays with almost every subject he handles. His essays upon India and China are masterly in their grasp, as they are shrewd and sensible in their tone. In his papers on Art, he shows equal familiarity with the æsthetic and with the scientific principles involved in it. Thus the paper on "Real and Ideal Beauty" (in which he opposes the association theory) is a disquisition on the significancy of numbers as the symbols of proportion in music, in astronomy, in chemistry, in optics, with the view of showing that proportion is the basis of order and beauty. To the scientific and artistic he sometimes adds a practical element, as when in his first paper on "Colour in Nature and Art," he very skilfully applies Chevreul's law of contrast in colours to painting, to picture-hanging in galleries and rooms, to furniture, to carpets, and to dress. The beauties at once of nature and of art are subjects beyond the reach of the author of the second volume of essays in our list, *Historical Sketches and Reviews*,* by Viscount Cranborne, who, he tells us in his preface, has been blind from his earliest childhood. While this sad infirmity will explain the somewhat rough and unpolished style of these papers, it renders the varied and minute historical details with which they abound all the more remarkable. The countries over whose history Lord Cranborne ranges with so much geniality and shrewdness, are France, Russia, Italy, and Spain. Four papers at the commencement of the volume are devoted to an interesting summary of Guizot's *Mémoires*. The sketch of "Prescott, the Blind Historian," is full of appreciative kindness, intensified by the sympathy which their common infirmity made him feel for his fellow-sufferer. His lordship's historical opinions are more fixed than would be conceded to be desirable, or even possible, by "Shirley" of *Fraser's*, who has reprinted a series of pleasant papers from that Magazine, under the title of *Nugæ Criticæ*.† This clever historical sceptic (or at least Sphynxite) has some valuable thoughts on the difficulty of estimating accurately the characters of historical personages, which are well worth the attention of those who are interested in the question, "Is a philosophy of history possible?" His book, which he himself tells us is "about nothing in particular," is a delightful *mélange* of history and natural history, nature and human nature, art, science, and poetry. It abounds in proofs of literary and historical insight. His remarks on Lord Macaulay's style are an admirable piece of analytic criticism. The book is full of thought,—not always profound or stern, for "Shirley," like a good fisher, sometimes plays his subject before landing it,—and he is ever showing us different sides of his mind; now genial, now humorous, now pathetic and eloquent, and now a touch of satire that reminds us of his great ancestor, the pungent author of "Colin Clout." The accident of some portions of Mr. Wright's *History of Domestic Manners and Sentiments*,‡

* *Historical Sketches and Reviews*. First Series. By Viscount Cranborne. Second Edition. London: Mitchell. 1862.

† *Nugæ Criticæ; Occasional Papers written at the Sea-Side*. By Shirley. Edinburgh: Edmonston & Douglas. 1862.

‡ *A History of Domestic Manners and Sentiments in England during the Middle Ages*. By Thomas Wright, M.A., F.S.A., etc. With Illustrations by F. W. Fairholt. London: Chapman & Hall. 1862.

having been contributed to the *Art Journal*, may permit us to notice his valuable work in this debatable land between historical essays and histories proper. It is an accumulation of facts and illustrations, at once interesting and valuable, regarding the domestic manners and sentiments of the people of England in the middle ages. It tells us, that is to say, how our Saxon, then our Norman forefathers lived and dressed, ate and drank, worshipped and played, taught and learned, thought and felt, died and were buried. It is the complement of political history, to which it bears the same relation that photographs of every-day life do to historical paintings. There is a slender link of antiquarianism between Mr. Wright's book, which tells us what the mediævals thought about many things, and that of Sir G. C. Lewis,* which tells us what the ancients thought about astronomy, chronology, geography, and navigation. It is another remarkable proof of the War Minister's great labour and great learning. A strictly scientific work it cannot be considered, and does not profess to be. We have less a discussion of theories, than a statement, equally copious and careful, of what the ancient writers seem, from hints in their works, to have thought regarding rotation and measures of time, the heavenly bodies and the earth, and their mutual changes.

The department of history proper has received a valuable accession in Mr. George Finlay's two volumes on the *History of the Greek Revolution*.† In some respects these works of Mr. Finlay, of which the present contribution is the crowning stone, are very remarkable, and indeed stand quite alone. As a modern history of Greece they are unique. We know no other work to which we could go for the same information that we have here. They are original both as regards their authority, and as regards the thinking power of their author, whose position as a Scotchman, resident for many years in Greece, enabled him to bring great natural shrewdness to bear upon the very scenes of his labours. The work, which narrates the events between the declaration of independence in 1821 and the settlement of the Greek kingdom in 1833, and brings down the history for ten years later, is one equally of value to the historical student and of interest to the general reader. The Dean of Chichester has issued a second volume of his *Lives of the Archbishops of Canterbury*,‡ of which we noticed the first volume exactly a year ago. That volume referred to the Anglo-Saxon period; the present one embraces the primates of the Anglo-Norman age. Those who remember the great political influence of Lanfranc, the quarrels of Anselm with Rufus and the first Henry, of Thomas (à Becket) with Henry II., and of Langton with John, will recognise the different position which archbishops held in the twelfth century from that which they occupy now; and they will understand also the combined civil and ecclesiastical character of Dr. Hook's

* *An Historical Survey of the Astronomy of the Ancients*. By the Right Honourable Sir G. C. Lewis. London: Parker & Son. 1862.

† *History of the Greek Revolution*. By George Finlay, LL.D., etc. Edinburgh: Blackwood & Sons. 1862.

‡ *Lives of the Archbishops of Canterbury*. By Walter Farquhar Hook, D.D. Dean of Chichester. Vol. ii. Anglo-Norman period. London: Bentley. 1862.

work. This instalment of it extends from 1070 to 1228, and includes the lives of eleven Primates. It is also exactly a year since we noticed the first portion (three large volumes) of Lady Llanover's *Autobiography and Correspondence of Mary Granville, Mrs. Delany*.* We then objected to its voluminousness, but here we have other three volumes in continuation of the work! The work is full of interesting pictures of the good old days "when George the Third was King," and gives us some new views also of the "first gentleman in Europe;" but such works should only have been published in the patriarchal age; "when all the days of Methuselah were nine hundred sixty-and-nine years," there might have been time for reading a few such works. How true is it that "of making books there is no end," especially when they do not bear the marks of that "much study" which is "a weariness of the flesh!" Perhaps voluminousness is more allowable in the case of works relating to public men than of those referring to private individuals. On this ground we may excuse the extent to which Sir Archibald Alison has protracted his *Lives of Lord Castlereagh and Sir Charles Stewart*.† In these volumes, the author of the *History of Modern Europe* retraces, in connexion with the careers of the second and third Marquesses of Londonderry, ground he has already traversed. The work is a *historical* biography, making extensive references to the events in home and foreign politics in which they took part. Being compiled from the original papers of the family, which are given almost in their entirety, these volumes contain valuable material for future historians. We cannot say so much for the value of the latest (and let us hope also the last) fruits of the *Buckingham Papers*.‡ though this work, also, is printed from family manuscripts. It is the diary, not of the late Duke of Buckingham, but of his father, and was written, for the most part, during a tour which his Grace made on the Continent, chiefly in Italy, when misfortune drove him from his native shores. This Duke, besides being extravagant and ostentatious at home (whence his ruin), possessed scholarship and some scientific knowledge, which served him well abroad. The political bearings of the work are the least important, and the Court gossip is about as authentic as Court gossip usually is. An American gentleman, Mr. J. L. Chester, who believed himself to be descended from John Rogers,§ the Marian proto-martyr, has written the life of that worthy. His genealogical inquiries have disappointed his hopes of so honourable an ancestry; but they have led him to believe Rogers to be a much under-rated man, and he accordingly steps forth as his champion. He claims for him three titles—"the compiler of the first authorized

* *The Autobiography and Correspondence of Mary Granville (Mrs. Delany)*. Edited by the Right Hon. Lady Llanover. Second Series. 3 vols. London: Bentley. 1862.

† *Lives of Lord Castlereagh and Sir Charles Stewart, the second and third Marquesses of Londonderry, etc. etc.* By Sir A. Alison, Bart. D.C.L., LL.D. etc. 3 vols. Edinburgh: Blackwood & Sons. 1862.

‡ *The Private Diary of Richard Duke of Buckingham and Chandos, K.G.* 3 vols. London. Hurst & Blackett. 1862.

§ *John Rogers, etc. Embracing a Genealogical Account of his Family, etc. etc.* By J. L. Chester. London: Longmans. 1861.

English Bible, the pioneer of the English Reformation, and its first martyr." We are not satisfied that Mr. Chester has made good any of these claims. Tyndale and Coverdale had both published before the appearance of Matthew's Bible, as that edited by Rogers was called, after the printer of it. Coverdale's Bible, in particular, was allowed to be circulated in England in 1536; and Rogers's labour was confined to editing Tyndale's ms., supplying the deficiencies from Coverdale's version, and amending here and there; a work which he no doubt conscientiously performed. Then in what sense he can be called the pioneer of the English Reformation, when Wycliffe, not to speak of Tyndale, Coverdale, and Cranmer, preceded him, we cannot understand. Nor has he any better right to be called the First Martyr, when we remember the fate of Sautré and Cobham in the times of Henry iv. and Henry v., and of Robert Barnes, Garrett, and Thomas Bernard, in the reign of Henry viii. There is no doubt, however, that Rogers has barely met with justice at the hands of Foxe and his biographers, and Mr. Chester has done good service by printing *in extenso* Rogers's own account of his examination before his death.

Though Somerset and Northumberland were too busy with home affairs to leave much room for foreign politics in the reign of Edward vi.,* it is remarkable how much interest attaches to the foreign State papers of the time. Abroad, the contest of Charles v. with Francis i. had been renewed, with his son Henry ii., but this was a matter with which, however interesting in itself, England had little to do. Scotland was a foreign country in those days, and the proposed marriage of Edward with Mary Queen of Scots, and her betrothal to the Dauphin, are the most important foreign questions of the time in their bearing on events at home. In the reign of Mary, her marriage with Philip brought this country into more intimate relations with foreign powers. But besides these questions, the foreign State papers of the time embrace such topics as the continued war between France and the Emperor, Alva's war with the Pope, and the abdication of Charles v. Mr. Turnbull appears to have performed his task (that of calendaring the papers) with extreme care.

We cannot leave this section without referring to the interesting *Life of Sir Isambard Brunel*,† the engineer of the magnificent and ingenious, though all but useless Thames Tunnel, by Mr. Beamish. The life of an engineer is generally a record of difficulties triumphed over by persevering toil. So was it in the case of the great Anglo-Norman engineer. His perseverance had its roots in genius and in strong common sense. The book will be chiefly valuable to professional engineers; but Mr. Beamish's graphic narrative of the contest with old Father Thames, during the construction of the famous Tun-

* *Calendar of State Papers*. Foreign Series, of the reigns of Edward vi. (1547-1553) and Mary (1553-1558). Edited by William B. Turnbull, Esq. London: Longmans. 1861.

† *Memoir of the Life of Sir Marc Isambard Brunel, Civil Engineer, Vice-President of the Royal Society, etc.* By Richard Beamish, F.R.S. London: Longmans. 1862.

nel, will be read with interest by all classes of readers. We may also refer here to the interesting volume of the *Correspondence of Leigh Hunt*,* which has just been issued by his son. It is not many years since the friend of Shelley and Keats, the author of the "Story of Rimini," left us, breaking the last link between our time and the poets and wits of the last generation. His long life, his versatile genius, his extensive friendship, mark him out as a man whose correspondence is worthy of being made public property. They present us with many bright and genial pictures, but also with not a few sad ones; for they exhibit with startling vividness the terrible trials and sufferings, moral and physical, to which those expose themselves who, without other anchorage, drift about on the cruel but enticing sea of literary life.

The past quarter has made several noteworthy additions to our poetical literature—original, translated, and edited. We have, first of all, Mrs. Norton's *Lady of La Garaye*,† a simple and truthful Breton tale of innocent love, followed by misfortune and disappointment, relieved by tender devotion, and ending in pious and happy peace. Then, besides the Homeric translations which are now coming so thick upon us, some of which are noticed in the next Article, we have Mr. Rosetti's *Translations of the Early Italian Poets*,‡ who sang so sweetly, and sometimes intensely, of love and the gentle heart. The first of the two parts of which the work consists, discusses the poetry of the ninety years preceding Dante's birth, and presents us with specimens of upwards of sixty poets, from Ciullo d'Alcamo of Sicily (1172) downwards. The second part is devoted to "Dante and his circle," and contains an exquisite translation of Dante's "*Vita Nuova*,"—poetry and prose. Of the *Vita Nuova*,§ we have also an admirable translation,—inferior to that of Mr. Rosetti, perhaps, in refined elegance, though not so in appreciative power,—from the pen of Mr. Theodore Martin. This great and beautiful work, the story of the poet's disappointed, but unquenched love for Beatrice Portinari, comprises the essence of Dante's inner life, and indeed strikes the keynote of the *Divina Commedia* itself. Mr. Martin has prefixed to his translation of it an able and thoughtful introduction, in which his theory of Dante's relations with Beatrice is explained with much acuteness and sympathy. Under the somewhat affected title of *The Children's Garland*,|| Mr. Coventry Patmore has given us an excellent selection of ballads and poems, specially adapted to the tastes and capacities of young people, forming in fact for them such a poetical companion as

* *The Correspondence of Leigh Hunt*. Edited by his Eldest Son. London: Smith, Elder, & Co. 1862.

† *The Lady of La Garaye*. By the Hon. Mrs. Norton. Cambridge: Macmillan & Co. 1862.

‡ *The Early Italian Poets, from Ciullo d'Alcamo to Dante Alighieri, in the Original Metres, together with Dante's "Vita Nuova."* Translated by D. G. Rosetti. London: Smith, Elder, & Co. 1862.

§ *The Vita Nuova of Dante*. Translated, with an Introduction and Notes, by Theodore Martin. London: Parker. 1862.

|| *The Children's Garland, from the best Poets*. Selected and arranged by Coventry Patmore. Cambridge: Macmillan & Co. 1862.

Mr. Palgrave's exquisite *Golden Treasury* forms for their seniors. All lovers of English poetry will thank Mr. Collier for his elegant and careful edition of *The Works of Edmund Spenser*,* for Spenser's is a name that all men and all poets, from Shakspeare to Tennyson, have agreed to honour. As regards both the text and the life, Mr. Collier has done good service. His is the first good text of the author of "The Faëry Queen," and he has brought to light some facts which are valuable evidence on controverted points in the career of the poet. We may notice here also, Mr. Booth's reprint of the 1623 *Folio*† of Shakspeare, a *fac-simile* as regards type and text, but not in point of size, as the reprint is in quarto. We may add, that Mr. J. O. Halliwick has announced his intention of issuing *fac-similes* of all the known editions of Shakspeare *previously* to 1623. We cannot close the department of poetry without noticing the remarkable discovery, in the Library of Trinity College, Dublin, of the ms. of *The Play of the Sacrament*,‡ which there is reason to believe must take precedence both of "Gammer Gurton's Needle," and of "Ralph Roister Doister," as the oldest known secular play in the English language. The year 1461 is given at the end of the ms. as the date of the events on which it is founded; and it is believed that the play was written shortly thereafter. The date of "Ralph Roister Doister" is fixed by Hallam about 1540. It has for its subject the jealousies and contests between Jews and Christians in the fourteenth and fifteenth centuries, and its theological and ecclesiastical character makes it form a singularly appropriate transition from the mysteries and miracle-plays to the drama of ordinary life.

Our notice of current literature would not be complete without some reference to works of fiction. We give precedence to the *St. Aubyns of St. Aubyn*,§ by the author of "Charley Nugent," than which it is quieter, less rakish, less given to slang, and altogether more lady-like. The pity of our readers will be excited when they are told that the heroine forsakes love and marries for money, sacrificing herself heroically to retrieve the paternal fortunes. The success of the measure is hardly so great as to justify so severe a step, but Gertrude is at last made happy by the ever-constant cousin Herbert. Next we have Sir E. Bulwer Lytton's well-named *Strange Story*,|| reprinted from *All the Year Round*, and not only the "Story," but a philosophical preface to explain its theory, in which the author justifies his introduction of the "marvellous agencies" with which it is studded, on the principle, that romance is based upon wonder. We advise our readers to follow their instincts, and eschew the preface. Lastly, we can only mention

* *The Works of Edmund Spenser*. Edited by J. Payne Collier. 5 vols. London: Bell & Daldy. 1862.

† *Shakspeare; a Reprint of his Collected Works as put forth in 1623*. Part I. Containing the Comedies. London: Lionel Booth. 1862.

‡ *The Play of the Sacrament*. MS. (F. 4, 20), in Library of Trinity College, Dublin.

§ *The St. Aubyns of St. Aubyn*. By the Author of "Charley Nugent." 2 vols. Edinburgh: Blackwood. 1862.

|| *A Strange Story*. By the Author of "Rienzi," etc. 2 vols. London: Law & Co. 1862.

Professor Aytoun's *Norman Sinclair*,* and Mr. White Melville's *Good for Nothing*,† reprints from the two best of our old monthlies, where our readers have probably made their acquaintance, and formed their opinions regarding them.

We have, on a former occasion, drawn the attention of our readers to the spirited endeavours made by Messrs. Leupol & Emile Burnouf to popularize, in France, the study of Sanscrit literature. In order to become a proficient in any language, the scholar must be provided with a grammar, a dictionary, and a text-book. The first of these works has been already accomplished by our two *collaborateurs*; the dictionary, we understand, is at present in the press, and we have now to notice an excellent new book in the shape of an edition of the *Bhagavad-Gîta*,‡ which, as our friends announced, is one of the most generally-known monuments of Sanscrit philosophy, combining beauty of style with deep metaphysical acumen, and being, at the same time, sufficiently short not to discourage the inexperienced tyro. M. Emile Burnouf is the sole *éditeur responsable* of this useful volume; he has printed the book in European characters, taking care to separate the words so as to render the beginner's task comparatively easy, and giving on the opposite page a literal, but at the same time elegant, French translation of the original work. The cheap cost of this octavo will render it easily accessible to those who wish to become acquainted with one of the most singular monuments of Eastern metaphysics, and it must speedily take its position amongst the recognised school-books of our neighbours.

It is not often that critics have to notice French works on Biblical science, and we are so accustomed to connect chiefly with Germany all attempts made to elucidate the sacred text, that the announcement of a treatise of the kind, printed in Paris, and bearing the name of a Paris *savant*, takes us somewhat by surprise. M. Renan and M. Franck are the only exceptions we could mention amongst contemporary scholars; but M. Franck's investigations are necessarily conducted from the Jewish stand-point, whilst the ultra-liberal notions of M. Renan make us receive his assertions with more than usual caution. Count de Berton, on the contrary, is perfectly orthodox, and although he belongs to the Roman Catholic Church, yet at any rate his views of Divine revelation are the same as ours, and the deepest respect for the Bible pervades all his productions. The interesting *brochure* § we are now noticing was undertaken, it appears, at the request of the late M. Charles Lenormant, who had intended prefacing it with a narrative of the journey of the Israelites, from the time when they left the land of Egypt to the epoch of their arrival at the foot of Mount Sinai.

* *Norman Sinclair*. By W. Edmonstone Aytoun, D.C.L., etc. 3 vols. Edinburgh: Blackwoods. 1862.

† *Good for Nothing; or All Down Hill*. By G. G. White Melville. 2 vols. London: Parker. 1862.

‡ *La Bhagavad-gîtâ, ou le chant du bienheureux, poème Indien*. Traduit par M. Emile Burnouf. 8vo. Paris: Duprat. London: Barthès & Lowell.

§ *Le Mont Hor, le tombeau d'Aaron, Cadès, étude sur l'itinéraire des Israélites dans le désert*. Par le Cte. de Berton. 4to. Paris: Duprat. London: Barthès & Lowell.

Death having prevented the learned professor from carrying his design into execution, Count de Berton has himself completed his Memoir, and whilst the chief subject of the volume is the journey of the children of Israel through the wilderness, yet the introduction, giving us an account of their preliminary exodus, deserves likewise to be studied, and is a necessary supplement to the original disquisition. Our author starts with the frank declaration that he takes the Bible alone as his guide, and he professes to repudiate entirely the natural explanations which Rationalist commentators endeavour to give of the miraculous interference of God on behalf of his people. Respecting the stations of the Israelites in the wilderness, he disagrees with a few of the best commentators, for instance, M. de Laborde, but we must say that the explanation he gives of the narrative contained in the Book of Numbers is extremely plausible, and the distinction he establishes between Kadesh-Barnea and Kadesh in the desert of Tzin, solves many difficulties which had hitherto been considered as really perplexing. Count de Berton's volume, whatever opinion is entertained of his system of exegesis, must be attentively perused; it is written in a very candid spirit, displays a great amount of research, and does full justice to the labours of other critics who have applied themselves to the investigation of this subject.

With M. Victor Langlois we still remain on the field of Eastern antiquities. The contribution which this gentleman has lately furnished to the science of numismatics * is specially interesting because it refers to a country about which much still remained to be known. It is only since the year 1835, when a ukase of the Czar Nicholas I. ordered the closing of the Tiflis mint, that the history of Georgian coinage has been thoroughly investigated, and the multiplied relations which have now been established between the seat of Government at St. Petersburg and the Asiatic provinces of Russia, have enabled numismatists to form complete collections of coins illustrating the political and religious history of Georgia from the earliest time to the present day. M. Victor Langlois' volume, beautifully printed at the Paris "Imprimerie Impériale," begins with a historical *résumé* which fitly introduces the real topic of the book; the different existing coins are then accurately described, and a series of engravings is added, helping the reader to identify exactly the principal monuments alluded to by the writer. The *Essai de Classification* is in every respect worthy of the great reputation which M. Victor Langlois enjoys as an antiquary and a scholar.

M. Thorpe Faugère has always been considered as one of the contemporary French writers who know most about the seventeenth century, the court of Louis XIV., and what is generally called the *grand siècle*—the golden age of French literature. Twenty years ago he published, from the original mss., an edition of "Pascal's Thoughts," which created quite a revolution in the sphere of metaphysics and of science; lately he gave us, in two excellent volumes, the whole corre-

* *Essai de Classification des suites monétaires de la Georgie.* Par M. Victor Langlois. 4to. Paris: Duprat. London: Barthès & Lowell.

spondence of one of the greatest amongst the Port-Royal ladies, the Mère Agnes Arnauld; and now he appears once more before the literary world as editor and annotator of a curious collection of *impressions de voyage*,* written by two young Dutch noblemen who visited France at the time when the power of Louis XIV. seemed most firmly established. M. Faugère tells us in his suggestive preface, that he discovered the ms. of the present work in the library of the Hague, whilst he was seeking for documents referring to the life of Pascal. He had it then transcribed, and now gives it to the public both as the earliest monument of a travelling journal referring to Paris, and also as containing a number of *piquant* details on French society, Louis XIV., the Duke d'Anjou, the Queen-Mother, Cardinal Mazarin, etc. etc. At that time the political relations between the court of the Netherlands and that of Versailles were much more important than they are at present, and consequently the general intercourse between the citizens of both countries was also comparatively greater. The two young noblemen who have thus bequeathed to us their memoranda and their notes, were evidently persons of highly cultivated taste, careful observers, and enjoying a certain degree of political influence. Not only were they introduced into the most fashionable society of Paris, but they accompanied their ambassador to one of the diplomatic interviews which he had with the French monarch, and they were in a position to hear news which we find confirmed in all the gazettes and memoirs of the time. We may add, besides, that the *Journal d'un Voyage à Paris* is written in truly classical French, and no one, on opening the volume at random, would take it to be the production of two foreigners. M. Faugère has added a few historical notes, an appendix of illustrative documents, and an excellent index.

The second volume of the *Memoirs of the Marquis de Tomponne*,† lately published, presents, in point of style, a perfect contrast to the journal we have just been noticing. Instead of the chatty manner and the lively descriptions which are so natural to young men travelling for their pleasure, and free from all the restraints of etiquette, we find the statesmanlike account of political complications, the solemn, dignified tone of a true historian, and at the same time the clearness and elegance which form so marked a character in the classical writers of the reign of Louis XIV. M. Mavidal, the erudite editor of the present work, has rendered great service to literature in publishing the memoirs of Tomponne, and the second volume almost exceeds the first in point of interest. It contains an account of the missions performed by the French diplomatist at the court of Stockholm during the years 1666, 1667, and 1668, and is particularly worthy of attention for the details it gives on the condition of Poland, the intrigues carried on for the election of a king in that unfortunate country, and the revolution of Portugal, which ended in the raising of Don Pedro to the throne.

* *Journal d'un Voyage à Paris en 1657-58.* Publié par M. T. Faugère. 8vo. Paris: Duprat. London: Barthès & Lowell.

† *Mémoires du Marquis de Tomponne, publiés par M. Mavidal: Négociations de Suède.* Vol. ii. 8vo. Paris: Duprat. London: Barthès & Lowell.

We are glad to see that M. Mavidal has still far from exhausted the valuable documents placed at his disposal, and the promised biography of the Marquis de Tomponne is reserved to introduce the final volume.

Baron Roget de Belloguet had issued, some few months ago, the first *livraison* of a work entitled *Ethnogénie Gauloise*, and which is to embody, when finished, every available information respecting the origin, the language, the history, and the religion of the Celts. This part consisted chiefly of a most elaborate glossary, designed to establish the three following conclusions:—1. That the ancient idiom of the inhabitants of Gaul was Celtic; 2. That, contrary to the generally received opinion, it was not divided into two idioms, corresponding respectively to the Kymric and to the modern Gaelic, but that, in spite of local varieties, it formed one language common to the Gallic tribes of Belgium and of Italy, as well as to those of England and of Gaul properly so called; 3. That the language being altogether distinct from the Teutonic idioms, it was an error, philologically speaking, to suppose that the natives of Gaul formed a branch of the German family. The volume now published by M. de Belloguet* confirms the threefold assertion from ethnological considerations; in other words, the author makes it quite clear, through the help of physiological proofs, that the Celts have no connexion whatever with the Germans. The first step towards the establishment of the proposition is to demonstrate the law of what our author calls the persistence of types—a law for which he strenuously contends, and which, as the reader cannot fail to remark, is closely united with the famous quarrel on the unity of species. After laying down his theory in the two first sections of the book, M. de Belloguet goes on to examine the various statements supplied by the classical authors of Greece and Rome on the physiological character of the Celts. The next section, which is one of the longest in the volume, is entirely taken up by an appreciation of the numerous monuments bequeathed to us by antiquity, such as coins, statues, bas-reliefs, etc., which are thought to represent individuals belonging to the Celtic race; the testimony of anatomy is then carefully weighed; and finally, a comparison is instituted between the Celts of ancient times and the representatives of the same cosmographical family which now exists in Europe. Amongst the conclusions at which M. de Belloguet arrives in this portion of his researches, we may notice the two following, which we state without pretending either to admit or to deny them:—1. The Celts and the Germans, being both of Indo-European extraction, had several features in common, although forming two distinct races, as is sufficiently shown by the difference which existed between the civil and religious institutions of both nations; 2. The Celts were not the original inhabitants of Gaul, but merely conquerors, who formed the minority, and who gradually became merged in the population which they had reduced to submission.

We cannot conclude this short notice of recent French works in a better manner than by drawing the attention of our readers to the

* *Ethnogénie Gauloise*, par Roget, Baron de Belloguet. *Introduction; Preuves Physiologiques*. 8vo. Paris: Duprat. London: Barthès & Lowell.

translation of Aristotle's physical treatises, for which we are indebted to M. Barthélemy Saint Hilaire.* This gentleman, who is equally known as an eminent oriental scholar and as a philosopher, has for several years been engaged upon a version of the complete works of the great Stagyræ, several portions of which are already before the public. The translation he gives us is copiously illustrated with notes, and contains, besides, a remarkable introduction, which has already appeared in the pages of the *Mémoires de l'Académie des Sciences Morales et Politiques*. M. Barthélemy Saint Hilaire examines the physical doctrines of Aristotle thoroughly, and especially his opinion respecting the eternity of motion; he then discusses the style in which the work is written, pointing out, as masterpieces of composition, the chapters referring—first, to the action of nature; second, to the theory of time; third, to the non-existence of vacuum. A comparison between Aristotle, Newton, Descartes, and Laplace forms the conclusion of this essay, which is certainly one of the most valuable contributions we have read to the history of philosophy.

XIII. REVIEWS.

Alford's Odyssey, Books i.-xii. Longmans. 1861.

Worsley's Odyssey, Books i.-xii. Blackwoods. 1861.

Dart's Iliad, Books i.-xii. Longmans. 1861.

THE years 1860 and 1861 have been fruitful in translations of Greek and Latin poets into English verse. Theodore Martin's Horace and Catullus have found a welcome place in the libraries of cultivated Englishmen, who are glad thus to enjoy some portion at least of the flavour of the originals, without need to recur to those grammars and dictionaries, which they have long ago shelved, they know not where. There have been other notable additions to our translational literature, besides those of which it is our present purpose to write: and it is surely matter for sincere congratulation that public taste seems to be setting in the direction of translations from ancient classical poetry, instead of extending an indiscriminate encouragement to the would-be original poems of a prosaic generation like the present. It is refreshing to notice how, amid a vast number of feeble productions of puny poetasters, such as are dismissed weekly, with facetious severity, from the library-table of the *Athenæum*, there is a steady growth of that sound practical sense, which prompts our educated countrymen to reproduce undoubted poetry of other and earlier languages, to supply the lack of present merit in our own. And there is much good in

* *Physique d'Aristote, traduite en Français; avec un Commentaire Perpétuel*
Par M. Barthélemy Saint Hilaire. 8vo. Paris: Durand. London: Barthes & Lowell.

this; for what better discipline could be suggested for our star-cracking, moon-plucking, modern-English bards, than one or two courses of stiff practice in translating Homer or Hesiod, before trusting again to the irregular, unrestrained inspirations of their own Muse? Then might they note how the fathers of poetry scorn the aid of "sensations;" how little they rely on minute descriptions of their own feelings under diverse circumstances; how pertinent are their similes, called forth by the matter in hand, and not needing matter to be specially concocted for the purpose of their introduction. If for no other reason, yet for this chance of wholesome discipline to the rankly-luxuriant imaginations of our younger poets, which is afforded them in the comparison of new versions of Homer and Virgil with their originals, there is great cause for thankfulness to such men as Dean Alford, Mr. Dart, and Mr. Worsley, for the labours of love, of which the fruits are before us in their recent experiments upon the Odyssey and the Iliad.

Two of the three volumes under review, agree in running counter to that dogma of the Oxford Professor of Poetry, which summarily dismisses every other metre as unfit except his own unmanageable hexameter. Mr. Dart, however, seems to have arrived at the opinion that this metre was the best vehicle in which to convey the Iliad to the English ear, even before Mr. Arnold had delivered his three lectures, and to have been emboldened to publish, through coincidence of view with the lecturer. We shall recur to the consideration of the wisdom of this selection, after reviewing the versions of the Odyssey, merely observing that Mr. Dart himself seems to admit in his preface that it would be a mistake to render the Odyssey into English hexameters, and that it does not follow that what holds good for the Iliad, holds equally good for the less stirring wanderings of Ulysses. About this there can be no question. It will be seen anon whether the application of the English hexameter, even to the Iliad, is likely to be a success. All three translations agree in aiming to win the popular ear, and not merely to suit the scholar's intellectual palate: and all, in a greater or less degree, give evidence of sufficient scholarship to induce reliance upon their versions, where Pope is dexterously uncertain, where Chapman has recourse to quaintnesses unjustified by the text, and where Cowper's blank verse omits some half or quarter of a line, pregnant with Homeric force, but squeezed out by the exigencies of metre. Dean Alford in his translation stands prominently forth as a stickler for the principle of equal distribution of English for Greek: each line of the original must, according to his theory, have its exact equivalent in its translated form. To this end he has seen fit to resort to the hendecasyllabic metre, or, in other words, to blank verse with an additional syllable closing each line; as if, for example, the common ten-syllable verse—

While this he in his soul and mind revol'd,
were expanded into hendecasyllabic measure by reading

While this he in his soul and mind revolvèd;
the accent, in the last verse, being upon the syllable which had suffered

contraction in the former. This form of verse, very common in Shakspeare, gives Mr. Alford, as he observes, opportunity for bringing in, in their natural position, those Greek proper-names which so often terminate Homeric verses; but it must be confessed that he is a little sanguine in deeming that this alone saves the metrical swing of the narrative from being lost. No doubt his metre is an apt vehicle for securing English rendering for Greek original, word for word, except where, as he admits, it compels the clipping of some forcible epithet, or is too short for conveying the full sense. If this were its only fault, Alford might claim for himself and his metre laurels which modern scholarship has, with a great amount of justice, torn from the brows of Pope. But a graver objection is this; that the hendecasyllable is blank verse in an uglier form, more monotonous in sound, more heavy and lumbering in movement. Possibly the ear might become accustomed to it, if readers could be reckoned upon, who would get through five or six books at a time; but while the probability is that fifty lines, read aloud, will provoke ordinary mortals to cry "Hold, enough!" there is little hope that a hendecasyllabic version of the *Odyssey*, even in Alford's generally truthful, elegant, and pure English, will supplant old favourites, however much these favourites, as is more manifest every day, may have trespassed on the ignorance of their readers. Shakspeare's practice is an argument against continuous hendecasyllabics. Flinging them in here and there amidst his ten-syllable lines, he enlivens the general character of his speeches, and relieves monotony, whether in reading or acting. But Homer is for a different audience. In an English dress he must beware of awkwardness; must not limp nor lag, but, moving with grandeur and nobleness, preserve as far as possible the vigour, spirit, and dashing self-reliance of the original. Herein it is likely that not only Dean Alford, but most modern Homeric translators must fail, more or less. But if one theory tends more than another to enhance such failure, it is the principle of scrupulously rendering Greek into English, line for line. It will be long ere we shall hail a successful English version, if constructed on the basis of such restrictions. It is here that Mr. Worsley's *Odyssey* comes out in strong contrast. His use of the Spenserian stanza is probably as sweet a variety of the lovely rhyme as could be selected with a view to winning English ears to list the return from Troy, or the far-famed wanderings of *Odysseus*. Be it that in this selection he is necessitated to make continual breaks and pauses, to which a fastidious taste might object, yet, as he fairly urges, "the power of doing so, when and where we like, without torturing the ear, is no bad test of the freedom and plasticity of a rhymed metre; and in translating Homer, we *do* want freedom and plasticity." Take a canto of the "*Faëry Queen*," or even a Book of Worsley's *Odyssey*, and it will be seen that full stops may occur anywhere without detriment to the general effect of the stanza, because the very intricacy of the metre veils this. Surely this is one hindrance removed from the translator's path, to be freed from the sense of perpetual restrictions, and of an obdurate hedge, which is no sooner cleared than, beyond it,

bristles another yet more formidable. Though Mr. Arnold places a ban upon both hendecasyllable and Spenserian verse, sweeping away the former with the same hand that sends blank verse to disgrace, and condemning the latter, somewhat illogically, to the same ignominy with which he brands Pope's heroic couplet; yet ordinary readers will be found to accept the Spenserian stanza, as preferable to the hendecasyllable; and, for the *Odyssey* at least, to the much-vaunted hexameter verse.

Whilst, however, we give the preference in selection of metre to Mr. Worsley, in language and diction he is less to be commended than either Mr. Alford or Mr. Dart. It was not necessary in a translation for the people's ear to appropriate Spenser's vocabulary, or to give the reader as much trouble, as if he were reading the original with the aid of Liddell and Scott, by obliging him to recur constantly to an old English vocabulary. We have before expressed our opinion of archaic words in translating Homer, and must again plead for good sound English, such as always recommends itself to a healthy taste. It is one charm of Mr. Gladstone's Homeric translations, that all, from the highest to the lowest, may understand his words. Mr. Worsley has yet run but half of his *Odyssean* course; he will do well in what remains to continue the metre, in which so far he has run well, but to avoid those archaic words, which are unnecessary to the spirit or flow of it. Herein he may well imitate the Dean of Canterbury, whose choice of words is invariably good, pure, and intelligible. A careful perusal of two or three books, with Loewe's edition of the *Odyssey* open before us, has sufficiently satisfied us with the appropriateness of the Dean's English; nor, except where he translates *πάρρη φίλ'*, "Dearest Papa!" (English too "young-lady-fied" even for Nausicaa's mouth) do we find fault with his taste. Generally each word, verse, and sentence is rendered in English that must needs be welcome to all who have love and knowledge of their mother-tongue; and the execution of his task bespeaks the good sense of the accomplished translator. If there are one or two inaccuracies of scholarship, they are very few in comparison of the general accuracy; and there are ample proofs that, in difficult passages, Alford has well weighed the various interpretations, and exercised sound judgment in selecting the best. In slight matters, too, such as in the translation in *Od.* xi. 480, of *κουριδίῳ τεύχεσσι πόσει φόνον*, Alford's brief rendering, "slaying her lawful lord," is preferable to Worsley's looser version, "against the husband of her youth design'd Black murder."

Before passing on to the examination of Mr. Dart's hexameters, it is but fair to quote an average passage from each of the translations on which we have dwelt. The characteristics of both translators will be best seen in their versions of the same lines of *Book xi.* 582-591.

"Tantalus too I saw, in torments grievous:
Fixed in a pool, close to his beard upfloating;
Thirsting he longed, but might not reach and drink it:
Oft as the old man stooped, a draught desiring,
So oft absorbed the water sunk, and round him

Dark earth appeared : so wrath divine appointed.
 Above him bent high-branching trees fruit-laden,
 Rich with pomegranates, pears, and apples splendid,
 And luscious figs were there, and verdant olives.
 But when the old man stretched his hand to grasp them,
 Up to the dusky clouds a tempest whirl'd them."

Thus Alford. Here follows the parallel version of Worsley :—

"There also Tantalus in anguish stood,
 Plunged in the stream of a translucent lake ;
 And to his chin well'd ever the cold flood ;
 But when he rush'd in fierce desire to break
 His torment, not one drop could he partake.
 For as the old man stooping seems to meet
 That water with his fiery lips, and slake
 The phrensy of wild thirst, around his feet
 Leaving the dark earth dry, the shuddering waves retreat.

"Also the thick-leaved arches overhead
 Fruit of all savours in profusion flung,
 And in his clasp rich clusters seem'd to shed.
 There citrons waved, with shining fruitage hung,
 Pears and pomegranates, olive ever young,
 And the sweet mellowing fig : but whensoever
 The old man, fain to cool his burning tongue,
 Clutch'd with his fingers at the branches fair
 Came a strong wind, and whirl'd them skyward through the air."

No one can doubt which of these versions reads most sweetly and metrically. It is not in our power to contrast fairly the hexameter version of Mr. Dart with a parallel in Spenserian stanza ; nor indeed would such a parallel, did it exist, represent adequately the fiery life and stir and battle-din of the *Iliad*. Yet, just as the verse of Spenser reads more musically, and falls more winningly on the English ear, than the somewhat unnatural hendecasyllabic, so, it may be contended, must any hexametric version, at any rate as far as past experience enables us to judge, yield before the more English ballad-metres, or the heroic couplet, provided that all are alike faithfully and ably handled. It does not seem to have been enough considered, in the discussion of the metres most suitable for translating Homer, that Pope, in the main, scarcely pretends to translate : and that often when he does condescend to be exact, he is as neat and faithful as the most thorough lover of the original could desire. If we contrast, for example, Pope's version of *Iliad* iii. 86-94, with that of the hexametric version before us, it will appear that the former is included in ten lines, while the latter reaches nine ; that in grace the heroics far excel, and that of spirit and fire there is an equal portion in each. The verses of Mr. Dart will serve as an average specimen, as free perhaps as any we could produce from the irregularities of metre, which he admits are not unfrequently to be detected in his hexameters. We give them first, referring the reader to the Greek text, if he is curious to test the relative literalness of the versions :—

"Hear me, ye sons of Troy, and ye well-mail'd ranks of Achaia !
 Hear ye the words of Alexander ! of the cause of the contest !
 How he proposes, that all alike, both of Troy and Achaia,
 Lay on the fertile earth, their glittering armour beside them :
 While, in the midst, himself, and the Arès-loved Menelaus,

Fight all alone for Helen, and all of the plunder'd possessions.
 He who quells his foe, and proves himself stronger in battle,
 His be the lady to hold, and the treasures to take and enjoy them!
 While all the rest of the hosts live in peace and in faithful alliance."

Here follows Pope—

"Hear, all ye Trojan, all ye Grecian bands,
 What Paris, author of the war, demands.
 Your shining swords within the sheath restrain
 And pitch your lances on the yielding plain.
 Here in the midst, in either army's sight
 He dares the Spartan King to single fight;
 And wills that Helen and the ravish'd spoil
 That caused the contest, shall reward the toil.
 Let these the brave triumphant victor grace,
 And differing nations part in leagues of peace."

An opinion has been expressed in a former number of *The Museum*, as to the inaptitude of the English hexameters for rendering Homer into our language, and there is nothing in the present version to induce us to retract what has been before enunciated. Not but that there are indications in Mr. Dart's volume of poetic taste and feeling, love of his subject, and a considerable amount of metrical facility. Many lines may be picked out which, as hexameters, it would be hard to mend; and perhaps it is no compliment to say that most are better than those specimens of his own hexameters, with which Mr. Matthew Arnold has favoured the world. It is but fair to add that Mr. Dart is a barrister, fully occupied in his profession, and enjoying in it a high and deserved reputation. The more credit to him that he still woos the Muse of his youth; the less blame if he occasionally trips in his metre, or gives evidence that he has but little time to polish or to prune. In most passages which we have examined, he is found to have translated upon a right apprehension of the text, though here and there an important word, such as *δαμνίνη* in Il. i. 561, is unrendered, and a doubtful interpretation, such as of *ἄσπον ἰόνθ'* in Il. i. 567, rendered so vaguely as to leave it a question what view the translator took of the words. Such flaws, however, might be found in any version of equal length; and it is rather with the metre which he has chosen (of his own independent judgment, though he has been induced to publish by the perusal of Arnold's three lectures), than with his matter, or the execution of his task that criticism must deal unfavourably. A metre which, by its exigencies, induces a translator to bring prophets and heroes into English verse, patronymic and all, on this wise, Calchas Thestorides, Theseus Ægæides, must needs be strange and ill-suited to other ears, than those of Greeks or Romans. Much however as we regret that the tide of Homeric translation does not flow in favour of thoroughly English metres, yet it is better that time and talent should be bestowed on the attempt to naturalize the hexameter, than that Homer should be confined to the comparatively few who read him in the Greek, or conceive of him through the medium of vague and loose translations only. Mr. Dart, as well as the translators of the *Odyssey* whom we have been reviewing, has deserved well of the republic of letters for the task which has been so far accomplished; and no scholar can be indifferent to the merits or success of those three volumes.

History of the University of Edinburgh, from its Foundation. By Andrew Dalzel, Professor of Greek in that University. With a Memoir of the Author. 2 vols. Edinburgh: Edmonston and Douglas. 1862.

THESE two volumes are worth reading to all scholars, to all interested in the history of education in Edinburgh, and to all who have a curiosity about the literary gossip of the Edinburgh of the latter part of last century. The first and thinner volume consists of a Memoir of Professor Dalzel (he of the Greek Collectaneas), with copious extracts from his letters to many of the literary celebrities of his age, and of their letters to him. To the majority of readers, this will be the more interesting volume of the two, as it is a sort of supplement to Mr. Burton's Life of Hume, Kay's Edinburgh Portraits, Peter's Letters to his Kinsfolk, Lord Cockburn's Life of Jeffrey and Memorials of his own Time, and Dr. Carlyle of Inveresk's celebrated Autobiography. We cannot say that this first volume, containing the Memoir of Professor Dalzel, is equal in any respect, except as regards veracity, to any of these notable works; but we are inclined to think it not at all inferior in that respect. The sedate Professor—himself a mild, simple, good-natured man—never writes for effect. His letters are deficient in vigour and in vividness. Often he does not write enough; is plainly too cautious and reticent; but he never writes a sentence which can be pounced on, and pronounced untrue. Extensive acquaintance with Edinburgh literary society was one of the advantages of his position. We wish he had had a little more of the minute observation and geniality of a Boswell, and a little less of the formality of a Professor, and the circumspection of a courtier. Naturally there is a slow, quiet enthusiasm in him which would speak out; but a steady timidity and consciousness of professorial propriety, stifle exceedingly the quiet enthusiast.

The story of his own simple and useful life is soon told; for he did not do much except edit Greek Collectaneas, over which ingenious youth have since rejoiced somewhat, or done penance; write this History of his University, which has lain so long unpublished; indite letters, which are now sufficiently curious,—indeed, not without a certain solemn funereal hue to the modern eye, as they reveal the every-day world of our grandfathers and great-grandfathers, which is fast becoming as effectually buried as Pompeii or Herculaneum. His love and his marriage with Miss Anne Drysdale, who kept him courting for five years; his birth, his death, do not much differ from the common lot. He was the son of a farmer in Linlithgowshire, was born on the 6th October 1742, and died on the 8th December 1806. He was, through the influence of the Lauderdale family, in which he was tutor, in 1772 appointed Joint-Professor of Greek in the University of Edinburgh with Mr. Robert Hunter, who had resigned in his favour, under an arrangement pretty like a sale, which had no apology except that it was of a common kind, and no merit, except that it allowed Mr. Dalzel to teach Greek, which Professor Hunter could not well do,—his

capacity for that work, and his zeal for learning being estimable by the fact, that he protested against Dr. Adam, the Rector of the High School, teaching his boys Greek, and asserted that this was his exclusive privilege in the University; so entirely different was his grievance from that of enthusiastic professors at the present time.

During the third of a century, over which Mr. Dalzel's professoriate extended, he was moving in the most learned and literary society in Edinburgh, and at no previous or subsequent time was that society so notable in the eyes of this country and of Europe. Before that time, Scotland had had a history of ecclesiastical and civil warfare, but no literature worthy of the name, and the union of the Crowns in 1707, and the unfortunate rebellions of 1715 and 1745, blundered into on purpose to restore the fallen and infatuated royal family of Stuart, had sunk Scotland pretty much to the condition of a remote province of England. But through Hume, Robertson, and Adam Smith, the mind of Scotland asserted and established claims to a wider empire than had ever occupied the dreams of the later Stuarts, and Edinburgh which had ceased to be a metropolis in the great political world, became a metropolis in the world of thought, from whence issued speculations destined to alter the statute-books, and the philosophy of all civilized nations. Glimpses into this era of Edinburgh history are extremely interesting, and they constitute the chief value of the Memoir of Professor Dalzel, and in particular, of his letters, which are really the only valuable part of the Memoir. The Professor of Universal History in the University of Edinburgh, Mr. Cosmo Innes, who has written the Memoir, is a gentleman of so extensive knowledge and attainments, that he could not have done his work otherwise than well. But he does not appear to have been at much trouble about it, probably because of the pressure of other avocations, and from a resolution to avoid writing a big book, and saying more than was necessary to give an idea of the Professor's life, and render his letters intelligible to the reader. We are afraid that, to many readers, the personality and importance of some of his correspondents must be very dim, and that they will be wishing, every other page, that Mr. Innes had given a note or two to relieve their ignorance in some slight degree. The Index to the Memoir, which covers four double-column pages, consists entirely of proper names, and not one in three of them could be known or knowable with ease to the majority of those who ought to read the book.

But we must not take to carping, for it is something worth while, albeit Mr. Innes gives little assistance, to have a look of Principal Robertson, Dugald Stewart, Dr. Gregory of the *Conspectus Medicinæ*, Hume, Adam Smith, Adam Ferguson, Lord Monboddo, Dr. Thomas Young, the distinguished Classical Scholar and Natural Philosopher, Boettiger (from whom are many letters), Brunck, Porson, and even Robert Burns, and many others not so well known, through the mild, innocent, honest eyes of our excellent Greek Professor. In this letter of date 25th January 1787, one of many to his friend Robert Liston, afterwards Sir Robert, his school-companion, college-companion, and intimate friend throughlife, he thus writes of Robert Burns :—

"... We have got a poet in town just now, whom everybody is taking notice of — a ploughman from Ayrshire—a man of unquestionable genius, who has produced admirable verses, mostly in the Scottish dialect, though some of them are nearly in English. He is a fellow of strong common sense, and by his own industry has read a good deal of English, both prose and verse. The first edition of his poems was published at Kilmarnock, and sold in that part of the country very soon, inasmuch that they are now not to be got. I, among others, have seen them, and admire some of them exceedingly. A new edition of them is now in the press here, and he is encouraged by a most numerous subscription. It is thought he will get some hundred pounds by it, which will enable him to take a small farm. He runs the risk, however, of being spoiled by the excessive attention paid him just now by persons of all ranks. Those who know him best, say he has too much good sense to allow himself to be spoiled. Everybody is fond of showing him everything here that the place furnishes. I saw him at an assembly t'other night. The Duchess of Gordon and other ladies of rank took notice of him there. He behaves wonderfully well; very independent in his sentiments, and has none of the *mauvaise honte* about him, though he is not forward."

Out of this friendly epistle to a bosom friend, something may be learned of Burns, but a great deal more of the writer, and the timidity of his enthusiasm. The Duchess of Gordon never met a man who could talk like Burns, she said; and no wonder that the courtier Professor observed that she "took notice" of him, and could testify that "he behaves wonderfully well." Our excellent Professor would have pitched his praise of Anacreon or Theocritus a good deal higher, but then he never saw them in the flesh, and that makes a difference. However, he is not afflicted with jealousy, and is not unjust. He duly appreciates Principal Robertson the historian's merits, while he does not conceal his ambition to shine in conversation, nor his habit of using, for purposes of conversational display, the *Eloge* on Voltaire, lent him by Dalzel, or whatever other rarity should happen to fall into his hands.

Of Professor Dalzel's students we do not see much in these Memoirs, nor do we learn much of him and his influence as an academic teacher. Lord Cockburn's kindly and graphic description of him is well known, and is corroborated by his letters and by his portrait, every feature of which bespeaks mildness, affection, innocence, and sleepy, timid enthusiasm. Why John Leyden, one of the most distinguished of his students, should have missed mention in these pages, is remarkable. Probably John's recitation of the Greek article in the Roxburghshire dialect, with his harsh grating voice, was as amusing an exhibition as was ever made in any Greek class, convulsing as it did both students and professor with laughter, and as unpromising a beginning in public as was ever made by any great linguist. But his resolution, energy, and ability, triumphed over many untoward surroundings, and he was famous years before the Professor died, and very far from being beneath his notice. A dutiful and interesting letter, written in 1798, by James Pillans, at this present time the esteemed and patriarchal Professor of Humanity in Edinburgh University, is the only letter we have noticed from an old student to Dalzel. But we doubt not the Professor who could captivate the fancy of the careless, humorous, and somewhat mischievous Henry Cockburn, would interest all students except the veriest dullards.

We have dwelt perhaps too long, at least apparently too long, upon the Memoir. But the Memoir is the only part of these volumes capable of being exhibited in any bird's-eye or other concise fashion in a short review article. The History of the University can merely be described and characterized, for it is a narration of events in a very terse, clear, inornate, but not inelegant style (the style proper for annals), and is incapable of abridgment. Professor Dalzel's own painful accuracy is undoubted; but if anything were required to give confidence to this history, the antiquarian learning and stern devotion to fact of the editor, Mr. David Laing, would supply the desideratum. Professor Dalzel's History is of the nature of annals. It commences with the foundation of the University in 1582, and ends abruptly with the year 1723. He had evidently intended to bring it down to his own time, and he had made extracts from the Edinburgh Town-Council records, which are printed in an appendix, and are continuous from 12th August 1724 to May 9, 1779. In short, the History itself, the appendix, certain fragmentary notices of the library and of the professors, and Professor Dalzel's letters in the first volume, comprise pretty complete material for the History of the University of Edinburgh down to the beginning of this century—we believe the most complete, readable, and reliable collection as yet in print. But, to be plain and candid, the "History" itself is rather dry reading, and is next to never intentionally amusing. "The dignity of history," formality, and natural timidity, had lain somewhat heavy upon Professor Dalzel; and though there are few pages to which positive objection can be taken (and nearly all positive objections are obviated by the consideration that he did not live to finish his work) yet the results that a reading of it leaves in the memory are not great or what may be reckoned an adequate reward for the reader's trouble, unless the reader is very specially interested in the University of Edinburgh. However, no one is compelled to read it all, for it can be referred to by the aid of a copious index.

XIV.—NOTICES OF BOOKS.

The Student's France. A History of France from the Earliest Times to the establishment of the Second Empire in 1852. Illustrated by Engravings on Wood. London: Murray. 1862.

THE series of "Students'" histories and manuals, ancient and modern, issued by Mr. Murray, and most of them edited by Dr. William Smith, possess several distinctive features which render them singularly valuable as educational works. The publication of "The Student's France," the latest addition to the series, affords us an opportunity, which

we gladly embrace, of directing the attention of such teachers as are not familiar with them to these admirable school-books.

Taking, then, this work and "The Student's Home," to which it forms a more immediate companion, as the most favourable and convenient specimens of their general method, we observe, first, that they incorporate, with judicious comments, the researches of the most recent historical investigators, not only into the more modern, but into the most remote periods of the history of the countries to which they refer. The latest

lights which comparative philology has cast upon the migrations and interminglings of races, are reflected in the histories of England and France. We know no better or more trustworthy summary, even for the general reader, of the early history of Britain and Gaul, than is contained in the first book of these volumes respectively.

Then the information given on each point is, in a certain sense, exhaustive. No events of any importance are dismissed with a cursory glance, or dashed off in a spasmodic climax. Enough is always stated to give the reader a clear and complete view (though in some cases necessarily condensed) of every considerable transaction, and that not merely in its home, but also in its foreign bearings.

While each volume is thus, for ordinary purposes, a complete history of the country to which it refers, it also contains a guide to such further and more detailed information as the advanced student may desire on particular events or periods. At the end of each book, sometimes of each chapter, there are given copious lists of standard works which constitute the "Authorities" for a particular period or reign. This most useful feature seems to us to complete the great value of the works, giving to them the character of historical cyclopædias, as well as of impartial histories.

These "Notes and Illustrations" serve another useful purpose. They afford an opportunity for discussing illustrative points connected with the language, the literature, the constitution, or other peculiarities of each country, which could not properly be taken up in the narrative of the text. Thus, in the "Hume," we have notes on "Anglo-Saxon language and literature;" on "Trial by Jury;" on "The Court of Star Chamber;" the "Icon Basiliké," etc.: and in the "France," on "The Feudal System;" on "The Formation of the French Language;" on "The States-General;" and many other recondite and important subjects.

The genealogical tables are copious and systematic. Chronological tables also are given in the "Hume" at the end of each reign. We regret that they have been omitted in the "France;" for they are of great assistance, as practical teachers know, in carrying on the important work of revision, and in bringing

out into prominent relief the great events—the milestones, so to speak—of historical progress. The usefulness of the books as works of reference is increased by each volume closing with a copious index, filling twenty-four triple-columned pages of closely-printed matter.

Of the literary merit of the "Hume," it is superfluous to speak. Down to the Revolution, the language, even the sentences, are essentially those of Hume, though his historical defects and obliquities are everywhere corrected. The style of the "France," which is written, the Preface tells us, "by an English scholar long resident in France," is perspicuous and dignified, though not wanting in vivacity. It is not a history of France written from an English view-point, and designed to flatter the pride of Englishmen. It is quite catholic in spirit, and thoroughly sympathetic in tone.

We cannot conclude without remarking upon the elegant appearance and artistic up-get of these volumes. This we regard as very important in an educational point of view. We believe such external matters to exercise a great influence upon the minds of the young. Hence the importance we attach to the clear and winning typography of these books, as well as to the artistic beauty of their wood-cut illustrations, which are not more instructive than they are beneficial in educating the taste.

While there is an utter absence of flippancy in these books, there is also thought in every page, which cannot fail to excite thought in those who study them. What, for example, can be truer or more suggestive than the closing words of "The Student's France:"—"The French expect, and require, to be governed; it is the legitimate boast and pride of Englishmen that they govern themselves."

The Tale of the Great Persian War.
By the Rev. George W. Cox, M.A.
London: Longman, 1862.

Mr. Cox has already made a successful attempt to adapt Greek mythology to the use of English children. His *Tales from Greek Mythology* were distinguished by a rare simplicity of language, as well as by a profound appreciation of the depth of meaning which those seemingly extravagant stories contain, a depth of meaning which has ever been apparent—witness Bacon's *Wisdom of the An-*

cients—but which we are much better able correctly to estimate at the present day, possessing, as we do, the additional light which has been thrown on this subject by comparative philology. It is a singularly happy thought to do the same by the Tale of the Great Persian War as has been done by the Mythology of Greece. Herodotus, in telling that tale, had in reality to tell the history of the world, so far as it was known to him. He is like an old woman telling a story. Every fresh character introduced furnishes the occasion for a new digression, in which the special history of the character and all connected with it is introduced. His work, therefore, assumes the appearance of history within history, of legend within legend, until the existence of the connecting link is almost wholly forgotten. All such digressions are omitted in this adaptation, and the thread of the narrative continues unbroken. The story is told by Mr. Cox with his usual almost Biblical simplicity of style, and cannot fail to prove a welcome addition to that class of literature to which it belongs. He has a number of notes, or rather lengthened *excursus*, on points already handled by Thirlwall and Grote, on the merit of which we pronounce no opinion, save that they seem out of place where they are, occupying as they do nearly half the book.

General Outline of the Organization of the Animal Kingdom, and Manual of Comparative Anatomy. By Thomas Rymer Jones, F.R.S. Third Edition. London: John Van Voorst.

THE first and the third editions of this work are now before us. On the title of the first edition is the date 1841: it contains 732 pages, and 386 engravings. On the title-page of the new edition is the date 1861: it has 840 pages, and 423 illustrations. It contains, therefore, more than one hundred pages of additional letterpress, and nearly one hundred additional wood-engravings.

But this increase in the contents of the volume is not the only, nor even the principal change, that marks the lapse of years. It is amended in its classification, according to the requirements of a progressive science; and, as a necessary consequence, its nomenclature, in many instances, has been revised and improved. On looking at the general

index to each edition, we become sensible of the great changes that twenty years have brought about. It is as if we had compared the Directory of 1841 for some populous district with that of 1861 for the same locality. We miss the names of many of our old acquaintances, we meet many that are new; and not only the individuals are changed, but some of the great landmarks and leading thoroughfares wear a new and puzzling aspect. We are in a state of bewilderment akin to that of Rip Van Winkle, when, after his twenty years' sleep, he sought once more his accustomed dwelling-place. "The very village was altered; it was larger and more populous. There were rows of houses which he had never seen before, and those which had been his familiar haunts had disappeared. Strange names were over the doors, strange faces at the windows—everything was strange."

On a little further research, we find that our old friends, whose absence we had deplored, are not lost to us, but have merely changed their abode and adopted new names. They exemplify, too, among themselves the usual vicissitudes of worldly affairs; some have got forward in the world and fill a conspicuous place, while others have fallen from their high estate, and hold a grade much below that which at one time they occupied.

We must exemplify what we mean by the use of some of those technicalities which naturalists have devised, and which express much in brief compass.

The new sub-kingdom PROTOZOA has received due recognition, and in it we find *Rhizopoda*, *Foraminifera*, *Polycystina*, *Actinophrys*, *Noctiluca*, *Amœbæ*, *Sponges*, *Thallassicolla*, not certainly the sequence in which we should be disposed to arrange them. For some reason, the *Infusoria* are not included in this division, but stand as a distinct group. The Polypes are fully treated of under the modern divisions of *Anthozoa* and *Hydrozoa*; and in the latter group the *Acalephæ* are placed. No mention, however, is made of the term (*Cœlenterata*) which some eminent naturalists have employed as the designation of a sub-kingdom, which they have proposed to form by the union of the *Polypes* and the *Acalephæ*. The group termed of old the *Fryozoa* rejoices in its proper and more general cognomen of *Polyzoa*, and has been ele-

vated to a place beside the *Mollusca tunicata*. The *Rotifera* have likewise been promoted, and are arranged next to the *Crustacea*; and the *Epizoa* now constitute a part of that widely-extended class. These changes, extensive though they be, are absolutely required by the altered state of zoological science at the present day; and they may be safely followed, so far as they go, without the student being enticed into dangerous or debatable ground. The author of a class-book for students does well to leave to others the arena of controversy. His business is with established truths, or what are received as such. He should neither be in advance of his contemporaries, nor yet lag behind them. He should neglect no well-known source of knowledge, nor cling to aught that is erroneous either in matter or illustration. The author of this comprehensive "Outline" has accomplished much; but why, we would ask, should the leading authorities on the *Polyzoa* be Dr. Farre (1837), and Van Beneden (1847), while the philosophic monograph of Dr. Allman (1856) remains unnoticed? Or why, with Van Voorst as his publisher, should he give us the old figure of *Cydippe* (No. 58), which is now known to be erroneous in some of its most important details?

R. P.

Shakespeare's Macbeth. Adapted for use in Colleges and Schools. By Walter Scott Dalgleish, M.A. Edinburgh: James Gordon. 1862.

Among the improvements in modern systems of education, there is none that deserves more favourable notice than the greater attention now paid to the study of English Language and Literature. The neglect of this subject in times past was certainly discreditable to the teachers of the people of every grade and condition. To admit the value of language as an instrument of culture, to act on the principle by giving to the languages of Greece and Rome a practical monopoly in our higher schools, and at the same time to have within reach a native language of great power and beauty, and a national literature of matchless excellence; and yet to make little or no use of them in education, certainly seems one of the strangest inconsistencies, and one of the most unreasoning additions to the fashions and conditions of another age, that the varied and copious

annals of moral and intellectual *Toryism* can show.

Even now the reproach is by no means entirely wiped away. English standard literature has not yet vindicated for itself its true position among the branches of a liberal education. The English language is as yet scarcely anywhere taught with such thoroughness, with such scientific accuracy and philosophical breadth, as to make it, what it might be, a great educating power and appliance.

But those who are interested in the subject, and at the same time not above being thankful for small mercies, may be glad that more than one step has been taken in the right direction.

It is a great point that something has been done and is adding to provide textbooks and manuals to make the study of English more easy. If our national literature is to be introduced to the notice of our ingenious youth, and to be included in their school course, editions of English classical authors, prepared, after the fashion of Greek and Latin School Classics, with notes and adversaria, are indispensable. A few such publications have already been sent forth, and it is satisfactory to be able to refer to so favourable an example of the form they should take as is afforded by the work named at the head of this article.

Mr. Dalgleish has possibly been influenced in his selection of *Macbeth* by national associations, but at all events he has chosen not only one of the grandest of the great master's creations, but one too which, if it is to be read and understood by young students, especially requires an apparatus of critical, philological, and literary exegesis. There are many true lovers of Shakespeare who are, doubtless, conscious of perplexity and loss if they are compelled to read *Hamlet* or *Macbeth* without note or comment. The sentiments and expressions of the poet are not simply obscured by the lapse of 250 years, and the corresponding changes in the language, but are often hard to interpret by virtue of an individual and native obscurity. To a certain extent Shakespeare made his own language, gave to his words a peculiar meaning, and to his thoughts an original and self-invented dress.

Hence there is an opening for an edition of Shakespeare's Works far more elaborate in its comments, and far more exhaustive in the range of its annotations, than any that has yet appeared.

But in the meantime, without claiming for Mr. Dalgleish's little volume the character of very great elaboration or exhaustiveness, we may safely pronounce it to be a sound and scholarly production, and excellently "adapted (as it claims to be) for use in Colleges and Schools."

The text is carefully edited from the restored folio of 1623, with a few emendations from Mr. Dyce and other sources. With great judgment and good taste, all passages of questionable propriety in point of expression have been omitted, so that the book can safely be placed in the hands of young persons of both sexes, while, as the omissions do not amount to more than twenty-two lines over the whole play, no injury is done to the continuity of the dialogue or the structure of the plot. There is a useful Introduction, and, what is very much to the purpose, a reprint of Holinshed's Chronicle of the reigns of Duncan and Macbeth, from which Shakespeare drew the materials of his tragedy.

The notes consist of explanations of allusions, simple interpretations, and paraphrases of obscure passages, and critical and grammatical disquisitions on particular words and phrases. It is, of course, chiefly by these notes that the editor's work must be judged; and, so judged, he is certainly entitled to a favourable verdict. He has carefully sifted the force and meaning of the difficult and uncommon words, and has in most cases traced them home to their origin. In doing this he has had frequent occasion to bring forward the old Anglo-Saxon roots, and has thus contributed something towards making the student acquainted with his mother-tongue in its older and more unsophisticated form, and also towards illustrating and supporting the position that, to a thorough knowledge of English, a knowledge of Anglo-Saxon is indispensable. The obscure and difficult passages are generally well handled, and translated into simple terms, easy to be understood by young students. It should also be noted that remarks on the sentiments and characters of the play are interspersed, and these exhibit the taste and discrimination of one who enters into and appreciates his author. It may perhaps, in one or two instances, happen that passages have been overlooked which seem to require elucidation, while some persons, on the other hand, may be disposed to think

that here and there we have a criticism or a grammatical explanation that is scarcely wanted; but then, with regard to this latter point, it must be remembered that the work is intended for a school-book, and that this circumstance justifies and calls for some condescension to first principles and elements.

On the whole, this edition of Macbeth is very much what it ought to be, and deserves to be adopted as a standard text-book in the study of Shakespeare. The printing, paper, and general "getting-up" of the volume, are all in the excellent style which characterizes Mr. Gordon's publications. H. G. R.

Educational Papers. By Professor Pillans of the University of Edinburgh. Edinburgh: Gordon. 1862.

THESE papers were originally read before the Education Department of the National Association for the Promotion of Social Science, from whose Transactions they are now reprinted (in an amplified and corrected form) with permission of the Council. The first two papers are devoted to subjects connected with popular education; the remainder, to the education of the higher classes,—a subject which had not, before Professor Pillans took it up, received so much attention as it deserved at the hands of the Association. We have here some of the latest and ripest fruits of a long experience,—an experience all the more valuable, and prolific in wisdom, from the extent over which it has ranged; from individual private tuition to teaching in the public schools both of England and Scotland; and lastly, to prelecting from the most prominent classical position in Scotland. The papers are characterized by that extreme accuracy and perspicuity of style, that largeness of view and shrewdness of observation, that nice literary taste and critical acumen, as well as that remarkable elegance and grace of diction, for which Professor Pillans's writings have always been conspicuous.

Gloucester Fragments: Legends of St. Swithun and Sta. Maria Egyptiaca. With Photo-zincographic Fac-similes. Edited by John Earle, M.A., late Professor of Anglo-Saxon in the University of Oxford. London: Longmans. 1861.

THIS sumptuous volume contains fac-similes, wrought by photo-zincography

of several leaves of Anglo-Saxon, found upwards of thirty years ago in the College Library at Gloucester. Upon being shown to Mr. Sharon Turner, he pronounced them to be parts of a homily or homilies. They were brought under Mr. Earle's notice in 1860, when the Archaeological Institute met at Gloucester, and he made them the subject of a memoir, read at the annual meeting. He finds them to be fragments of legendary lives of St. Swithin and St. Maria *Egyptiaca*. In addition to the fac-similes of the three leaves of the St. Swithin entire, and of one page of the St. Maria, he has given the text in modern character, with a literal translation in parallel pages, and explanatory notes. This he has supplemented by an able and interesting essay on the "Life and Times of St. Swithun," and by illustrative pieces concerning that saint from other sources. Interesting as the fragment regarding St. Swithin is—for little else is known regarding him than that he was Bishop of Winchester in the time of Æthelwulf, the father of Alfred the Great—it is still more so as a specimen of the Saxon language in its Augustan age. Indeed, it has been the editor's chief aim to make the volume useful as an introduction to Saxon language and literature. In this philological view of it, the book is very valuable; and we sincerely hope that it may lead many, as it is well fitted to do, to study our mother-tongue in its earliest and purest form.

Five Short Letters to Sir William Heathcote, Bart., M.P., on the Studies and Discipline of Public Schools. By George Moberly, D.C.L., Head-Master of Winchester College. London: Rivingtons. 1861.

WE have read Dr. Moberly's exposition of the Winchester system with great pleasure, and with not a little profit. One who has been for twenty-five years head-master of our most ancient public school is entitled to speak with confidence, and to be listened to with deference, on what has been to him a daily study and a life's labour. He has given us in these letters not only an excellent exposition of what a public school is, but an abstract of method as applied to the teaching of classics and the other subjects in a public school curriculum. Though an ardent Wykehamist, Dr. Moberly is by no means

blind to defects in curriculum and method that exist in the Foundation; and his suggestions as to both are valuable, and worthy of all attention at the present time. Many wise reflections and interesting digressions relieve the severity of the subject. His remarks on corporal punishment (Letter V.) are admirable, displaying great knowledge of human nature, especially boy-nature, as well as great common sense.

THE SCHOOL AND HOME SERIES OF READING-BOOKS.—I. *The Child's Story-Book*, Nos. I., II., III., IV., with Illustrations. II. *Robinson Crusoe*, with Illustrations. III. *The Robins*; designed for the Instruction of Children respecting their Treatment of Animals. By Mrs. Trimmer. With Illustrations. Edinburgh: Gordon. 1862.

It has often been remarked, how simple the greatest inventions appear when they are perfected and explained to us. The chief source of wonder is, that they were not thought of long before. The idea of this School and Home Series strikes us in a similar way. It is so manifestly rational a principle that, to teach children to read, they should be presented with something that will induce them to read, that we indeed wonder that the thought did not occur to some enterprising publisher long ago. There can be no doubt that the best discipline for making good readers is simply practice. But that is just the thing which, with children, it is difficult to secure. They sit listlessly over the dull ethical reflections addressed to them from standard authors in their school-books. They are glad to get quit of them, to toss them aside at the earliest possible moment, that they may rush to their play. Yet how eagerly will they pore over a picture-book! or how earnestly will they listen, with rapt attention, to the story of the fortunes of "Jack and the Bean-Stalk," or of "Ali Baba and the Forty Thieves!" What sacrifices they will make to hear the tale of "Cinderella," or of "Whittington and his Cat," though they have heard them scores of times before! What an admirable stroke of policy it would have been had Hugh Miller's schoolmaster, when he found the attention of the class diverted from the heavy "Collection" by Hugh's wonderful stories, been able to turn his flank by tell-

ing them stories himself, or to win back their allegiance by giving them these same thrilling tales to read for themselves! That is the idea of these books. If boys will walk miles, and climb dykes, and scramble through hedges, and encounter all manner of difficulties and dangers to see a rare bird's nest, or to gather nuts or wild strawberries, depend upon it, they will go through not a little trouble, and suffer not a little hardship, in order to gratify their intellectual tastes and likings as well. Give them a motive to work with in their tasks, and they will take to them with the same kind of avidity as to their play.

Now, this is what these books do. They take a hint from the nursery and the fireside, and they give children irresistible inducements to get over, with a will, the drudgery of early school-days. The first four numbers of the series contain, in a bold large type, a selection of the best-known nursery tales and rhymes, as "Jack and the Bean-Stalk," "Tom Thumb," and "Jack the Giant Killer;" "The Babes in the Wood," "Simple Simon," "The Fox and the Farmer." When a little more advanced, the boys will be delighted with the adventures and the ingenuity of "Robinson Crusoe;" and all will be induced to sympathize with dumb animals, and to treat them with kindness, by Mrs. Trimmer's story of "The Robins" and the Benson Family. Selections from Maria Edgeworth's "Tales," and from Charles and Mary Lamb's "Tales from Shakspeare," are announced as in preparation.

Grammar of Household Words, adapted to the separate or simultaneous study of English and French, forming a comparative Appendix, Dictionary, and Conversational Companion to all Grammars and Reading-books, containing a complete course of grammatical exercises, etc. etc. By De Poix Tyrel, author of "The Grammar of Household Words in Four Languages." London: Longmans.

THE above would be a longish title for a book of 200 pages, yet it is but half the length of the one adopted by M. Tyrel. The three etc's. represent an enumeration of odds and ends, among which the only items not usually found in grammars, are tables of French and English coins, weights, and measures, a

list of mercantile terms, and models of mercantile correspondence, which occupy eight pages at the end.

The body of the work is really valuable, and may be described as a sketch of French and English Grammar, illustrated by conversational exercises about common things in common words. The book is in no sense a dictionary.

Worthy of the body of the work is the preface, reprinted from the author's larger work, the gist being, in the words quoted from Roger Ascham, "All languages, both learned and mother tongues together, are gotten solely by imitation." Unworthy of the body of the work, are the ten pages of "Preliminary Philological and Grammatical Definitions, applicable to languages in general," beginning "Thought is the offspring of the mind of man."

Nottelle's French Student's Copy-book.
Verbs. Simpkin, Marshall, & Co. London.

HERE are twenty quarto pages, so divided under English headings as to facilitate in the highest degree the writing out of the French verb in all its tenses, and in the four ways usually practised, viz., positively, negatively, interrogatively, negatively and interrogatively together. An excellent exercise for dull or careless pupils.

Theoretical and Practical Lessons on the Spanish Language, by Geo. Cabanis, Interpreter to the Law Courts of Glasgow, Spanish Master at the Glasgow Athenæum, etc., etc. London: William Allan. 1861.

The theoretical lessons, or grammar, are clear, concise, and sufficient, and they are matched in quality by the practical lessons, which are framed after the now common Ollendorffian method. But the practical lessons extend over only sixteen pages, by no means enough for working up sixty pages of theory into the living consciousness of the pupil. The author objects in his preface to Ahn's and Cassella's books, as being too voluminous; but Ascham's *dictum* is undoubtedly true, that languages are learned by imitation, and therefore lingual practice can never be in excess. The manual, however, will answer every purpose when the pupil has a master able and willing to vary and multiply the practical lessons *ad infinitum* by *viva voce* dialogue.

Inaugural Addresses in the University of Edinburgh. By the late John Lee, D.D., LL.D., Principal of the University. To which is prefixed a Memoir of the Author, by Lord Neaves. Edinburgh: Blackwood. 1862.

THIS volume will be welcomed by hundreds of old students of Edinburgh University—who may take little interest in the late Principal's Lectures on Church History—as an appropriate memorial of a distinguished teacher. It will be all the more welcome that it will recal scenes in which they took part, and will revive, more vividly than any other "remains" could, their recollections of the tall and venerable, though anstere figure of him who, year after year, often amidst much hilarious uproar, welcomed them back to their *Alma Mater*, and pressed upon them their highest duties. It was at the commencement of each winter session in the University that these Addresses were delivered—an occasion which will sufficiently indicate their nature. They contain many valuable suggestions to young men on the conduct of their studies, as well as many useful remarks on the general curriculum and discipline of the University. They also contain not a few delightful reminiscences of the Principal's early career and companions, and interesting allusions to distinguished professors and students of the University. Completeness is given to the work by the elegant and appreciative Memoir prefixed to it, from the pen of Lord Neaves.

Outline Maps of The British Isles, Ireland, Italy, Switzerland, Russia; being the Maps prescribed for Junior Candidates in the Oxford Local Examinations, 1862.

Outline Maps of India, Australia, New Zealand, Canada; being the Maps prescribed for Senior Candidates in the Oxford Local Examinations, 1862. Edinburgh: James Gordon. 1862.

THESE maps, which are beautifully engraved by Messrs. W. and A. K. Johnston, with whose School Atlases they correspond, contain nothing but the lines of latitude and longitude, and the coast-line of the different countries. We can say from experience that they are of the greatest use in teaching geography, both in impressing the features

of the countries firmly upon the minds of pupils, and in testing how far these are remembered. If a boy has had both hand and eye occupied in filling up one of these maps, he will know the geography of the country in a very different way from that which ordinary learning accomplishes. And *vice versa*, if a boy can fill up one of these maps from memory, it may safely be assumed that he knows his subject thoroughly. These maps have the further advantage of being exactly similar, in size and appearance, to those used in the Oxford Local Examinations; so that they will be found invaluable in schools where the Oxford programme is followed.

The Student's Manual; being an Etymological and Explanatory Vocabulary of Words derived from the Greek. By R. Harrison Black, LL.D.

An Etymological and Explanatory Dictionary of Words derived from the Latin. By R. Harrison Black, LL.D. London: Longmans. 1861.

THE titles of these useful and popular works sufficiently indicate the nature of their contents. They are dictionaries, in the sense of their containing selections of the most important words derived from Greek and Latin, alphabetically arranged. They are etymological, in that they contain the Greek and Latin roots of these words; and they are explanatory, inasmuch as they also comprise copious explanations of these words, and of their different uses in English.

Shakespeare's Merchant of Venice, abbreviated and adapted for Social Reading in Parts. Edited by John Earle, M.A., Rector of Swanswick. London: Longmans. 1862.

WE learn from Mr. Earle's preface that there is in Swanswick a "Shakespeare Society, of limited liability," which has for its object the adapting of the plays of the great dramatist for social and part reading. This appears to us to be an excellent institution, which we hope will find many imitators, both in England and in Scotland. The various ways in which the benefit of such a society come out are infinite, as the source whence they draw their material is inexhaustible in its power to supply both pleasure and profit. We believe a good reading of a play to be much superior to the indifferent acting we have

now-a-days. But how much must the pleasure be enhanced and the dramatic reality increased, when the different characters are sustained by several good readers! Then there is, besides the merely elocutionary advantage, the opportunity which such social readings give for comparing criticisms, for finding new beauties, and striking out new thoughts.

We hope that the publication of "The Merchant of Venice," in this shape, will lead to the formation of many similar societies; and that the Swanswickians may be encouraged to print other plays after the same useful and delightful fashion.

The Student's Manual of the English Language, edited by Dr. William Smith

(Murray), and *Biographical Outlines of English Literature*, by David Fryde, M.A. (Bell & Bradfute), have reached us too late for sufficient notice in our present number. We have also to acknowledge receipt of *The English Etymological and Explanatory Spelling-Book*, etc., etc., by Roscoe Mongan, B.A. (Simpkin, Marshall, & Co.); Bullock's *Progressive English Reading-Books*, Books I. and II. (Heywood); Mrs. Gibbon's *Simple Catechisms of Old and New Testament History* (Relfe, Brothers); Mr. Danson's *Lecture on the Common Truths of Political Economy* (Marples); *Dictation Exercises*, by Elizabeth M. Sewell (Longmans); *The Science of Memory Simplified and Explained*, Part I., by J. H. Bacon (Bateman).

XV. RETROSPECT OF THE QUARTER.

I.—FOREIGN NOTES.

FRANCE. — *Proposed International College*. — A project, having in view similar objects to those advocated by Mr. Lorimer in the pages of *The Museum*, under the heading "Reciprocal Naturalization," has been brought upon the tapis in connexion with the Exhibition of 1862. M. Barbier, manufacturer at Clermont-Ferrand (Puy-de-Dôme), has placed at the disposal of the Imperial Commission for the Exhibition, a sum of 5000 francs, to be divided among the authors of the best essays relating to the foundation of an International College, comprehending four establishments to be instituted in France, in England, in Germany, and in Italy. The instruction supplied in these establishments would be uniform, so that pupils passing from one to another of them, could unite the practical study of modern languages with the methodical study of literature and science. A committee chosen by the Imperial Commission, from among the members of the International Jury of the Exhibition of 1862, will give its advice on the classification, in order of merit, of the essays sent in by the competitors. These essays, composed in, or translated into the French language, must be sent before the 1st of May 1862, to the Palais de l'Industrie at Paris, or to the Hotel of the Commission Impériale, Cromwell Road, London. Each of them must be distinguished by a device or motto, repeated, along with the name of

the author, in a sealed envelope attached to the essay. The authors of the four best essays will receive respectively 2000, 1500, 1000, and 500 francs.

Persons desirous of taking part in this competition will receive gratuitously, on application, any day from 9 A.M., to 6 P.M., at the office of the General Secretary to the Imperial Commission, Palais de l'Industrie (Porte No. iv.) the following documents:—

1. Programme of a project for an International College, by M. Barbier, manufacturer at Clermont Ferrand.

2. Report on the project of an International College, presented by M. Barbier, by M. C. Michel, member of the Jury of Instruction.

3. Note on the foundation of an International College, at Paris, at Rome, at Munich, and at Oxford, by M. E. Rendu, Inspector-General of Public Instruction.

The above notice appeared in the *Revue de l'Instruction Publique* for January 2d, 1862. From a subsequent number of the same periodical (for January 30th) we learn that the third of the documents referred to, the note of M. Eugène Rendu, was originally presented in the form of a letter to M. Fortoul in 1855, M. Fortoul being at that time Minister of Instruction. Now that M. Barbier, no less generously than unexpectedly, has again, by his offered prize, brought the subject of an International College before the public, M. Rendu, it appears, draws attention to

the date of his note, as affording evidence of the origination of the project.

It may certainly, in course of time, prove to be no mean distinction to have originated this proposal, if it meets with encouragement in the countries which it concerns. It has been very warmly taken up by the *Rivista Italiana, Effemeride della Pubblica Istruzione* (Italian Review, Journal of Public Instruction) published at Turin, as appears from an article quoted in the French journal already referred to. According to the *Rivista Italiana*, "Mr. Rendu justly thinks, that Europeans ought not to be strangers in any part of Europe. . . . This is a question of founding a College, where, instead of educating exclusively Frenchmen, Italians, Englishmen, or Germans, we should educate Europeans. . . . Elementary instruction would be given in each of the establishments, but in the language of the country; afterwards, the pupils would spend two years in each of the other establishments." The curriculum would extend over eight years.

New Legislation on Literary Property.—At the close of last year a Commission was appointed by the Emperor, to prepare a project of Law for regulating literary and artistic property, and reducing the legislation on this subject to a single Code. The commission, under the presidency of Count Walewski, numbers among its members the most eminent literary men of France. Since 1854, the rights of the children of authors in France have extended over literary property for from twenty to thirty years only, after the death of the authors. It was apparent from the speech of Count Walewski at the opening of the Commission, that Government was inclined greatly to lengthen this period. "Let me quote," said the Count, "the words of M. de Lamartine, in a last effort on behalf of perpetuity.

"I demand fifty years for the rights of intelligence, because I feel that the moment is perhaps not yet come for granting more; but on the day on which you shall proclaim the perpetuity of literary property, you will emancipate human thought.

"Gentlemen, is that day come? Have not the objections which have been brought forward against the application of the principles of common equity to literary property lost something of

their force? In the present state of our legislation, is it not permitted to sanction the right which authors of literary and artistic works, like the authors of every other production, ought to have to dispose freely and in perpetuity of the fruit of their labour?"

After the subject had been broached in this manner by the Government, we are not surprised to learn, that a Commission, mainly composed of literary men and members of the Institute, appointed at its third sitting, on the 12th February 1862, a Sub-Committee "to prepare a project of law on the basis of the principle of perpetuity." The publishers and booksellers are represented in the Commission by Firmin Didot. We presume that this important movement in France cannot fail to have some effect in this country.

Circular relating to the Frères Chrétiens.—The Government Circular relating to the Schools of the Frères Chrétiens, quoted in *The Museum* for October 1861, under the head of the "Imperial Government and Free Schools," is published in the official organ (*Journal Général de l'Instruction Publique*) for the 21st December 1861. The circular, addressed to prefects by the Minister of Instruction, had got abroad, in the first instance, without official authorization.

Suspension of M. Renan, and displacement of M. de Laprade.—Most of our readers are probably aware that M. Renan's lectures at the College of France have been suspended by M. Rouland, Minister of Public Instruction, on the ground that, in his discourse delivered at the opening of his lectures on the Hebrew, Chaldaic, and Syriac Tongues, "M. Renan professed doctrines which affect Christian belief, and which may produce deplorable agitations." This is the more remarkable that M. Rouland, in his Report to the Emperor, proposing M. Renan for the chair in question, remarks that the Chair of Hebrew in the College of France is "altogether a lay one. . . . Here the professor, like all citizens, must maintain the reserve and respect which are due to the sacred character of the Bible; leaving to theologians the field which belongs to them, and occupying himself exclusively with the researches of the *littérateur* and the philologist."

It has excited less notice in this

country that M. Victor de Laprade, Professor of French Literature in the Faculté des Lettres at Lyons, a poetical author of eminence, and a member of the French Academy, in which he fills the chair vacated by the death of Alfred de Musset, was "recalled from his functions," at the close of last year, by a decree, of which the following are the grounds assigned by the Minister of Instruction in his Report to the Emperor:—"M. V. de Laprade, Member of the French Academy, and Professor in the Faculty of Letters at Lyons, has just published in the *Correspondant* a copy of verses which I lay before your Majesty. The poet has, perhaps, privileges which would be refused to every other writer; but, however great these may be, they are not such as to secure impunity when allusions are made injuriously to the Sovereign, who is the offspring of universal suffrage, and to the nation which he gloriously governs."

Recent Improvements in French National Education.—As a contribution to the statistics of French Education, and as conclusive proof of the impartiality of the *Allgemeine Schulzeitung*, for quoting which M. Rapet blamed us in the letter published in the last number of *The Museum*, we extract the following paragraph from that journal (No. 44 for 1861):—"However low the common schools may stand in France, as compared with ours, nowhere else has so much been done for them in recent times. In 1829, there were 14,230 parishes totally destitute of any public or private school; in 1859, this number had been diminished to 950. In 1833, the 37,000 parishes of France possessed only 10,000 schoolhouses; and 27,000 used barns, dancing-halls, guardrooms, etc., as school-rooms. Ten years later, upwards of 20,000 parishes were supplied with schoolhouses; and in 1847, 23,000 were thus furnished. In 1829, the budget for the primary schools was 100,000 francs; in 1855 it was 5,737,765 francs. Taking altogether what the departmental treasuries, the parishes, and families paid, popular instruction cost, in 1855, much above 31,000,000 francs. The minimum teacher's salary was, in 1833, only 200 francs; by the law of 1850, it was raised to 600, exclusive of rent-free house and pay for mass-service. In 1830, there were 13 normal schools; in 1859, 73."

PRUSSIA.—*Demands of the German Teachers.*—From "The Proposals of a Conference of Prussian Teachers," published in the *Lehrerzeitung*, we extract the following, as indicating the objects of the deep and strong movement at present pervading nearly the whole body of Prussian national schoolmasters, and existing also in other German states. Whether the teachers will gain their objects or not is matter of conjecture; but so much is certain, that the agitation has in it such elements of vitality and vigour as will require a very strong hand indeed to put down. We must remark that, though the masters of the common schools of England have of late been blamed for having a mind above their station, and for being too ambitious, they have not as yet, so far as we are aware, except in the most timid and far-off way, when perhaps they thought there was no danger of their being overheard, made any claim for certain things which their German brethren are demanding loudly and firmly in the face of the public and of the Government. For example:—

"That the teacher shall receive a seat and a voice in the school committee, as the good of the school and the authority of the teacher urgently demand.

"That it is a thing as desirable as necessary that an inspector of schools for the district (*Kreis-schulpfleger*) should be appointed from among the schoolmasters; and that two assistants, a city teacher and a country teacher, should be placed by his side."

No Conference of British Schoolmasters has yet put forward claims similar to these. Here, however, is a demand which the British teacher does not need to make:—

"That the secret conduct-list be abolished, as the teacher in this way never certainly knows what his superiors and the official authorities think of him, whereas it is very desirable that he should be informed of this."

The mode of argument in Germany on such points is this (we still quote the *Lehrerzeitung*):—"If you want a head-forester, you do not engage a gardener; and if you want a head-gardener, you do not engage a forester. A shoemaker would not be well pleased if a tailor were made overseer over his work; nay, even a man's-tailor would justly lodge his protest against the judgment of a woman's-tailor, and demand that his work should be judged by a fellow-craftsman. Let

then, intelligent men belonging to the craft, men of ripe experience, be placed over the schools. The defective state of the schools undoubtedly demands it. How many schools are there still, the buildings connected with which are quite insufficient? . . . Most prisons are palaces compared with most schoolhouses. . . . Our national school-system in Prussia, so far as regards externals, buildings, etc., will bear no comparison with our prison-system."

The veteran teacher and friend of teachers, Adolph Diesterweg, in the last number of his *Rheinische Blätter*, has the following, to much the same purpose (we condense slightly):—

"In many respects, and considering what still happens here and there in our German fatherland, we are compelled to believe that people hold teachers to be beyond rule and law. What can be said of no other body of men, holds true of teachers. The teacher is excluded from rights which all other trades and professions enjoy.

"In every other profession the members are superintended by members of the profession; that is a matter of course. Any one who should propose to introduce a different practice would excite concern as to his sanity. Only among teachers is it otherwise; their inspectors are clergymen.*

"Everywhere those who devote themselves to a profession are trained by members of the profession, and only by such: the future soldier by veritable soldiers, the future physician by practical physicians, and so forth; only the teacher is trained by clergymen; clergymen are made the teachers of teachers, head-teachers.

"Wherever you find a body of men charged with the management, say of a church, of a charity, of a railway, etc., there you also find—and everybody views it as a thing of course—the clergyman, the physician, the director, a member, frequently the chairman, of the managing body. Only among schoolmasters is it otherwise; the teacher is not a member of the managing body of his school.

"The school and its teachers are ex-

* The clergyman of a place is *ex officio* local inspector; the clerical *superintendent* of a district, answering roughly to an English Archdeacon, is inspector of schools for the district. See Report of the Royal Commission, p. 194.

cepted from laws and rules which pass for authoritative in all other cases. They are held to be able to teach, to educate, to form the minds of children and young people; that is, they exercise a calling of the weightiest and most difficult kind, one which, in the estimation of those who have a conception of what can, and of what, according to all divine and human precepts, *ought*, to be made of a human being, is a sacred work—all this they can do and are required to do—only they must not share those rights that are refused to no other calling; nay, the possession and exercise of which are viewed as necessary, if one is to become an independent, wise, and able man."

How Mr. Chadwick's Three-hours Proposal is viewed in Germany.—We find in the *Lehrerzeitung* for Feb. 2, an article on Mr. Chadwick's proposal to limit the hours of daily attendance at school to three. The writer of that article seems to think that Mr. Chadwick was a member of the late Royal Commission on Education, or at least that he has all the authority of that Commission at his back, when he recommends the limitation in question. The point is an interesting one; and the *Lehrerzeitung* treats it with fully as much seriousness as is required under the circumstances, since the proposed innovation has not taken much hold either of the popular or the pedagogic mind of Britain. Schoolmasters generally, perhaps, would not have a great deal to say against it—under two provisos: 1st, that they be not expected to teach so much; and 2nd, that they be not paid any less.

"No. 38 of this journal [*Allgemeine Deutsche Lehrerzeitung*] for last year brought us the intelligence from England—it has also been spread by non-educational journals—that an Educational Commission had, on the authority of good schoolmasters, adopted the opinion that three hours daily are exactly the space during which voluntary sharp attention can be reckoned on from children. What can be taught them in this time is exactly as much as the mind of a child can take in; every moment more is wasted."

What in this country is viewed as the offspring of Mr. Chadwick, is, we see, in Germany, credited with the more dignified parentage of the Royal Commission;

and, indeed, the Commissioners appear to side a good deal with Mr. Chadwick, as any one may see on page 191 of their Report; but they do not put the thing at all so emphatically as our German friends do.

"This view [of the Commission and Mr. Chadwick] has obtained no small amount of consideration, because a Commission of highly respectable men takes its stand upon it as on a fact established by professional persons, and draws from it conclusions that do not lie within the range of our estimate. But we hold it necessary to commend so remarkable an assertion to careful examination, as in some regions of Germany it has become fashionable to look upon the English schools and educational system as models in their kind, whereas" distinguished English travellers themselves, and we, the writer of the article, are of an extremely different opinion. "Cautiously should this conclusion of Member-of-Parliament Chadwick (*sic*) be weighed, for it is an assertion from which lazy school-keepers, depreciatory school-inspectors, stingy school-committees, and haughty University men in Germany, will be disposed to draw all sorts of conclusions of their own, whereby the good that has been laboriously attained will be checked or annihilated."

He goes on to compare English educational methods disadvantageously with German. The former he believes to be thoroughly spiritless and mechanical. The common schools "are almost all cast in the Bell-Lancasterian mould. We have almost everywhere left this stage behind. In England, the common schools repeat one another with the most monotonous family resemblance." Three hours' attention may be all that children are capable of in schools where the dull sameness of routine brings on a speedy weariness. "Who does not know that *our* schools, by change of activity, invigorate instead of laming the mental powers? . . . Is it possible to establish, in a more than merely approximate way, a maximum of school hours in Germany, when the age of the children, the season of the year, the number of the subjects taught, the character of the teacher, the circumstances of the families, the peculiarities of the locality, and many other particulars, must necessarily exercise an influence tending perpetually to vary the conditions? . . . If Mr. Edwin Chadwick's assumption

should lead to the inference that the hours of school attendance for English children ought to be shortened, and not rather to the conclusion that the methods and the teachers ought to be improved, a serious mistake will have been committed. For the school time is the leading co-efficient, the proper combination of which with zeal, energy, and talent in teaching, helps forward the solution of the difficult problem—how to elevate the intelligence, morality, and material welfare of a people." For the sake of the good sense of these latter sentences, our readers will perhaps pardon the rather too exclusive patriotism of what has preceded.

Gymnastics in Schools.—Mr. Lowe lately, when asked in Parliament whether Government meant to do anything in the way of introducing drill into schools receiving grants, replied to the effect that the Council considered it its business to educate the people, but not to drill them. This amounted to asserting that Government had to do only with the mental, and not with the physical, education of the people. Such does not seem to be the view of the German Governments, which are every where—in Prussia, in Baden, in Bavaria, in Württemberg,—promoting, with the utmost vigour, the cultivation of gymnastics in the national schools, making liberal money grants for the necessary apparatus, buildings, and teachers, and in some instances rendering training in gymnastics strictly imperative.

II. PROCEEDINGS OF SOCIETIES.

The College of Preceptors.—The half-yearly General Meeting of the College was held on the 4th of January, the Rev. G. A. Jacob, Dean of the College, in the chair. In his Report, the dean stated that the number of pupils examined in November had been 503, of whom 310 (or about 62 per cent.) received certificates, 128 of these being special certificates. The number of teachers examined for the diploma of the College was, he was sorry to say, only 11. The Council, in their Report, congratulate the College on the fact of their first-class certificates having been recognised by the General Medical Council of Great Britain, as a guarantee of good general education, and as entitling their holders to commence

at once their medical education. The total number of pupils examined by the College in 1861 was 1073, being 252 more than in 1860. The Council regrets that the number of candidates examined for College diplomas does not increase. During 1861, 82 new members had been elected. The number of engagements formed through the agency department of the College during 1861, exceeds by 35 per cent. those of 1860. The Council, in conclusion, urge the revival or formation of local boards, or branch associations, for the discussion of educational topics.

At the Monthly Evening Meeting in February, Mr. J. P. Bidlake read a paper on "Proper Names, their Origin and Significations," in which he entered minutely into the history of names from the earliest times, and reviewed the different principles on which they had been applied to individuals, such as locality, property, occupation, personal and mental qualities, social relationships, periods of time, etc. etc. An extra evening meeting was held on the 5th of March, when Dr. E. Pick read a paper on the "Systematic Training of the Memory."

The College has issued an important circular letter to the leading teachers of the country, asking for their co-operation in procuring a "Scholastic Registration Act," placing educational practitioners on the same footing on which medical men are placed by the Medical Registration Act of 1858. The leading provisions of such an Act would be somewhat as follows:—

"All teachers now engaged in the profession, of whatever class, would be entitled to be registered; but after some future date, to be specified, only persons holding Degrees, recognised Diplomas, or Government Certificates would be registered, without which no person would be in a position to prosecute any claim for scholastic instruction in the Courts of Law. Thus all interference with 'vested interests' would be carefully avoided, while year by year those who are unfit to hold the office of educators would gradually be eliminated from the profession."

The Educational Institute of Scotland.—From the Report for 1861 (a document which contains no distinct statement of what the Institute has accomplished during the year, further

than may be gathered from a mass of minutes of committee meetings), we learn that the Institute is not inclined to encourage middle-class examinations in Scotland; but is prepared to establish a system of collective school examinations (see Vol. I. p. 393) under the auspices of the Institute.

At the January meeting of the Edinburgh Local Association, a paper on "Geography" was read by Mr. MacLaren. At the February meeting the lecture was by Dr. Woodford, on "Natural Grammar," in which he argued that children, while learning to speak, were not only acquiring the vocabulary of the language, but were also observant of its grammatical forms; and that, by appealing to their consciousness and their practice, we should discover that they knew a great deal of practical grammar without having opened a text-book on the subject.

Professor Blackie delivered the monthly lecture at the January meeting of the Glasgow Local Association, his subject being "The Scottish and English Universities." He considered the defects of the English Universities to be—1st, Their practical disuse of professional activity; 2d, Their exclusion of professional study from their curriculum; 3d, The narrow range of their curriculum of study; 4th, Their peculiarly ecclesiastical character; 5th, Their aristocratic character, and their consequent expensiveness. At the same time, he lauded the student life of England, and the ample provision made, through pious founders and others, for the encouragement of learning. At the March meeting, Mr. W. Scott Dalgleish lectured on "University Certificate Examinations." He reviewed the history of the movement to have examinations in Scotland analogous to the Local Examinations of Oxford and Cambridge. He stated that the proposal had been approved of by the University Councils of Edinburgh, Glasgow, and Aberdeen; and that a memorial from merchants, manufacturers, and other employers, in support of the movement, had received nearly two hundred influential names.

National Association for the Promotion of Social Science.—The sixth annual meeting of this Society will be held in London from the 4th till the 14th of June next. In February last, the Lord Mayor presided over a public

meeting at the Mansion-House, called in compliance with an influential requisition, at which a committee was appointed to make the necessary preparations for the congress. It is proposed to hold the morning proceedings of the Departments at Guildhall, and the evening meetings at Burlington House. Of the six departments under which the business of the Association is conducted—(1. Jurisprudence and Amendment of the Law; 2. Education; 3. Punishment and Reformation; 4. Public Health; 5. Social Economy; 6. Trade and International Law)—the second and third are those with which this journal is chiefly concerned. In the department of Education proper, the London committee have recommended the following as suitable subjects for consideration at the approaching Congress:

1. The best means of ascertaining the quality and extent of work done in Elementary Schools.
2. The most profitable duration of the period of mental labour in schools.
3. The combination of physical with mental training.
4. The questions connected with the promotion of Evening Schools (under various heads).
5. The combination of the educational means of districts for gradations of schools.
6. Oxford and Cambridge College Fellowships.
7. Best methods of Competitive Examinations.
8. The endowments applicable to the bettering of the condition of the poor, physically and morally (under several heads).
9. District Schools for pauper children.
10. Organization of Elementary Schools (different systems on the Continent).
11. Organization of the Educational establishments of Zürich.
12. Competitive Examinations in France.
13. The Concours in France.
14. Russian Universities.

The occasion of the International Exhibition appropriately suggested the holding of this year's meeting of the Association in London. This was desirable, not only because London will this year, more than ever, be the centre towards which the intellect of the whole country will gravitate; but still more

because of the opportunity that will be afforded of giving an "International" character to the proceedings of the Association. With the view of still further carrying out this latter idea, arrangements have happily been made for holding a session of the "Congrès International de Bienfaisance," in conjunction with that of the National Association. This International Exposition of intellect will form a fitting counterpart to the International Exhibition of material products; and the former is likely to be not less useful than the latter in promoting national prosperity, and in cementing the nations by a friendly and beneficent rivalry. The Congrès de Bienfaisance, which has for its object the amelioration of the physical, moral, and intellectual condition of the poor and labouring classes, has already held successful meetings at Brussels and Frankfort. A French programme, containing a notice of the forthcoming Congress, as well as summaries of the past proceedings of the Congrès de Bienfaisance, giving an excellent idea of its objects, may be had at the office of the joint societies, 12, Old Bond Street, London.

The Transactions of the Social Science Association for 1861 (which reached us too late for notice in our literary section) convey an admirable impression as to the usefulness of this Society, both in regard to its objects, and the success with which these are accomplished. The Introduction, by Mr. Hastings, the General Secretary, contains an excellent summary of the past proceedings of the Association, in all its departments. The Opening Addresses, by Lord Brougham, the Right Hon. Joseph Napier, Sir J. G. Shaw Lefevre, etc., are most valuable contributions to the literature of sociology. The numerous practical papers which form the bulk of the volume reflect as in a mirror the present state of our knowledge on each of the important departments, and sections of departments, under which our ordinary social life is here viewed.

The United Association of Schoolmasters of Great Britain.—From the Eighth Annual Report of this Society, read at the meeting in January, we learn that its roll includes 113 masters and 87 mistresses; total, 127. The names of twelve new ordinary members were added during the year. The com-

mittee, "in the face of difficulties, unsought, and beyond control, have done what they could to tide the Association over for the time;" and they earnestly appeal to the members of the Association to support it with their sympathy and encouragement.

The General Associated Body of Church Schoolmasters.—The annual conference of this Society was held at Stafford, in January. Resolutions condemnatory of the Revised Code were adopted, in which it was urged that if the Privy-Council is not *legally*, it is *morally* bound to continue the augmentation grants on account of certificates of merit to teachers already certificated. Petitions embodying these resolutions have been presented to Parliament. A petition, signed by 2710 teachers, against the withdrawal of the augmentation grants, has also been presented. The Society is engaged in supporting Mr. Walpole's resolutions. This body has now eighty schoolmasters' associations in correspondence with it, and its membership has increased in two years from 489 to 1100. Copies of the Ninth Annual Report may be obtained from Mr. Graves, Lampart, Northampton.

The Schoolmasters' Social Science Association.—This Society has continued its weekly meetings regularly since the 16th of January, following the syllabus of lessons agreed to at the annual meeting in October. The subjects discussed include standard measures, the precious metals and price, the retail dealer's part in the division of labour, credit, banks, and paper money, etc. etc. During the Easter Term, the important question of the Moral Bases of Social Economy will be discussed, with its bearing on elementary school teaching.

III.—UNIVERSITY INTELLIGENCE.

Oxford.—Some friends of Professor Jowett, feeling the injustice of the course recently followed by the University towards an eminent scholar, presented him with the sum of £2000. This gift, however, Professor Jowett declined, on the ground that, while he wished to see an endowment provided for the Chair, he could not receive money from those on whom he had no claim.

The War-Secretary and Commander-in-Chief have intimated to the Vice-

Chancellor that candidates who have passed the first and second examinations (responsions and moderations) may be exempted from any further examination of a preliminary character for admission to Sandhurst as military cadets. Sir G. C. Lewis is also prepared, if necessary, to relax the rules regarding age for University under-graduates.

In a Convocation, held on February 6th, the form of statute allowing the librarian and sub-librarians of the Bodleian Library to hold cure of souls, was submitted and approved. On the 14th of February, Convocation approved the statute for increasing the stipends of the Professors of Logic, Geometry, Chemistry, Experimental Philosophy, and Geology.

A gloom has been cast over the University by the melancholy death, by drowning, of Mr. George Rankine Luke, student and tutor of Christ Church. This event is referred to on page 78.

The Oxford Local Examinations (which are to commence on the 10th of June), will this year be held at fifteen local centres. Last year the local centres were only thirteen in number. Cheltenham, Lincoln, and Northampton are added to the number; Gloucester is omitted. The statement made in our first Article, that the University has not suffered from establishing these Examinations, is further confirmed by the fact, that the matriculations have again risen from 410 in 1860, to 433 in 1861.

Cambridge.—A new statute regulating the Hulsean foundation, enacts that the lecturer shall hold his office for one year, and be eligible for re-election after five years; that he shall preach at least four sermons during the year; that he must be upwards of thirty years of age, in holy orders, a Master of Arts, or holding some higher degree; and that he will receive one-tenth of the net annual income of Mr. Hulse's benefaction.

His Grace the Duke of Devonshire was in January installed as Chancellor of the University, in succession to his late Royal Highness the Prince Consort. The installation took place at Devonshire House, in presence of the Vice-Chancellor, the University Orator, and about two hundred members of the Senate. It has been resolved to erect a statue of the late Prince Consort in the University.

The Cambridge Local Examinations for 1862 will be held in December. The

following is an outline of the programme of subjects:—

FOR JUNIOR CANDIDATES.—1. Scripture.—The Second Book of Samuel and the First Book of Kings, and the Gospel of St. Luke. 2. History of England, from the accession of Henry VII. to the death of Elizabeth. 3. Latin.—Cæsar, *De Bell. Gall.*, Books I. and II., and Virgil, *Æneid*, Book VI. 4. Greek.—Xenophon, *Anabasis*, Book II., and Homer, *Iliad*, Book IV. 5. French.—Lafontaine, *Select Fables*. History of France during the reign of Louis XIV. 6. German.—Andersen, *Bilderbuch ohne Bilder*.

FOR SENIOR CANDIDATES.—A. Scripture.—The Historical Scriptures of the Old Testament from the death of Moses to the captivity of Judah, and the Acts of the Apostles. Paley's *Horæ Paulinæ*, to the end of the Epistle to the Galatians. B. History of England, from the accession of Henry VII. to the Restoration. Shakspeare, *Julius Cæsar*. C. Latin.—Cicero, *Pro Milone*, and Horace, *De Arte Poetica*. Greek.—Plato, *Apology*, and Homer, *Odyssey* XII. D. French.—Racine's *Les Plaideurs*, and Mignet's *History of the French Revolution*, to the death of Robespierre. German.—Dahmann's *History of the English Revolution*, chaps. iii. to vii., and Schiller's *Turandot*. The other subjects are the same as before. The number of Junior Candidates who received Certificates for the 1861 Examination was 300; of Senior Candidates, 72; total, 372, or 116 more than in 1860, and 104 more than in 1859.

The Senate have passed a new series of regulations on Medical and Surgical Degrees. Five years' medical study are required for Bachelors in Medicine,—four in the case of B.A.'s with honours; M.B.'s to pass two examinations, one after the third year; M.D.'s to produce certificates of five years' medical study; Masters in Surgery to undergo the same examinations, and pass same time in medical study as M.B.'s, with additional lectures on Anatomy, Surgery, Midwifery, Medical Jurisprudence, etc.

Some important new buildings are contemplated in connexion with the University, at an estimated cost of £27,000. They will comprise new lecture-rooms for the theological and literary professors, for the Plumian, Lowndean, Lucasian, and Jacksonian Professors, and for the Professors of

Anatomy, Mineralogy, and Botany, with rooms for philosophical apparatus and museums, and private apartments for the Professors.

London.—Sir J. G. Shaw Lefevre has resigned the office of Vice-Chancellor of this University, a post which he has held with great acceptance and honour for twenty years. Ill health, which prevented his attending the meetings of the Senate and of its Committees, was the cause of his retirement.

Edinburgh.—As we intimated in last Number might be expected, the University Commissioners have accepted Dr. John Muir's endowment (40,000 rupees, invested in Indian Stock), for a Sanscrit Chair in this University. This stock will yield £200 a year, to which other £200 from the Parliamentary Vote will be added. The patronage will be in the hands of the Crown; but the first presentation rests with the founder of the Chair, Dr. Muir, who it is understood has nominated Dr. Theodore Aufrecht, M.A. Oxon.

A disturbance having arisen on the part of the students, regarding the distribution of tickets for the Annual Reid Concert, the Senatus Academicus have inquired into the general management of the Reid bequest. They have represented to the University Court, that the Professor of Music (who has charge of the fund) has not discharged the duties attached to his Chair, in that—1. He has not for the last three years presented an account, which ought annually to be rendered to the Senatus, of the money placed at his disposal; 2. He has never given a concert in strict compliance with General Reid's will; 3. He has not lectured at all during the last three years; and has never requested leave of absence, or proposed any arrangement for conducting his classes.

The office of Rector becomes vacant in November, Mr. Gladstone having been elected in November 1859. It is proposed to re-elect Mr. Gladstone, on the special ground, that as the University Commission has been, and is still in existence, the powers of the Court, of which the Rector is President, have been very limited.

St. Andrews.—At the Medical Examination in January, there were 41 candidates from different parts of the

United Kingdom, as well as from India, China, etc. Of these, 25 were successful in obtaining the degree of M.D.

The Governors of St. Bartholomew's Hospital, Guy's Hospital, St. Thomas' Hospital, and the Middlesex Hospital, have petitioned the Privy-Council against Ordinance xix. of the Scottish Universities' Commissioners, which grants to medical students of University College, and King's College, London, peculiar facilities for obtaining the St. Andrews' M.D. degree. The petitioners do not ask the Colleges to be excluded from these privileges, but crave that they be extended to their students. The case was lately argued before the Judicial Committee of the Privy-Council.

The Scottish Universities.—The Commissioners issued an Ordinance on the 8th of February, on the subject of retiring allowances to be granted to Principals and Professors, and to be paid "out of such moneys as may be provided by Parliament for the purpose." The rate of the allowances is to be twenty-sixtieths of the total income derived from a Chair for ten years' service, and one-sixtieth for each year above ten; till a service of thirty years is reached, when the pension shall be forty-sixtieths, beyond which it shall not go.

The Presbytery of Edinburgh has overruled the General Assembly to reduce the Theological Curriculum to three years of not less than five months each.

It has been proposed in the Free Presbytery of Edinburgh, to take steps to procure the opening of morning and evening classes in the Universities, for the convenience of young men, who, being engaged in business during the day, cannot attend the classes at the usual hours.

IV. THE REVISED CODE.

Public Opinion on the Code.—During the month of January, meetings of teachers and others interested in the Code continued to be held in various parts of the country. One of the most important meetings was that of the East Lancashire Institutional Union, presided over by Sir J. Kay Shuttleworth. An influential meeting of teachers in the counties of Warwick, Worcester, and Stafford, was held in Birmingham, under the presidency of the Hon. and Rev.

Grantham Yorke. The Chairman, Mr. Heyworth, and Dr. W. B. Hodgson, addressed the meeting, which passed resolutions condemnatory of the Code. As the time for the meeting of Parliament approached, deputations from England and Scotland held interviews with the President and Vice-President of the Committee of Council, with the view of securing modifications of the Code.

A few days after the meeting of Parliament, a large and influential deputation, consisting of the representatives of the National School Society, the Church of England Education Society, the British and Foreign School Society, the Home and Colonial School Society, the Wesleyan Education Committee, and the Councils of Training Colleges, presented a memorial to Lord Palmerston, as Premier, on the subject of the Revised Code. The deputation was introduced by Sir J. K. Shuttleworth, and included the Bishop of Bath and Wells, Archdeacons Sinclair and Allen, the Hon. Arthur Kinnaird, and other Members of Parliament.

The Code in Parliament.—In the debate on the Address at the opening of the present parliamentary session, the Earl of Derby complained that there was no reference made to the Code in the Queen's Speech. Lord Granville stated that the subject would be laid before Parliament that day week.

On Thursday, Feb. 13, the subject was formally laid before both Houses of Parliament. Mr. Lowe in the Lower, and Lord Granville in the Upper House, explained the modifications which the Committee proposed to make upon the Revised Code. The Code is not to be extended to Scotland, as there is the prospect of a national system, independent of the Privy-Council, being introduced into that country.

The following is a summary of the

AMENDMENTS ON THE CODE,

with the numbers of the articles on which the alterations are made:—

1. The clause requiring 16 day or 8 evening attendances, within 31 days preceding the inspector's visit, is cancelled. [41, (a.)]

2. The age below which evening attendances do not count is to be 12, instead of 13. [41, (b.)]

3. Children under 6 shall not be ex-

amined, but the grants of 1d. per attendance are to be reckoned after the first 200 attendances. [43, 44.]

4. The Inspector must be satisfied that "the state of the school" generally deserves the Grant, before he proceeds to examine scholars *individually*. [46.]

5. The grant is liable to be withheld altogether, not only if teachers be not "duly certificated," but also if they be not "duly paid."

"Teachers certificated before 31st March 1864, and who have not otherwise agreed with their employers, are 'duly paid' if they receive not less than three times the grant allowable upon their certificates in Article 64-5 of the Code of 1860, and they have a first charge to the extent of this grant, being one-third of such due payment, upon the money received by the managers, under Article 42 of the Revised Code." [46, (b.)]

6. The grant is liable to be reduced by £10 for every 40 (instead of 30) scholars above the first fifty, without a pupil-teacher, or for every 80 scholars above the first 50 without a certificated or assistant teacher. [47, (b.)]

7. Pupil-teachers' wages are not necessarily to be calculated "per week."

[75, (f), 3.]

8. The provisions of the "Code of 1860," regarding normal schools and certificated teachers, lecturers and Queen's scholars therein, are in substance retained in the amended "Code of 1861." One important provision regarding Queen's scholarships is now for the first time explicitly stated, viz., that candidates must intend *bonâ fide* to adopt and follow the profession of teacher." [92-107.]

The proposals in the Revised Code in regard to training-colleges are withdrawn until the whole subject of these institutions has been reconsidered.

Mr. Lowe said that the Revised Code gave to managers almost entire control over their schools, subject only to the reports of inspectors; and that it would, for the first time, place the Education Grant under the entire control of Parliament.

Lord Derby requested the Government to embody the measure in a series of resolutions, which would give Parliament the opportunity of discussing its various details. Lord Granville declined to adopt this course. Shortly thereafter, Mr. Walpole gave notice of his intention to call the attention of the House to the subject

in a series of resolutions. Government agreed to this proposal, on condition that they should be acquainted with the resolutions a fortnight before the 25th of March, the day fixed for Mr. Walpole's motion. The following are Mr. Walpole's resolutions:—

"1. That where it is proposed to give Government aid to elementary schools, it is inexpedient that the whole amount of such aid should depend upon the individual examination of each child in reading, writing, and arithmetic.

"2. That the system of grouping by age for the purpose of examination would be unequal in its operation, and an inadequate test of the work done in the schools, and specially disadvantageous for those children whose early education has been neglected.

"3. That the provisions of the Revised Code in the points referred to in the foregoing Resolutions would, if unamended, increase the difficulty of extending the benefits of the Government grants to poor and neglected districts.

"4. That the refusal of any portion of the Parliamentary grant on account of children who have once passed in the highest class of examination is likely to have an injurious effect, as tending to aggravate the acknowledged evil of the withdrawal of children from elementary schools at an early age.

"5. That it is inexpedient that the capitation grant on account of children under seven years of age should be made to depend on the individual examination of those children.

"6. That the provisions of the Revised Code with regard to evening-schools are unsatisfactory, inasmuch as the master, in many cases, would be unable, after the labours undergone in the day, adequately to attend to the management and teaching of the evening scholars.

"7. That the regulations contained in the Revised Code with regard to pupil-teachers are unjust and impolitic.

"8. That it would be unjust entirely to withhold the other benefits of the Parliamentary Grant from such managers of schools as decline to undertake to provide and pay the stipends and gratuities, now severally payable on account of pupil-teachers during the continuance of their current apprenticeships.

"9. That it would be impolitic to run the risk of a return to the monitorial system by discouraging the employment

of pupil-teachers, and that such employment would be better promoted by pecuniary premiums than by pecuniary penalties.

"10. That in January of each year, if the Code be revised or any material alteration in it be necessary, it shall be printed in such a form as to show separately all articles cancelled or modified, and all new articles.

"11. That, in the event of such revision or material alteration, as mentioned in the last foregoing Resolution, it shall not be lawful to take any action thereon until the same shall have been submitted to Parliament, and laid on the table of both Houses for at least one calendar month."

On the 28th of February, Lord R. Cecil, in the Commons, asked Mr. Lowe whether orders had not been issued, shortly after the issuing of the Revised Code, that that portion of it which concerned the conditions under which pupil-teachers were to be engaged, should be acted upon forthwith. Mr. Lowe said, a great difficulty had arisen in regard to the transition from the old Minute to the new; and as it had been resolved that no new apprenticeships should be formed under the old arrangements, it had been thought expedient that managers should engage pupil-teachers under the new regulations at once. Mr. Lowe also stated that hitherto pupil-teachers had been apprenticed for five years by deed, but that the deed was *not stamped*, and, therefore, had no legal validity whatever. He also said that, when the new system came into effect, there would obviously be some increase of expense under the head of inspection.

In the House of Lords, on March 4th, the Bishop of Oxford made an elaborate speech on the Education question, involving attacks both upon the Report of the Commissioners and upon the Revised Code. The Code appeared to him to be based upon a great many fallacious assumptions, both with regard to the evils which the alterations were intended to remove, and, perhaps still more, as to the mode in which those evils were sought to be remedied. As to the alleged expensiveness of the present system, he believed it would never exceed *three times* its present amount. The Bishop further objected in detail to the provisions of the Code regarding grouping by age, night-schools, and the

pupil-teacher system, to which, he said, he believed it would be almost fatal.

Lord Lyttleton introduced his Resolutions on the Code, in the House of Lords, on the 9th of March. These Resolutions (which, after a discussion, were withdrawn) asserted the claim of certificated teachers and Queen's scholars upon Government for undiminished salaries; they approved of the principle of paying for results, but objected to the manner in which the Code proposes to ascertain them. They suggested that some advantage should be given to those schools in which the branches of instruction above the elements are successfully taught.

On March 11th, Mr. Lowe stated, in answer to Lord R. Cecil, that the Revised Code would not abolish any of the lectureships in the training-colleges.

In the House of Lords, on March 14th, Lord St. Leonards called attention to the subject of grouping by age. He approved of many of the provisions of the new Minute, but did not think it fair to make proficiency the sole condition of the whole grant to a school. He believed the plan of grouping by age for examination would be impracticable, no allowance being made for neglected children. The Bishop of London said he was well disposed to the general principle of the Code, and thought that if it were modified in regard to its arrangements for pupil-teachers, and if, say, one-third of the grant were made to depend upon attendance alone, all opposition to it would pass away.

On March 18th, Lord St. Leonards gave notice of resolutions against the Code.

Lord Overstone expressed a favourable opinion of the modifications introduced into the Code, and especially defended the principle of Examination.

V.—EDUCATIONAL INTELLIGENCE.

Eton College.—On the death of Dr. Hawtrey, the Provost of Eton, an attempt was made, in Parliament and elsewhere, to have the appointment of his successor in the Provostship delayed until the Royal Commission, which is at present inquiring into the arrangements and administration of the public schools of England, should have given in its report to Parliament. The interposition, however, failed, and Dr. Goodford, the

head-master, was elected Provost, on the nomination of her Majesty, within the statutory period. It was then pointed out by *Paterfamilias*, in the *Times*, that, as the head-master must give six months' notice before he retires from office, and as the statutes forbid the two offices to be held at one time by the same man, Dr. Goodford could not enter upon his Provostship for six months, and therefore that there need be no haste in appointing a new head-master. This also has been overruled, the head-mastership having been conferred upon the Rev. E. Balston, Fellow of Eton College, and one of the assistant-masters.

A plan has been prepared for the erection of thirteen additional school-rooms at Eton, at a cost of £10,000, most of which has been already subscribed.

Civil Service Examinations.—From the report of the Civil Service Commissioners for 1861, we learn that in that year they had to deal with 4000 nominations for the Home Service. They also examined candidates for student interpreterships in China, Japan, and Hong-Kong. In April last, a Preliminary Test Examination was instituted in the departments under the Treasury; out of 594,302 failed. For 266 situations, 715 nominees presented themselves, of whom 236 were successful. Out of the total of 2733 rejections (to 10,362 certificates granted) since 1855, all but 145 have failed in arithmetic, in spelling, or in reading the addresses of letters.

In the Indian Civil Service, 80 appointments were offered for competition in each of the last two years. The number of candidates in 1860 was only 154; last year, 171. Of these last, 36 came from Oxford, 34 from Cambridge, 27 from Trinity College, Dublin, 7 from the Queen's University in Ireland, and 20 from the Scotch Universities. Of the 5 who stood first, 4 were Scotch by birth or education. The number offering themselves for examination in Sanscrit (only 6 out of an aggregate of 295 candidates in 1855, and the three following years) was 36 last year, out of 171—a very satisfactory change. The examinations show some tendency in candidates to diffuse their reading over a considerable number of subjects, instead of confining themselves to a few, and obtaining a thorough knowledge of them.

Sandhurst College Museum.—In the Committee of Supply on the Army Estimates on March 6th, the House of Commons refused the vote of £10,787 for the Museum of Sandhurst College. On the 13th of March, the House recommitted the vote, on the motion of Sir G. C. Lewis, who explained that the work had already progressed to an extent which would render it as expensive to stop as to go on. The vote was accordingly granted without a division.

Education of the Imbecile.—An institution for the reception and training of imbecile children is now in course of erection near Larbert, in Stirlingshire. The subject is deservedly attracting a large measure of public attention. At the annual meeting of the Society, which takes a special interest in the subject, held lately in Edinburgh, it was stated that £2100 had already been subscribed in aid of its operations. Influential meetings have also been held in several parts of Scotland to encourage the scheme.

Woolwich Examination.—In the January examination for admission into the Woolwich Academy, forty-five candidates were admitted; fourteen others have since received appointments to additional vacancies. The highest number of marks gained (Mr. G. M'Donald, Aberdeen) was 5359, the lowest (59th) 3378.

Ragged and Industrial Schools.—A conference of the representatives of these schools in Scotland was lately held in Edinburgh. The meeting, considering it to be a well-established fact that these schools have proved a very great blessing to the country, deprecated the withdrawal of Government support from them, and agreed to memorialize the Privy-Council, asking reimbursement of funds spent *bona fide* in the education of these children; but stating that no charge would be sought, as against the Committee of Council, for any child committed by a magistrate's warrant under the Act 1861.

At the annual meeting of the Ragged School Union of London, under the presidency of the Lord Mayor, it was stated that, during the nineteen years the Society has been in operation, there had been established in the metropolis, and

were now in full working order, 208 Sunday-schools, with 25,000 scholars in attendance; 161 day-schools, with 17,240 scholars; and 216 evening-schools, with 9840 scholars. While in 1845 there were only 20 ragged schools in London, with 2000 scholars, there were in 1861, 176 schools, with 27,000 scholars; and the number of scholars now on the books in the day and evening classes exceeds 34,000.

Scotch College, Melbourne.—We have to acknowledge receipt of the annual report (for 1861) of this College, from which we are glad to learn that the prosperity of the institution is increasing. The number of students entered in 1860 was 284; in 1861, they were 293.

VI. NATIONAL EDUCATION IN SCOTLAND.

The Dissenting Interests.—The promulgation of the Revised Code having, as we stated in our last Number, revived again the question of national education in Scotland, various steps have been taken, by meetings, resolutions, and deputations, to bring the matter prominently before the country and the Government. Several influential meetings of those desirous of an extension of the present parochial system were held in Edinburgh, and resolutions were passed, of which the following is the essential paragraph:—

"That, whereas the Act of last session, abolishing the exclusive character of the Scottish parish schools, so far as respects the eligibility of masters not belonging to the Established Church, has opened up the way for that system being so extended and improved as to meet the wants of the country, by the establishment of additional schools, adequately supported, and with due security for the right appointment of the teachers and the effective superintendence of the schools, through the heads of families resident in the different parishes, and locally interested in their several schools, being properly represented; they being, at the same time, made liable for their fair share of any additional local rate which may be imposed for the support of such schools; and it being understood that no such test or declaration as is now made obligatory in the case of existing parish schools should be extended to such additional schools."

On behalf of the United Presbyterians, it was urged by Mr. Duncan, when on a deputation to Lord Granville, that they were subjected to too great injustice, inasmuch as while they bear one-sixth part of the taxation of Scotland, they were precluded, by their conscientious principles, from participating in the Education grants.

The Established Church.—The following resolution, moved (but not carried) in the Presbytery of Edinburgh, shows how some parties, at least, in the National Church are inclined to view the present movement:—

"The Presbytery having had further brought before them the fact that measures are being taken at this moment by parties beyond the Church, who are hostile to the now existing parish school system of education in Scotland, to obtain from Parliament a further reform and extension of it, and having reason to fear that the educational movement indicated may prove highly injurious to the godly upbringing of the youth of the Church of Scotland, the Presbytery deems it its duty, *in hoc statu*, to declare its adherence to Act 9 of the Assembly, 1849, and the principles therein set forth; and direct a minute of this adherence to be transmitted to Her Majesty's Government, and appoint a special committee to watch over such further educational measure as may be introduced by the Lord Advocate of Scotland, or others, in the matter referred to, with instructions to report progress from time to time, that the Presbytery may take such steps as in the premises may appear necessary."

The Lord Advocate's Bill.—At midnight on Tuesday the 18th March, the Lord Advocate obtained leave to bring in a bill to improve the educational system of Scotland. The following are the chief provisions of the Bill:—

1. Its objects are, *first*, to ascertain what *additional* parochial schools are necessary; *second*, to provide for the establishment and maintenance of these schools.
2. It proposes a Commission—composed of four officials from each University, and four nominated by Government, twenty in all—who are to decide what schools are necessary in each parish, and what shall be their nature and extent.
3. *RURAL* schools (or supplementary

parochial schools) will be subject to the same management as the present parochial schools, with the exception that they shall be placed under the University Court of the nearest University, who shall have absolute power of trial and dismissal over schoolmasters.

4. The one-half of the support of these schools shall be borne by the heritors, the other half by Government; but in no case shall the heritors be called upon to pay in any parish more than the present maximum of parochial schoolmasters' salaries.

5. There shall be no religious test or declaration of any kind required in these schools.

6. DISTRICT schools are to be established in populous towns and villages not being royal burghs. The Commissioners shall decide where these schools are required, and where they are to be put. They shall then intimate their opinion to the Sheriff, who will call a meeting of the rate-payers (on lands and heritages of £10 and upwards), and unless two-thirds of the rate-payers present, and the representatives of half the valuation of the parish, object, the school shall be erected.

7. The school-committee shall have power to lay on a rate to the amount of half the salary of the schoolmaster—the other half being contributed by Government.

8. Existing school-buildings may be appropriated (if suitably situated) for the purposes of this Act, not by purchase, but on Government discharging the debt that exists upon them.

9. In ROYAL BURGHS, magistrates shall have power to lay on an assessment of $\frac{1}{4}$ d in the £1 for the purposes of education—Government to contribute an equal proportion. These funds to be expended by Town-Councils.

10. The Burgh schools shall be placed under the University Courts.

11. As the Privy-Council furnishes half of these funds, it will have, in a certain sense, absolute control over these schools, and may withdraw its contributions if the schools are not conducted according to its rules.

The Lord Advocate stated, in his speech on introducing the Bill, that its provisions did not necessarily apply to Episcopalians and Roman Catholics. He also stated that the cost to Government would be less than at present. Now, Presbyterian schools alone consume

£80,000 a year. He proposed to ask for only £75,000. The general features of the Bill were approved of by Mr. Mure (late Derbyshire Lord Advocate), who reserved his judgment on details, and by Mr. Murray Dunlop, who took exception to the proposal to give the heritors considerable relief from their present burdens, arguing that if that were done, they ought also to abandon some of their exclusiveness, and consent to the admission of rate-payers of less restrictive qualifications to a voice in the administration of parochial education. He intimated his intention of moving an amendment to that effect in committee.

VII. APPOINTMENTS.

H. R. H. the Duke of Cambridge :—Governor of Woolwich Academy.

The Duke of Devonshire :—Chancellor of Cambridge University.

Lord Belper :—Vice-President of University College, London, in room of the late Earl Fortescue.

The Rev. Dr. Goodford :—Provost of Eton College.

Rev. E. Balston, Fellow of Eton College :—Head-Master of Eton College.

Major-General Sabine :—The Rede Lecturer, Cambridge.

Rev. C. W. King :—Principal of the Durham Diocesan Female Training College.

Rev. J. E. Symers :—Vice-Principal of Bath Proprietary School.

Rev. J. W. Inman :—Master of Pynsent's Grammar School, Chudleigh, Devonshire.

Dr. James Simson, F.R.C.S. :—Secretary to the Royal College of Surgeons.

Edward T. Turner, M.A., Brasenose College, James Riddell, M.A., Balliol College, Alfred Bloomfield, M.A., All Souls' College :—Examiners for the Hertford Scholarship for the promotion of Latin Literature.

G. Rolleston, M.D., Pembroke College, B. C. Brodie, M.A., Balliol College :—Examiners for the Burdett Coutts Scholarship.

Dr. James Begbie, Dr. William Robertson, and Dr. Douglas MacLagan :—Non-Professorial Examiners in Medicine, Edinburgh University.

T. Harvey, M.A. Ball. Coll. Oxon., Rev. H. Calderwood, Wm. Jack, B.A., St. Peter's Coll. Camb. :—Non-Profes

serial Examiners in Arts, Glasgow University.

Rev. Foster Stable Barry, M.A. :—
Head-Master of Mercers' School.

Rev. B. W. Gibsons, M.A. :—Second
Master of Mercers' School.

Mr. D. Cameron :—English Master in
Bathgate Academy.

POSTSCRIPT :—ON THE SCOTTISH EDUCATION BILL.

WHEN we go to press, no copy of the Lord Advocate's Bill has been published. What we know of its provisions, we have gathered from his Lordship's speech; but as we have quoted from what is called "an extended and corrected report," its accuracy may, we presume, be relied upon, so far as it goes. Of the general principle of the Bill, viz.—to assimilate the present denominational schools to the national parochial schools of the country—we entirely approve. As to the mode in which, and the extent to which this is to be done, the Lord Advocate's explanations leave us in some doubt and difficulty, which prevent us from giving a definite opinion regarding them. One or two things, however, are sufficiently plain to warrant a few bare and brief comments.

I. The rural or extra-parochial schools are to be "subject to the same management" as the present parochial schools, "with one exception,"—which exception we take to be that the nearest University Court "shall have absolute power of trial and dismissal over schoolmasters." Now, there are some parishes in the country (in Perthshire, for example) where there is no parish school at present, where the only school is that of some dissenting body, which has hitherto been under the exclusive management of that denomination. These schools are now to be placed under the ministers and heritors of the parish. Will it not be rather a difficult pill for the country dissenting ministers to swallow, that these schools which they have all along superintended and supported to the best of their power, will now be closed to them, and handed over to the parish minister instead? Not that we desire to see ministers superintending education; but we cannot see the justice of taking it from one and giving it to another. Would it not be an easy matter to exclude *all* ministers from the management of these new schools, and thus to leave them in the hands of heritors and University Courts alone?

II. We are inclined, so far, to agree with Mr. Murray Dunlop in thinking that the heritors, "in return for exemption from some of their burdens, should abandon some of their exclusiveness." We do not wish to see the government of the schools and schoolmasters given over to local boards of rate-payers, which would too often be scenes of sectarian bitterness and petty strife; but certainly if, as the Lord Advocate said, "there would be a compulsory rate to be levied on the parishes," it is but fair that the rate-payers, along with the heritors, should have some voice in the dispensing of their funds. Whether this should be done by making any change on the qualifications of

heritorship, or simply by admitting a representative, or representatives, of the rate-payers, we are not prepared to say.

III. When we first heard of this proposal for additional schools, we were afraid lest it might be merely a scheme for relieving the Free Church—whose educational fund is understood to be in difficulties—at once of her schools and of her perplexities. The proposal, however, that a Commission, consisting mainly of University officials, shall determine what schools are required, and where they should be built, so far removes this apprehension. At the same time, provision is made in the Bill for appropriating these denominational schools, and great care will need to be exercised in doing so. It is all very well, under the plea of anti-denominationalism, to get rid of a pressing difficulty; but we must beware, lest, under the plea of economy, too much use is not made of the present buildings. This indeed would perpetuate the greatest evil of the present denominational system, which is the absurdity pointed out by the Lord Advocate, of having two or three schools within so short a distance of each other, that they only “draw away scholars from each other,” and do their best to prevent any of them from succeeding. The Commission will find, not that there are too few schools in Scotland, but that the existing schools are badly distributed, and their business will be, apart from every other consideration, simply to set down schools where *educational* necessities require them.

IV. It appears from the Lord Advocate's speech that the Privy-Council is still to have control, “to a certain extent absolute,” over these schools. All schools are to be visited by Government inspectors, who will report to the Privy-Council, and on whose unfavourable report the Council (through whom the funds will be furnished) may withdraw their contributions. The schools will thus require to be conducted according to the rules of the Office, and will, therefore, still be exposed to all the fluctuations and uncertainties of the Privy-Council system. The Committee of Council may even require the children to be grouped and examined individually, according to the provisions of the Revised Code, as the condition of their contributing their half towards the support of these schools. The incubus of the Council Office has been long the subject of complaint in Scotland, and is even now being loudly denounced. What, then, is it we are getting rid of that will reconcile men to the new arrangements? We are certainly getting rid of denominationalism. But is that the only evil of the Privy-Council system? It is, indeed, the evil which has of late been made most of in Scotland. It is the evil which tells most effectively on platforms and in resolutions. But it is by no means the only evil, not even in itself the greatest evil, of the system. Whatever has been objected to hitherto in regard to the arbitrariness and bureaucratic tendencies of Privy-Council legislation, the mechanical routine of the systems of instruction it encourages, the dead level to which it reduces the work of the schoolroom all over the country, all this we shall have to submit to still; for if compliance therewith is the condition of receiving so much as half of the school funds, the control will practically be all but absolute. Now, we ask, need the money be

paid through the Privy-Council in London, when the Lord Advocate is himself devising a machinery for dealing immediately with some £75,000 of State money? Could not some modification of the Commission in a permanent form be intrusted with the whole superintendence of the Scottish Education Scheme? It would relieve the Committee of Council of some of its already burdensome duties, and it would give the regulation of Scottish education to academical men, and to Scotchmen who understand and sympathize with the national feelings and modes of thought. Of such a permanent Commission the Lord Advocate might be chairman, and be responsible to Parliament for the disbursing of the funds placed at its disposal. This, we are sure, would be equally gratifying to the Scottish people and to Scottish schoolmasters, and it would break down that excessive centralization of which so many people are now not unjustly jealous.

V. With regard to the hardship pointed out above (No. I.), which would at once, and for no good reason, supersede dissenting ministers in the management of the rural schools by their neighbours of the Establishment,—it may be said that they are not *compelled* to give them up. There is a provision in the Bill whereby, on refunding to Government the sum Government contributed for their erection, these schools may still be retained for denominational purposes. This would be fair enough if *all* schools were in this respect put upon the same footing. But it is not so. A Free Church school in these circumstances would have to repay all that its erection cost Government; and would after its secession receive no further aid from Government whatsoever. An Episcopalian school, however, in precisely the same circumstances—that is to say, not wishing to enter into the new arrangement—not only has to refund no moneys, but will be allowed still to draw the Privy-Council grant as at the present day. There is an obvious injustice here, besides that it is a perpetuating of denominationalism in one of its worst forms; for the Scottish Episcopalians make no secret of their designs in using their schools as a prop to their church establishments. We cannot see why the system should not be broad enough to include all sects, and so be divested of every tinge of ecclesiasticism. At all events, we do not understand why any one sect should be offered a premium for marring the true nationality of our educational system. That system should be such that all may acquiesce in it; and therefore no provision should be made for any one, more than any other, withdrawing from it.

VI. We shall also be interested to see, when the Bill is published, what provision is made for recognising the “vested rights” of teachers who may at present be holding office under the denominational system. Are they to be summarily dismissed? Are they to be retained in the new schools? Or how are their claims (if any are recognised) to be met? We must beware of more “breach of faith” agitations.

VII. We anticipate much good from those provisions of the Bill which relate to District and to Burgh schools. The former, we suppose, are intended for populous districts in towns, which are at present supplied by denominational schools, and which, therefore, denominations

are as anxious to get rid of, as they are to have their country schools absorbed in the national system. They will be a kind of town parish schools, a class of schools which, in the densely populated and overcrowded districts of many of our manufacturing towns, have a great field awaiting them which denominational and private enterprise have been able only partially to work. Still more useful, in its bearing both upon the elementary and upon the higher education of the country, will be the reform which is here inaugurated in our Burgh schools. Here, also, the Lord Advocate takes advantage of the machinery erected under the recent Universities Act. The burgh schools, like the other schools of the country, with the exception of the old parochial schools, are to be under the management of the University Court of the nearest University. It is very desirable, and indeed no more than rational, that the regulation of educational matters in all schools should be intrusted to educational men. Whether it is prudent to separate the financial from the educational administration of these schools is another question—certain it is that our Town Councils will not relinquish any part of their control over the burgh and grammar schools without a struggle. But as they are not to contribute the whole of the funds for their support (since Government is to contribute as much as the local assessment amounts to), neither can they expect to exercise the whole and sole jurisdiction. The consequence of the State contributing half of the funds will in this case, as in that of the rural and district schools, be that the Privy-Council will come to exercise control over them too, unless it is intended that the Council should, in this case, delegate its powers to the University Courts. In any view of it, we may expect these schools, upon which so much of the success of our Universities depends, to be better looked after under the Bill than has hitherto been the case. No reform is more urgently needed than this. These schools form the great middle stratum of our educational system. The inefficiency of that stratum, in many parts of it at least, has brought down the Universities to do their work. Let us hope that by this Bill a movement for restoring its efficiency may be commenced, and may result in the perfecting of the gradation of our entire school and college systems.

THE MUSEUM.

JULY 1862.

I.—THE EDUCATION DISCUSSION IN ENGLAND.

THE educational crisis through which we have passed during the last six months has presented, to those who were capable of properly appreciating them, a number of very singular phenomena. Members of Parliament, newspaper editors, magazine writers, and pamphleteers, have all been uttering their several deliverances on the question; most of them being, all the while, either intensely ignorant of all the details of the subject, or, if not ignorant, looking at it from a purely one-sided point of view.

It is our intention in the present article to take a brief review of the discussion, and attempt a few rectifications of that most abundant crop of blunders which has been springing up in every direction since the beginning of the debate.

And, first of all, we must remind our readers that the education question, so far as it regards the rights and requirements of the great mass of the various populations of Europe, is really a very recent one. It is only since the long peace of 1815 that this question has at all largely figured in the social politics of the civilized world. All the plans of popular education now in vogue, whether in Germany, France, Holland, England, or America, have sprung up since that period. The French bill dates only as recently as 1832. And absolutely nothing had been done by the Government of England even till some years after that. I mention this merely to show that the whole question is really a *recent* one; that it has not undergone the historical development, which most of our social institutions have slowly passed through; and that it could not be expected to arrive at its mature and final form, in the few short years which have elapsed since first it became a subject of public importance.

About the year 1837, the first grants were given from the Treasury to encourage school-building in England. In 1842 the Committee of Council was formed; and from the legislation of that year is to be

dated all the expansion which the Government Minutes have taken, down to the present time.

The first Secretary under the Committee of Council on Education was Sir James Kay Shuttleworth; and in him were undoubtedly united some of the very first qualifications for the arduous office which he undertook. He had long been a social reformer and an educationist. He had come into personal contact with the masses of the people; he knew their wants and their ideas; had abundant sympathy with their struggles for self-help; and understood how far the middle classes were ready to assist those beneath them in the process of popular education. He took towards them the attitude of a coadjutor and a friend, and planned his whole scheme of Government aid on the basis of voluntary effort, which he proposed first to stimulate, then develop, and lastly, to *complement*, by means of pecuniary grants.

The only voluntary educational agencies in England of any consequence on which this scheme of "*grants in aid*" could be based, at that time, were the British and Foreign School Society on the one hand, and the National Society on the other. Both these societies had been working diligently for above thirty years, but with little power to overtake the dense masses of ignorance with which the country was beset. No sooner, however, was Sir James Shuttleworth's plan fairly in vogue, than it administered, as he anticipated, an immense stimulus to the voluntary educational efforts of the country. The Wesleyan Educational Committee was formed, then the Catholic Poor-School Committee; other societies sprang up one after the other; separate congregations took up the question; even manufacturing and commercial firms were inoculated with the spirit of educational reform, and Training-schools were multiplied all over the country.

Thus the tide rolled on, until the Government Inspectors were increased from half a dozen to half a hundred; until the schools visited by them comprised above a million of the juvenile population of the country, and the pecuniary grant was enlarged from year to year, from about £30,000 up to £800,000 per annum.

Meantime a variety of *opinions* came to be ventilated respecting the Government system. Some saw that the large towns abounded in little untaught savages; and thought that the Government scheme was not doing its duty to them. Some had good reason to know that small country parishes were frequently unable to fulfil the conditions on which grants were offered, and felt discontented that those very spots which wanted aid *the most*, should really procure *the least*. Others looked with a jealous eye upon the training-schools, with all their apparatus of professors and lecturers, and thought that the students were being greatly *over-educated*. And others, again, who followed the good old-fashioned theory, that the lower classes were made only for menial labour, and to touch their hats to their betters whenever they met them, began to grow very jealous of their being taught too much; and thought that these classes might some day commit the heinous crime against society of pushing themselves into the

places of those above them; nay, perhaps of even demanding a voice in the representation of the country.

Stimulated by some or all of these causes, it was agreed that an Education Commission should be issued, which should inquire into the real condition of the country, educationally considered, and report as to the sufficiency or insufficiency of the means already in vogue for supplying it.

The general result of this Commission was the following:—(1.) It showed that the means of elementary education had been developed to such an extent, that very few instances were to be found in the now rising generation, where no schooling had been enjoyed, or the opportunity of enjoying it had not been presented; (2.) that a very superior race of teachers had been reared and were still rearing in the normal institutions; (3.) that the schools under Government inspection were, generally speaking, beyond all comparison the best; but (4.) that there were still large districts, and large masses of people, that were not reached by them; and, lastly, that in the zeal for promoting a higher and more intellectual style of education, the elementary branches, particularly *reading*, had been greatly neglected, and were quite below the mark.

Now it so happened, that the reports of the Government Inspectors had shown that the elementary branches were well or fairly taught in about 90 per cent. of the schools inspected by them. Upon the view of this discrepancy, accordingly, a hubbub arose amongst all parties, which was as perplexing to those who could not unravel the difficulty, as it was amusing to those who looked at it from behind the scenes. One talked about the recent *exposure* which was made of the Government system; another pronounced it "rotten to the core;" a third questioned the whole authority of the Inspectors, and regarded them as men who went about much as Aristophanes described Socrates to have done, with their heads up in the air and mouths open, intent upon all the glories of educational progress, and not condescending to see whether the fine models of teachers their system produced really did the rough work or not; while a fourth party, in their turn, called the Commissioners over the coals; got returns of the amount of work done by them; showed that they did not even *visit* half the schools in the model districts; that they *examined* very little or very awkwardly when they did visit; and altogether left the matter, which they were specially appointed to investigate, just as little known as it was before. No one thought of actually going to see who was right or who wrong; still less did any one think it possible that both might be equally right, though they were looking at the matter from different points of view, and judging it by entirely different standards.

To the Inspectors themselves, who had been intimately connected with the schools situated in their respective districts for a dozen years, it was not a little amusing to hear men who never entered twenty schools in their lives, getting up in the House of Commons and informing the country that said Inspectors knew nothing about the state of those very institutions whose progress they had watched

minutely from year to year. Equally amusing was it to read in flip-pant newspaper articles, that the Inspectorial bubble was burst, and that Government officials had been going from school to school, looking out for all sorts of sciences to be springing up in them, while they had wholly overlooked the necessity of the three immortal R's. My own daily reminiscences, I confess, were hardly of the kind to justify these fine rose-water theories. I had strong revivals of schoolroom scenes and scents. I thought of the poor little country bumpkins—of the greasy factory boys—of the dirty, squalid contributions from the back slums of Liverpool, Manchester, Stalybridge, etc., with whom I had perpetually come into very undesirable contact for years past. I thought of the tedious hours I had spent in hearing them stammer out monosyllables and dissyllables. I remembered the sacrifice I often had to make to hear *every single child* read a portion of his lesson (unless the numbers actually rendered it impossible), and I thought something in this way:—"My good friends in House of Commons, in editors' rooms, in comfortable libraries—you who are taking upon you to know, and then to tell the world what Inspectors are doing, and what they are not—come just for one week out of your retreats, where you can theorize so agreeably, at your ease, and spend a week in accompanying them to the *real work*, about which you are pronouncing your nice cut-and-dried opinions. You would find that all the preconceived notions you have formed of over-education would soon evaporate,—that all your ideas of ambitious schoolmasters and sympathizing inspectors would vanish into very thin, and, alas! often very foul air. You would find, that their daily duty is of a very homely kind; that, as a rule, they patiently go round to hear how *every child* can read; that they take the centesimal proportion of all the little dirty rogues who can do a sum in addition or subtraction correctly; that they see the dictation of every single scholar who is able to write it; and gaze most intently into innumerable books filled with strokes, pot-hooks, great and small letters, and regular rows of round-text and running-hand. You would find that, after doing *this*, comparatively little time is left for seeing whether a few of the higher classes know anything of the country they live in, or the difference between a noun, a verb, and an adjective. No doubt they could take you to schools where the progress is considerably *beyond* that now indicated; but the chances are, that any week you should fix upon to go through the real process of inspection, this would be the *chief part* of the work that would present itself to your gaze. After spending three or four hours daily amongst 300 or 400 subjects such as those I have described, your rose-water theories would, I fancy, have all given way to a little plain reality; and if you used rose-water at all, it would be for quite another purpose." Let me say then, once for all, that, as far as my experience extends, the whole difference which has been set up between what is termed *Inspection* and *Examination* is the merest delusion, which no one who had ever *seen* Inspectors at their work would ever have practised on themselves or the country. That, *as a rule*, the said Inspectors do *examine* every single child in the schools they *visit*; and that the ordinary process of

inspection is far more *minute* even than the printed forms on which the results of inspection are tabulated, have ever contemplated or provided for.

How then are we to account for the discrepancy between the Inspectors' and the Commissioners' statements? This is the next point I come to explain. Now, to go to the bottom of this question, we must first of all consider what the function of the Inspector really is, and what the spirit and purpose with which he goes to examine the schools which come under his supervision. Sir James Shuttleworth's scheme, as I before remarked, was based upon a certain degree of sympathy and co-operation between the Committee of Council and the voluntary educational bodies in the country. The Inspectors were to be selected in such a way, that while being servants of the Government, they should likewise be not unfavourably disposed to the class of schools which they had to visit. The clerical Inspectors must be clergymen approved by the Archbishop; the British School Inspectors must be sanctioned by the British and Foreign School Society, and the Wesleyan Education Committee; the Catholic Inspectors must be themselves Catholics. Thus selected, the Inspectors were sent out into the country *originally* on what was virtually a mission of school reformation. Let us only imagine that it had been the policy of school inspection from the first (when educational aids and appliances were in their rudest state), to go into the schools and merely criticise—to point out simply how bad this or that arrangement was, to hold back grants where everything did not appear in due order, and the results unexceptionable—and to write reports upon every school *nominatim* (reports to be printed and circulated through the country) which should point out all deviations from a certain ideal standard applied alike to every locality and every class of children. Of course the country would very properly have been utterly disgusted with the whole system; and it would have crumbled to pieces far sooner than it was reared up. Instead of this, the feeling of the Inspectors, as far as I know it, has been from the first, that the progress of education in the country must greatly depend on their tact, forbearance, and encouragement. Hence, they have praised the schools and teachers which were making the most successful efforts, and encouraged them to make still more; they have dealt tenderly with many an excellent man, who was not doing all he might do, and got him to revise his plans and redouble his zeal; even when there was great cause for discontent, the reports have been at first couched in negative terms, so as to give a man a fair chance, and have only been made entirely damatory when the case seemed hopeless. So with regard to the teaching; they have had to take the possibilities of things into account—to watch the gradual progress of instruction from year to year—to encourage every sign of improvement, and to judge results not absolutely, but by a general average, which they find, by continued experience, ought to be approached or surpassed. In giving in reports too, it is not only these points to which the Inspectors have to look, but they have to remember that the actual subsistence of the teachers and pupil-teachers, and

probably, in many cases, the existence of the schools themselves—depends upon the grants which are to follow; so that it must require something very seriously and incurably wrong to induce them to recommend the entire excision of those grants on which the whole institution virtually depends. This is the attitude which an Inspector is more or less bound to take, in justice to himself, to the school managers, to the teachers, and finally, to the school constituency, to which he appertains.

Now, consider the relation which a Commissioner holds to the same parties. He goes simply to find out what are the defects of popular education. He has no previous knowledge of the school he visits; knows nothing of the history of its progress and the difficulties which have lain in its way; has no general standard arising from long experience as to what can be done, and what can not; but views everything by some absolute standard existing in his own mind. A class of children which appears to a stranger to read very badly, may to an Inspector evince a hundred signs of hope and progress, from what he has seen of them before; and what may in the former case seem a very poor result, may give assurance in the latter, that those who have worked up the raw material to *this* point, are abundantly able and morally certain to bring it up to a still higher standard as time goes on.

Then, again, with regard to the terms employed: A person describing what he sees *irresponsibly*, is not at all called upon to measure his words; it makes no difference to the master, the managers, or the future of the school what he may say. On the contrary, the Inspector has to measure out very even and very delicate justice; to consider how he may reprove without discouraging; and how protest against deficiencies, without cutting the very support of the institution away from under it.

Here, then, we find in the very attitude which the Inspector and the Commissioner respectively take, a variance, which inevitably results in a widely different style of judging and reporting. The question is not who knows the state of things best. If it come to this, there cannot possibly be more than one answer, or in all rationally judging men more than one opinion. It matters not how wise, learned, sagacious, penetrating, or industrious a gentleman may be; if he is sent out a stranger into the country to report on the state of education among the poor, without any previous knowledge of primary schools in all their details and peculiarities, it is simply *impossible* that he should know as much of the condition and progress of the children in those schools as a man does who spends every day of his life from year to year in making detailed inspections, and has watched perhaps for ten years successively the growth and progress of those very institutions, which the Commissioner honours perhaps with a single visit of an hour. An Inspector who is not absolutely blind or negligent must, in the nature of things, know pretty nearly all about the scholars of his district: and we would venture to say, that there is hardly one on the staff, who, if he had been applied to, could not have given the most detailed account of the state of things in regard to reading, writing, and arithmetic.

As the first of these three subjects has been the main point on

which an apparently perplexing diversity of opinion has existed, I will state here exactly how the matter stands, at least as far as my own experience extends.

Taking an aggregate, say of 200 schools in Lancashire, it will be found that there is a small proportion, say about ten per cent., in which the reading is unexceptionably good; so good, I mean, that if we take any number of children from them, and put them by the side of a similar number taken from any schools of any description in the kingdom, then age for age, they will bear a fair comparison, and enter into an equal competition with them in everything which constitutes good and intelligent reading. This, too, they will do not merely in the upper classes, but in *all* the classes down to the very youngest.

After putting these cases aside, there will be found another and much larger number of schools, in which the reading throughout is FAIR. The difference between the two cases lies very little in the teaching to which they are subjected, but in the classes of children who attend, in the regularity of their attendance, and in the whole duration of their school life.

After this we go regularly down a scale, indicated still, not by any great difference in the teaching power developed in the school, but almost entirely by the *circumstances* of the school itself, until we find a certain number, say ten per cent. at the bottom (answering to those ten at the top), which consist of vagrant and transitory scholars, attending perhaps half, or perhaps much less than half of the time, they profess to be at school; and here the reading is, as might be anticipated, unexceptionably BAD.

A stranger entering these last, and, indeed, many of the schools classed above them, and looking at the case absolutely as it stands before him, must in the nature of things pronounce the progress in elementary learning very unsatisfactory. An Inspector, however, has a wholly different problem before him, and a wholly different duty. He knows that however bad the school may be *absolutely considered*, yet *relatively* it may be excellent: that the teacher may have worked harder, accomplished more results, and made more real way with his scholars in a given time, than has been done perhaps in the very best schools on his list. What has he to do then? Has he to look merely at the absolute state of things as measured by a given standard; pronounce the school good for nothing as viewed in relation to that standard; cut off the grants on which such institutions mainly depend; and thus extinguish the only institutions which are really doing the roughest and most essential work in the country? Nay more, can he say truly and honestly that the reading is not *good* or *fair* when he takes into account (as he is bound to do) the opportunities which the teacher has had to bring matters even to the low standard already reached? It is a very simple thing to go into a school attended with due regularity by a better class of children, and praise the excellence of the work, and admire the fluent reading; but has a master no credit, and does he deserve no sympathy, when he is struggling with rude ignorance, and making inroads by daily effort upon the grossest

and most uncultured natures? Putting two things together (namely, the progress actually made, and the difficulty of making it), it not unfrequently happens that a school which presents but a sorry aspect to a stranger is replete with hope to one who knows its inner history; and the teaching, which seems to have such meagre results to the one, exhibits most indubitable excellences to the other. If it be urged that Government is not called on to give money where a certain result is not secured, we simply reply, that such results are in process of being secured; and that to mulct the master, or desert the managers of such schools, with the view of forcing a better state of things, is putting the screw on at the wrong place, and abandoning to continued ignorance and vice those very classes, which it should be the first object of every system of national education to redeem.

It is singular to mark the different reactions which have taken place from time to time in the public estimate of what should be included in the educational programme of a primary school. Before the first efforts were made by Government to improve and extend popular education, it was thought well if a master could teach his scholars to read decently, to write fairly, and to do a few elementary rules in arithmetic. When the apparatus of Government aid and the reorganization of the training-schools were brought about, the popular as well as the official idea of what primary education should include, experienced a vast extension. Geography was to be made a main point; grammar on improved principles was to be universally inculcated; the history of England was regarded as an essential study for every English citizen; music and drawing, and the elements of science, were added to the programme; and the master was to pass through a thorough training in all these and some other branches, before he could be certified as fit to teach a primary school. Experience, however, began gradually to cool down this educational zeal, and to contract the horizon to which the eye had at first wandered in anticipation of improvement and reform. A contrary movement then took place. It was found that a large number of children, even in these well-appointed schools, never learned either to read, write, or cipher properly (though the cause of this was almost wholly lost sight of); and so the pendulum swung back to the other extreme, and we had it impressed upon us, that the only thing to be done was to return to the old dame-school standard, and place the three immortal R's once more on the pedestals from which they had been temporarily dethroned. By-and-by another reaction will in all probability ensue, and there will be an outcry against making the education of our English population so frightfully *mechanical*,—i.e., against teaching them to read formally, while we leave them wholly unable to understand what they read about. These are some of the results arising from our working in the dark, and treating the whole subject of education empirically, without a single well-established principle to guide us.

Whatever people may think who look at school matters from a distance, and spin pleasant theories about what it is right to teach and what not, every practical educator knows that a little, ignorant, rude,

uncultured soul, when he is put into the hands of an instructor, wants a mode of treatment anything rather than mechanical; and that the influences which ought to be made to bear upon him are not at all included in the three ideas of reading, writing, and arithmetic. He is altogether undisciplined, and has to be brought into a state of order and obedience; he is dirty, and has to be taught the sweets of cleanliness; he speaks a dialect which is not very much like either ancient or modern English, and it is only by a vast deal of oral teaching that he comes to understand and relish, much less himself to employ cultivated and intelligent language. He is ignorant, moreover, of men and things—of nature around him—of the world and its productions—of the first principles of right, law, and duty, whether to God or man. The training of such a mind into right thoughts, feelings, and habits is not accomplished by the alphabet, nor by the ten ciphers, nor by pens and ink. It requires mind to polish mind, thought to excite thought, feeling to awaken feeling, man to develop man.

How often have I heard it said, "Only teach a child to *read well*, and you put the apparatus of self-culture in his own hands. He can then teach himself all the rest of his life." The other side of the question seems to be wholly forgotten; namely, that if you give a taste for *knowledge*, every one will be sure to read till he acquires it; while, without it, the best capacity for reading will be disused till it rusts away from distaste and neglect. Many of the most practical and sagacious of men, both in this and other countries, were never taught to read at all; and thousands there are signing their name with a cross who have been taught both to read and write, but have never cared to *practise* the acquisition since they left school.

The fact is, that reading, writing, figures, geography, grammar, and all the other subjects that can be mentioned, are merely so many artificial aids to mental training and development, any of which can be dispensed with, or any of which can be employed, as the teacher may choose. A blind man who never learns to read a letter, may reach the very highest standard of mental culture; and a deaf and dumb person, though learning to read mentally with the utmost ease, may only have a very dim inward reflection of the real force and meaning of the terms he sees employed,—nay, without immense mental training, must inevitably remain in this half-developed state. These exceptional cases throw us back, much more consciously and surely, than ordinary cases do, upon the rule. They show us that mental training, to speak psychologically, depends upon the inward accumulation of experience, whether of the intellectual or volitional kind; and that this accumulation can only be made by moral and intellectual, never by merely *mechanical* means.*

And this leads us to the much-mooted question, as to what ought to be the character and detailed procedure of school inspection. Is it the true function of inspection to look into the spirit which pervades

* On the doctrine of "residua," as applied to psychological and educational questions, *vide*, *Introduction to Mental Philosophy*. Longman. 1862.

a school ; to test the methods of the teacher ; to take into due account the tone of cheerful labour, and the moral earnestness manifested by the children ; to probe their powers of thinking, their general intelligence, their capacity, and their desire to follow an explanatory lesson on any useful topic of general knowledge ? or is it rather the purport of school inspection to dip at once into individual detail, and find out how many children can read without stuttering, how many can do a sum correctly in any given rule, and how many can write a decent dictation ? To dispense altogether with such detail, I admit, would be a mistake ; just because a large portion of the children, as they now appear in our primary schools, make no definite sign of progress in any other way. On this account it has been the constant habit of school inspectors, for years past, to go the round of the classes, and test most of the scholars *individually* as to their powers in these elementary processes. But just in proportion as a school becomes better and more developed, such detailed examination becomes a mere useless waste of time. There are many large schools, in six or eight divisions, where the reading, writing, and arithmetic are as nicely graduated from one section to another as scholastic skill can make it. Half-a-dozen boys, taken at random from each section, show the style, the fluency, the intelligent power of reading with emphasis, just as well as if we were to go through the whole. If there could be any doubt left, we have only to put a few testing questions, and the sparkle in every boy's eye, as he holds out his hand to reply, at once tells us that there is a practical equality running through the section, which no longer admits of a moment's doubt. To such schools as these (and they are becoming more numerous constantly, and may, it is hoped, become the rule in place of the exception) the process of individual examination is absolutely worthless. It absorbs time for no purpose, takes hours to arrive at conclusions which we can just as well arrive at in minutes ; wears the children with mechanical details, which *they* see to be wholly needless, and leaves them discouraged and disappointed that the very points on which they have bestowed the most labour, and in which they themselves take the deepest interest, have never been tested or even touched upon. The after result of this mode of examination on our good schools can hardly fail to be something more than negative. The master, who needs all the stimulus he can get to keep him ever active and real in his instructions, will certainly be in danger of assimilating his teaching to the mechanical character of the inspection ; and the children will lose one of their greatest incentives to interested mental effort. Inspection, to be of much real account, must largely depend upon the experience of the Inspector, and the intuitive power he acquires, from day to day, to see into the moral and intellectual results of a schoolmaster's whole spirit and system of teaching. It is very easy for theorists to sneer at these things as *indefinite generalities*, and scout all results which cannot be measured by the multiplication table, as empty and useless. Every educator who is worth the name, knows that his best results are those which cannot be measured at all ; and that the moral and intellectual tone of a school has a

far greater bearing upon the future fate of the children than all the power we may give them, or fail to give them, in reading, writing, and figures. Whether it may or may not be the best policy, in a national system of education, to pay for results simply in these three particular points—*i.e.*, to ignore all intellectual, æsthetic, and moral training as an element of pecuniary desert, and leave all beyond those three mechanical processes to the spontaneous development of the people's voluntary activity,—this, I say, is a question which I do not pretend to decide. No doubt, the more that can be done by spontaneous agency the better; and the more Government aid can be dispensed with, the healthier probably will be the result. But whichever way this particular point be decided, we cannot but affirm, and that strenuously, that the more the function of inspection assimilates itself to the free efforts of men who take a personal interest in the work, who bear the character of friend and adviser, and who have the intellectual and moral training of the children at heart, the more life, spirit, encouragement, and progress it will breathe into the whole atmosphere of the primary school; while the more it confines itself to mere criticism and the mechanical formularizing of details, the more powerless it will become for every good and useful purpose.

Had we an entire governmental system of national education made to work quite independently of local efforts, then indeed the whole machinery of inspection might be assimilated to a given rule; and the system might become, as in Prussia, a fixed, stereotyped method of enlightening the nation on royal or ministerial principles. But it must never be forgotten that our English system rests upon private and voluntary effort as its sole and absolute foundation. Without this effort, not a school would exist, not a child would be taught, not a sixpence of money from governmental sources would be expended. For every guinea which flows from the treasury of the nation in support of national education, nearly two guineas flow from the fees of the poor and the free-will offerings of the higher and middle classes. The functionaries known under the title of school managers, are, therefore, an essential condition to the existence of the whole system; and these, in receiving money from the Privy Council, and subjecting their efforts to governmental inspection, are not taking a single penny to the credit of their own advantage, but only expending certain sums from the national purse upon institutions which already cost them, in many instances, a very large outlay from their own private resources. Under these circumstances, it is hardly likely that English school-managers would subject themselves to a mode of inspection at all savouring of the rigid bureaucratic system pursued in Prussia. Either they would throw up the Government grants, or they would throw up all responsibility to the schools. In either case, the whole framework of our present educational system goes to the ground. For if the managers give up the schools, the prime condition of their existence in any shape whatever is gone; if they give up the grants, the present system is at an end, and everything reverts once more to the voluntary principle.

It is evident that our present mode of educating the country can only subsist in the long-run by means of a free and sympathetic action between the school managers and the Education Office; and as the Inspectors are the connecting link between the two, it is essential for them to represent the principle of voluntary co-operation, and not the principle of official rule. It is one great advantage presented by the new code, that the position of the managers is clearly defined, and made commensurate with its real importance as a constituent part (and that the most essential part) of the entire scheme. In this respect it has a great superiority over the old system. It now only needs a free and a hearty co-operation between the different parts of the machinery to work effectively in the cause of national education. Any arrangements that hamper that freedom will simply prove obstructions in the attainment of the wished-for results.

And if any one, finally, ask what these wished-for results are, I reply: They are the moral, social, and political elevation of the labouring masses of our country; they are the creation of a great, an independent, and a free people; they are the destruction of vice, improvidence, pauperism, and sycophancy; they are the progressive training of the English race, to assume that position amongst the nations to which Providence appears to destine them—a position in which freedom can be blended with obedience to law; in which progress can go forwards without revolution; and in which social order can be made perfectly consistent with the full admission of the rights of the individual in the body politic.

J. D. MORELL.

II.—HOW SHALL WE TEACH MYTHOLOGY?*

LIKE every other science, education has now and then to alter its position, reverse its methods, and reform its departments. By virtue of its representation of the three stages into which we ordinarily divide human life and history—past, present, and future—there must be manifest in its administration, inertia, tenacity, and elasticity. There is resistance to be given, fixity to be maintained, and progression to be made. It is only to the last element that we would now give prominence, but in doing so it is impossible not to keep in view the two others. There are not only points in education that will possibly have to be omitted, but there are others that will have to be circumvested. Old facts may lose their significance, or become susceptible of newer interpretations, and new ones will be opened up and discerned, that sooner or later will gain their rightful position, and assert their legitimate

* *Oxford Essays*, 1856. (Art. 1., Comparative Mythology. By Max Müller, M.A.) London: John W. Parker & Son.

Buddhism and Buddhist Pilgrims. A Review of M. Stanislas Julien's *Voyages des Pèlerins Bouddhistes*. By Max Müller, M.A. 1857. Williams & Norgate.

Semitic Monotheism. A Review of M. Renan's *Histoire Générale et Système comparé des Langues Semitiques*.—*The Times*, April 14th and 15th, 1860.

authority. In education, perhaps, more than in any other line of mental activity, these changes are generally very imperceptible, arising rather from the impulse and genius of individual minds than from any direct or external organization; but they are none the less real, necessary, or philosophical. The time arrives when what is going on outside its boundaries, if indeed it can really be said to have any, cannot, and must not be ignored, lest caution be construed into hesitation, silence into weakness, and reserve on the part of the master give rise to scepticism on the part of the pupil.

No one, we feel sure, who understands anything of modern thought on the subject of mythology, will question for a moment that a crisis has arrived in connexion with it, when it behoves us to take cognisance of every possible hint that may help us to regard it with more definite and reliable views. As at present taught and commonly understood, there are few subjects more bewildering, unsatisfactory, and unsystematic. All is mist, dizziness, and chaos. To be sceptical about it is no longer heretical; to dig in its recesses for historical facts is no longer permitted; and as it warmly commends itself to every youthful fancy, it is no sooner shattered and denied than it is frequently made the centre-point for after radiations into every possible variety of sad and sweeping unbelief. Disgusted by what he hears, disturbed by what he thinks, perplexed by what he is tempted to connect with it or evolve out of it, the youth or the man may turn to books of history or works of reference for guidance and consolation without finding either. He will find every possible hypothesis, contradiction, and negation, but nothing certain, reliable, or methodical. One writer says that the myths are full of the purest and profoundest philosophy; a second endeavours to prove that they are a tissue of falsity and balderdash; a third affirms that they contain real facts interwoven with fabulous matter—the beautiful accretions of centuries; and a fourth employs logic, learning, and eloquence to resolve them into mutilated perversions of the exploits of forgotten Oriental tribes. What is he to do? Is this uncertainty an inevitable element in the subject as well as of the human mind? Have modern research, ingenuity, and scholarship exhausted all their powers, and come to no better result than this? We are more hopeful and more trusting. Difficult as it must ever be, to divest ourselves of every idea and mode of the present for the examination of a primitive thought and time; dangerous as it must be, first to make a theory and then fit in our facts; and cautious as we ought to be to preserve the balance of imagination and true scientific opinion: there is still, we think, a safe and positive method whereby definiteness may be attained, and ultimately, the nearest possible approximation made to the broad and philosophic truth. Professor Max Müller stands out as the English exponent of this method, although, perhaps, we should not strictly regard him as its originator, or his results as finalities which cannot possibly be disturbed. He has done wonders, but others must do works before mythology can be settled upon a broad and durable basis.

In the very outset let it be understood that we are not making too

much of a trivial and useless subject. A line of thinking and a mode of representing and enveloping which is to be found in vital association with the history of the world, as well as every important nation that has figured upon it, is surely one that can never cease to have interest or to excite a genuine enthusiasm. For it brings home to to-day bright gleams of an infancy and a gladness which some would persuade us we have lost in the senile mutterings of decrepitude, and sends a flash of old-world wonder over our minds that rolls back the darkness of our scepticism, and warms us almost into inspiration. Its importance has not only been always insisted upon by those who have given themselves most to its study, but has also been proved by their conclusions themselves, as well as the interpretations that have been thrust upon them by their opponents. It stands in the closest and most vital connexion with all our learning and literature; it enriches our prose and revivifies our poetry. It would be as disastrous to letters if mythology were swept away for ever, as it would be harmful to religion if all our Bibles were suddenly to become blank. It has points of inoculation with both theology and philosophy; and any misconsideration of them is sure to lead to some form of error that will be more or less injurious as it is indulged in by a mind prone to rapid generalization or precise and vigorous induction.

The exact time for the formation of the myths cannot now be accurately assigned, but perhaps Varro's divisions are sufficiently precise for the purpose. He recognises three great periods of time: the first, from the Creation to the Deluge; the second, from the Deluge to the first Olympiad (B.C. 776); and the third, thence to his own day; and places the mythological period in the second division. With this arrangement Mr. Grote agrees in the main, but with an understanding that even then the myths were essentially reflective of a period which, although not actually past, because never really present, must always be supposed to precede them in the minds of those who formed them and those who believed them. The first dawnings of a historical sense, he says, are only traceable in superior intellects in the period between B.C. 700 and B.C. 500. The writer of the article on "Mythology" in the *Encyclopædia Britannica*, maintains a very similar position. The myths, or, as he prefers to call them, "fables," could not exist in the earliest times, because there was not a sufficiently remote past to which they might be referred, fables being always "tales of other times," and the two most ancient nations, the Chinese and Egyptian, being singularly free from them in those earlier and more barbaric periods in which we should most expect to find such sophisticated agglomerations. To assume either position, however, without the most laborious and complete examination, is to evade the main problem we have to solve respecting them. We make no complaint against Mr. Grote's powers or research as a historian, but would only imply, in the language of his chief critic, that there was "a path opened into the labyrinth of Greek mythology, which a scholar of his genius might have followed, and which at least he ought to have proved as either right or wrong;" and with respect to the other writer, all we would say is that he

might have written a less unsatisfactory article had he but more diligently studied the books he refers to at its conclusion, and been solicitous to gather up into a more tangible form what was most certainly to be obtained by the study. But granting, as both do, that the myths mirror an early state of society, or present us with fictions conceived and put together in conformity with current social phenomena, they are unmistakable evidences of a historical condition of mind which must first be disclosed ere its products can be reasonably understood. It was a time of wonder says one, of Fetichism says another, of symbolic truth says a third, and of a personifying instinct, say very many. Had it, then, no present? We may deny that the legends contain fact now, but ought we, therefore, to suppose that they were always fictions, and were never in that uncertain, complicated stage in which from being true they were evermore tending to become unreal, illusory, and suggestive of local, national, and universal narrative? Grammarians have divided the primitive time into three periods: the rhematic, wherein are traceable the first beginnings of a simple agglutinative grammar; the dialectical, in which the greater national idioms assumed a formative character; and the period in which literature, the arts, and the sciences received their originative and perpetuating impulse. Now, it is evident, that the mythic age must come between the two last, and it is also evident that our only hope to reach it and comprehend it must be through language itself, and by a comparison of every possible remnant of anything like a mythological system.

It is here that Professor Müller takes his stand, following up researches that have been carried on by the brothers Jacob and William Grimm, K. O. Müller, Kanne, Kuhn, and others, and penetrating beyond them through the valuable collections he has made of the *Rig-Veda*. The position appears to us as in many ways a revolutionary one, although in others it would seem to be the result of a keen and vigorous intellect flashed back upon the scattered labours of many worthy predecessors. Let us take its reactionary or destructive points first. Creuzer, Grote, and Comte have each in turn to be overthrown, although this is done by a simply constructive demonstration of his own process and theory. Both Creuzer and F. Schlegel supposed mythology to be mostly of eastern origin, and merely the vehicle for the expression of something more significant, either as self-conceived or extraneously revealed. But comparative philology and mythology, whilst admitting that the tendency is eastern, simply because all national divergence was eastern, indisputably prove that a myth is the primary and spontaneous expression of a religious idea, of which a mystery or an allegory is but the artificial and secondary interpretation; that in so early a stage of the history of language a revelation at all adequate for traditional transmission were almost impossible, except upon the theory of the miraculous origin of a minutely perfected language, notwithstanding that Professor Müller is willing to admit that the primitive intuition of God and the feeling of dependence upon Him, "could only have been the result of a primitive revelation in the truest sense;" and, moreover, that the period of their

rise would certainly have been after the confusion of tongues, so that each nation would have its separate system, tinged though it might be with a common tendency and colouring, which is precisely as we find it. It may, perhaps, be thought a fanciful delusion, but at any rate it is worth remarking, as a confirmation of the fact just stated, that nearly every nation had originally a term applied to its neighbours, indicative of the impossibility of making them understand anything. Thus the Greeks called the Barbarians *Aglossoi* or speechless; the Poles name the Germans, and the Turks the Austrians, *Niemiec*, or the dumb; and the modern Welsh is traceable to *Walh*, the name given by the Germans to the Celts, meaning those who talk indistinctly. The position of Mr. Grote, indefinite as it really is, is also equally untenable from this philological point of view. To admit a reality of conception is virtually to admit a condition of mind, as we have said, which may not be explicable so long as we look at the legends themselves, as understood by later ages and even theologians so early and naturalistic as Homer, or attempt to reconcile what we find in them, after their various corruptions and local affixions, as material for genuine historical narrative; but it immediately opens upon us when our philological researches have penetrated to a stage of language, where, as in the *Veda*, we can see the myths already forming, recently formed, or passing unsteadily from a real and necessary condition to one that is settled and arbitrary, reaching a point before any mythological system is formed, and where one god is at one time represented as supreme, at another as equal, and yet another as inferior to others, and where the father is sometimes the son, the brother the husband, and the wife the mother. Legend and history may be distinct enough, but there is a border-ground where the two overlap, and it has now been undoubtedly discovered; so that to deny to a myth in itself any substantiality as containing historical fact as narrative, is certainly not to invalidate the reality of it as a legitimately historical product both as to condition and time. The real inconsistency lies here, and not, as Professor Kortüm thinks, in Mr. Grote's refusing to discriminate particular matters of historical fact, when he has admitted so much as to their social reflection. Already, urged by the criticisms of Mr. J. S. Mill, in the *Edinburgh Review* for October 1846, Mr. Grote has had to modify his views of the allegorical idea as applied to the construction of myths, and we should not be surprised if his general view were now otherwise considerably altered.

Last in the list of those whose positions have been turned or enfiladed by Max Müller, but certainly not least as regards either importance, or, as we think, successful refutation, is M. Comte. Dividing human progress into three grand periods, the theological, the metaphysical, and the positive, through which all science and all forms of belief invariably pass,—notwithstanding that there may be such an unequal progression as to cause the confusion and co-existence of successive states,—he insidiously makes mythology the transitional movement from the first to the second period, as indicative of the broad

popular belief supposed to be expressed in the poems of Homer; and he does this without endeavouring to deal with mythology itself in any open, systematic, or historical manner. Fetichism and cannibalism, he maintains, are the starting-point of the human race, and it is of no use to place polytheism first and consider fetichism as its corruption, or yet to be "so perverse" as to put monotheism first of all, and then regard the other two as similar degradations; "such inversions," he affirms, "are inconsistent with both the laws and facts of human history." But as to the laws, if they are not based upon facts they are no laws, and facts are decidedly against it. The earlier we begin our researches, the more or less clear do we find an instinctive, or it may be a revealed monotheism or henotheism. Not only in the Vedantic hymns but elsewhere has a monotheistic tendency and language been discovered, which, although gradually inclining to become confused and lost, is nevertheless plainly and strikingly manifest, and cannot honestly be ignored, notwithstanding that it may be inconvenient to acknowledge it in forming a large and triple generalization. The Veda recognises the unity of that which is spoken of in many ways, and even (Rig-Veda, x. 121) speaks of "He who is God above all gods." In both Greece and Peru are traces of a primitive theism that existed before polytheism, and in the latter case we have the name of the Deity, as Pachacamac. In the *Yakkun Nattanawa*, a kind of Cingalese Veda, we also see evidence that even its devil-worship had not obscured its better light, for we find in its first verse the pregnant sentence, "The greater one is God." The *Institutes of Meni* are also full of the purest monotheism. Its laws continually refer to the "one Supreme God," "the one God," "the sole self-existing power," and they must have been committed to writing, as Sir William Jones endeavours to prove, about three hundred years after the Vedas, and more than six hundred before the Puránas and Itihásas, so that they would be very nearly four thousand years old, and the process from monotheism to polytheism and fetichism is unmistakably seen during that period both in all Hindú writings and in all Hindú practices. That mythology was essentially a theological phase is true enough, and that the conception of a necessary order and law was as yet unformed, as we now hold it, in the minds of those who looked upon nature as a many-sided manifestation of God, is also equally true; but that the idea of the singular is eliminated from that of the plural, is contrary to all we know of grammatical processes, in which, as in the Latin *ædes*, the plural is often degraded, and presents quite a different meaning. One might almost as well say that the unity of phenomena expressed by the words nature, world, and universe, was not in any way conceived until after the human mind had discovered that our earth was but one amongst many others which were in most respects similar. And because the primitive theism might not be so conscious as to say, *There is one God*, having no idea of many gods, and what we see around us are only evidences of his operation in the laws of phenomena, but could only whisper, *There is a God*, and he has many manifestations—to state that it was no theism at all, but only fetichism

passing into polytheism, and thence to a metaphysical stage, is surely a position whose boldness must not be taken for demonstration, and a thesis which is singularly impositive and unscientific as coming from the self-constituted authority who tells us he has at last conducted the unsettled universe to the threshold of the infallible. The very existence of language itself in such vigour and purity as we can find it so many centuries back, also strongly militates against his starting-point, for it "forms an uninterrupted chain from the first dawn of history down to our own times," and the farther and lower we pierce in the history of man "we see that the Divine gift of a sound and sober intellect belonged to him from the first; and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again."

Various endeavours have been made in the way of admirable guesses to unveil the state of mind and life in which we may suppose the myths to have been formed, and the truer the guess the more closely will it be seen to lean upon some hypothesis concerning language for its support. Vico, who was the first to recognise the common elements of humanity in his speculations concerning national histories, has mapped out the mythological period into a threefold form, which he holds to be true of every nation whatever. There is, *first*, the Divine, in which actors and legislators are little less than gods; *second*, the theological, in which the new element of humanity appears, and heroes blend the heavenly and the earthly; and *third*, the evolution of man, the formation of civil society, and the progressive civilisation of the nation. There can be no doubt that M. Comte gathered the first idea of his own method from the New Science of this original Neapolitan thinker. It is at once seen that the myths fall into the two earlier periods. The primitive man had not as yet, Vico says, differentiated the language of poetry from that of common life, so that all their mental movements were tinged with a fanciful colouring and spontaneously developed themselves in what he calls *istinto d' animazione*—the personifying instinct. Otfried Müller, whilst dwelling upon the age itself as one of wonder, enthusiasm, and ideality, regards the personifying tendency as the necessary outgrowth and efflorescence of such an epoch of mental development, it having become "a general habit to concentrate every form of spiritual existence, whose unity was recognised, into an apex, which necessarily appeared to the mind as a personal entity." M. Cousin touches, in his characteristic way, upon similar points to Vico. Poetry must always precede prose, he says, as the intuitive and affirmative come before the reflective and the logical. Hence every deep conviction, such as we must suppose was held by every man in this far-off 'twilight of the gods,' was an inspired religious movement of the soul. Wonder, faith, and poetry, were the first-born of earthly trinities; "every word was then an act of faith," and "primitive speech a hymn." In considering the relation of feticism to language, M. Comte wisely says that all those expressions which now seem metaphorical were once literal, but were gradually and necessarily transformed by the lapse of time and the corresponding changes

in the condition of man. "In the early ages," he says, "men transferred to the external world the expressions proper to human acts; whereas now we apply to the phenomena of life terms originally appropriated to inert nature, thus showing that the scientific spirit, which looks from without inwards, is more and more influencing human language."

So far there is a tolerable unanimity and accuracy of thought. But yet these opinions alone are insufficient to satisfy an ardent, inquiring mind, and cannot form the basis of any sound plan of illustrative teaching. As Leibnitz said of the mother of the famous Frederick the Great, we want "to know the *why* even of the *why*." Why were all nations necessarily inclined to this personification? Was it a tendency of mind only, or an external necessity of language re-acting within upon every mental conception? Why were not the Semitic races as mythological and polytheistical as the Aryan? Professor Müller has endeavoured to answer these questions, it may be, perhaps, not so satisfactorily as some could wish, but at least we cannot refuse him the noble merit of putting all true scholars and independent minds upon the right track, and giving them the right cue. Godfrey Hermann thought that by etymological research some reliable historical data might be discovered in the Greek myths, but M. Müller has brought to light results which he could not possibly have foreseen. Mythology, he says, is only a dialect, an ancient form, or disease of language. In opposition to M. Ernest Renan, who maintains that the Semitic religious phraseology is "simple, and free from mythological elements," he endeavours to demonstrate that such is not strictly the case either historically or philosophically, and that in the case of the Aryans there was a certain necessity in their very language that impelled them into these wild and erratic brilliances.

"In the Semitic languages the roots expressive of the predicates which were to serve as the proper names of any subjects, remained so distinct within the body of a word, that those who used the word were unable to forget its predicative meaning, and retained in most cases a distinct consciousness of its appellative power. In the Aryan languages, on the contrary, the significative element, or root of a word, was apt to become so completely absorbed by the derivative elements, whether prefixes or suffixes, that most substantives ceased almost immediately to be appellative, and were changed into mere names or proper names."—(*Semitic Monotheism*.)

As an illustration of the peculiarities of their language in the formation of religious phraseology, he states that the Semitic man would call upon God in adjectives only, being restricted in his choice of words to such as expressed abstract qualities, whilst the Aryan man had greater freedom and consequently greater danger of extravagances in many directions.

"Let us," he says, "take an instance. Being startled by the sound of thunder, he (the Aryan) would at first express his impression by the single phrase, *It thunders*, — *Борътъ*. Here the idea of God is understood rather than expressed; very much in the same manner as the Semitic proper names, *Zabâ* (present), *Abd* (servant), *Aus* (present), are habitually used for *Zabâ-Allah*, *Abd-Allah*, *Aus-Allah*,—the servant of God, the gift of God. It would, however, be more in accordance with the feelings and thoughts of those who first used these so-called impersonal roots, to translate them by 'He thunders,' 'He rains,' 'He snows.' Afterwards, instead of saying simply, 'He thunders,' another expression naturally suggested itself.

The thunder came from the sky; the sky was originally called *Dyaus* (the bright one); and though it was not the bright sky which thundered, but the dark, yet *Dyaus* had already ceased to be an expressive predicate; it had become a traditional name; and hence there was nothing to prevent an Aryan man from saying 'Dyaus,' or 'the sky, thunders,' in Greek, *Zeὺς βροντῆς*. Let us here mark the most irresistible influence of language on the mind. The word *Dyaus*, or *Zeṽ*, which at first meant 'bright,' had lost this radical meaning, and meant only 'sky.' It then entered into a new stage. The idea, which had first been expressed simply by the pronoun of the third person, 'He thunders,' was taken up into the word *Dyaus*, or 'sky.' 'He thunders,' and 'Dyaus thunders,' became synonymous expressions; and, by the mere habit of speech, *he* became *Dyaus*, and *Dyaus* became *he*. . . . Now, what happened in this instance with the name of *Dyaus*, happened again and again with other names."—(*Semitic Monotheism*.)

A myth, then, was originally a word, and nothing more. At first it might be local or not, but was no sooner loosened from its original significance, or transferred to another locality, than a mythological growth was the result. Now, fortunately, we have in the Vedantic poems very visible remnants of this uncooled and unstratified condition of language. We can trace the appellative of one god gradually becoming the name of another, and the whole process of polytheism becomes transparent and intelligible. It is possible to conceive how, in this plastic condition of language, a great many words should arise expressive of the same thing or its different qualities, which soon became indistinct and unintelligible in their original sense without being forgotten. The act of naming was so perpetually being repeated, that memory was unable to give her assistance in helping them out of the perplexities caused by the changes of their mood and the capriciousness of their fancies. There was never any formal meeting, assemblage, or conclave, when, as some would suppose, it was said, "Go to; let us make an alphabet or a dictionary!" but the creation of words was a spontaneous act in the mind of the person who felt most and could think best. Words, therefore, had their real, original, and figurative sense, and then their suppository and mythological one. Condorcet, who told us that every word was first a metaphor, and every phrase an allegory, long before Emerson was born, has seemed to understand as much as this without seeing any the clearer for it, maintaining that the priests, "the double-doctrine men," understood both the old and the new, but employed the former to wilfully deceive the people, instead of seeing in these changed meanings a more natural proof of the cumulative growth of mythology.

An immense number of synonyms and polyonyms were created by this spontaneous naming of aspects. In the Veda, for instance, there are twenty-one names for the earth. Let us take three. Thus *urvī*, wide; *prithvī*, broad; and *mahī*, great. Now, *urvī* not only means the earth, but a river; *prithvī* means also the sky and the dawn; and *mahī* signifies both cow and speech. There were few abstract nouns or adjectives raised into substantives; and as all substantives were either masculine or feminine—for the idea of neuter was not yet formed—the notion of sex was necessarily given when the names of dawn, twilight, spring, etc., were used in their primitive but half-forgotten way. The absence of auxiliary verbs was also another

cause that necessitated a cumbrous form of speech. This we can trace readily enough in Hesiod. When he says that Nyx is the mother of Moros, Ker, Thanatos, Hypnos, and the Oneiroi, which she bore without a father, we have only to change the full verb to an auxiliary, and we have the common-sense ideas, "We dream," "We sleep," "We die," "We run danger, during the night," etc. The most common natural phenomena, therefore, are those we should most expect to find caught up into mythical stories. And so we really find it in fact. The sun, the dawn, the twilight, the sunset, and the night, come over and over again in every possible variety and beauty in both Greek and Hindú myths. Endymion is the sun in its daily, and Tithonos in its yearly course; Eos is the dawn; Kephalos, the sun; and Prokris, the morning dew. But although most of the myths are of solar origin, and deal with natural phenomena, the same tendencies manifested themselves in other directions. "Nothing is excluded from mythological expression; neither morals nor philosophy, neither history nor religion, have escaped the spell of that ancient sibyl. But mythology is neither philosophy, nor history, nor religion, nor ethics. It is, if we may use a scholastic expression, a *quale*, not a *quid*; something formal, not something substantial; and, like poetry, sculpture, and painting, applicable to nearly all that the ancient world could admire or adore."

Such is a meagre outline of what has been attempted in the right direction towards a more intelligible exposition of mythological growths. For fuller details and more minute co-ordination, we must refer to the works themselves. What we have to say here is, that this hypothesis—to call the Professor's demonstration by a name which cannot offend any one, whilst it leaves room for the most scientific criticism—has an advantage which cannot be legitimately awarded to any other,—that of taking in all the facts, and making even the most seemingly crude and contradictory details luminous and intelligible. It gives a genuine basis to the personification theory, which, until now, was at best but a blind guess; it shows its origin, cumulation, and necessity; it helps to explain those local accretions that always perplex us in our endeavours to read a myth in anything like its primitive form; and it catches up, definitizes, and substantiates all that had been said about the condition of mind in which these marvellous creative outbursts had their origin and development. It does more: we are hurried out of ourselves and the mad dithyrambic whirls of our age, and we live again in newness and richness of spirit the old-world life. We are once more in a universe of wonder, subject to the play of free and living forces; and we ask, with the Veda-heart, and in the Veda's own language, "Will the sun rise? will our old friend, the Dawn, come back again? will the powers of darkness be conquered by the God of Light?" So that we do not, like Creuzer and his symbolic school, reflect upon them, as M. Renan says, the loftiness of our own position; but deem a simple, childlike sincerity to be a better commentator than either Nonnus or Iamblichus. Their human transformations, their allegorical adaptations, and their philo-

sophical attenuations, are at once properly beheld and comprehended. With M. Preller we can discern the gradual degeneracy and servitude of the gods; the admission of Pan into the *cortège* of the fashionable Dionysius, the slavish degradation of Hermes, and the contemptuous buffetings endured by Vulcan. We can understand how a free-thinking Inca of Peru should have doubted the divinity of the sun, because of his perpetual travelling and inquietude, and how the boast of Prometheus is nothing less than a prophecy, and Jove himself must bow to Fate; and we can see the brave Balder slain by the mistletoe-bough, and hear and understand the pregnant words of the old Norse mythology, "All gods must die;" beholding them hover in dim uncertainty on the border lands of history and science, and then waning away like the magic splendours that lit up the universe of our childhood.

Can we, ought we, then, to teach mythology any longer as an assemblage of romantic fictions that were palmed upon the people by mad poets and cunning priests? And even supposing that we do not accept the whole of the results in the works we have so often referred to, is there not, nevertheless, a clear and scientific method established whereby, with due caution and scholarship, each one may advance for himself? There can be no ambiguous opinion in the matter. Waiving all the theological discussions that may arise or have been touched upon, there is still sufficient to demand our gratitude, win our love, and enhance our knowledge. Mythology will continue to charm the young mind; teachers will be asked about it, and must hold themselves responsible for results, even if such a spectacle should be exhibited amongst us, as has several times been seen in Germany, of young minds secretly taking it for granted that all ancient history was as fictitious as its legends. And the philological method has this great advantage, that it will disturb nothing in the pupil's mind. The myths can still be used in our prize-poems, but with a deeper and more philosophical meaning; and, as they gain in distinctness and certainty, a poetry of their own—genuine and not specious, religious and not fictitious—will clothe them with gracefulness and beauty, brightness and purity.

EDWIN GOADBY.

III. EDMUND SPENSER.

AFTER Chaucer's death in 1400, English poetry languished for more than a century and a half; and when it revived in Spenser, who published his *Shepherd's Calendar* in 1579, and the first three books of the *Faëry Queen* in 1589-90, it had, to a large extent, changed its character. Times had changed; the Wars of the Roses had been fought out; Luther had spoken in Germany; the sunset had yielded up America; the printing-press had been invented. . Thought, since

Chaucer's day, had been fed by innumerable tributary rills. The second great poet of our tongue was a very different man from the first. Chaucer, in his gay and fanciful youth, drew his inspiration from the Provençal troubadour; Spenser through all his life was largely indebted to Tasso and Ariosto. Chaucer rooted himself firmly in literal fact, and looked out upon the world in a half-humorous, half-melancholy mood. Spenser had but little knowledge of men as *men*; the cardinal virtues were the only personages he was acquainted with; he was in everything "high fantastical;" and as a consequence, he exhibits neither humour nor pathos. Chaucer was thoroughly national; his characters, place them where he may—in Thebes or Tartary,—are natives of one or other of the English shires. Spenser's genius was cosmopolitan as Ariel; he speaks with the accent of no particular country. Search ever so diligently, you will not find an English daisy in all his enchanted forests. Chaucer was tolerant of everything, the vices not excepted; morally speaking, an easy-going man, he took the world as it came, and did not fancy himself a whit better than his fellows. Spenser was a Platonist; he fed his grave spirit on high speculation and morality; severe and chivalrous, dreaming of things to come, unsupplied by luxury or passion, somewhat scornful and self-sustained, it needed but a tyrannous king, an electric political atmosphere, and a deeper interest in theology to make a Puritan of him,—as these things made a Puritan of Milton, who was in many respects akin to Spenser. The difference between Chaucer and his great successor can be readily discovered in their portraits. The one face, round, good-humoured, yet constitutionally pensive and thoughtful, the kindly light of a smile spread over it; the other of sharper and keener feature, disdainful, and with that severity which seems to appertain to all the Elizabethan men. A fourteenth-century child would have asked, with delicate prescience, Chaucer to assist her in a strait, and would not have been disappointed. A sixteenth-century child, in like circumstances, would have shrunk from accosting the sterner-looking man. On the whole, Chaucer's poetry may be said to resemble an English country road, on which passengers of different degrees of rank are continually passing and re-passing,—now knight, now boor, now abbot; Spenser's to a tapestry on which a whole Olympus has been wrought. The figures on the tapestry are much the more noble-looking, but then they are dreams and fantasies, whereas the people on the country road actually exist.

Spenser, like several of our greatest poets, was London-born. He became a sizar of Pembroke College, Cambridge, in 1569, and took his degree of Master of Arts in 1576. In 1579, as already mentioned, he published his *Shepherd's Calendar*, which, despite its incidental merits of description and reflection, cannot be held a pure pastoral. Spenser could draw a satyr; he could not draw a country bumpkin. He is eternally allegorizing, and his shepherds discuss religious questions beneath the spreading elm, with as much gravity as a synod of the Westminster divines. Something in the poem gave offence to Lord Burleigh; and it is said that when the Queen bestowed an annuity on the poet, the Lord-Treasurer demurred, and withheld payment, till an imperative

order from his mistress opened his unwilling purse-strings. Spenser was for a period a dependant on Leicester, and expectant of court favour. To this portion of his life he is supposed to allude in the celebrated passage in *Master Hubbard's Tale* :—

“ What hell it is in waiting long to bide,

To fret thy soul with crosses and with cares ;
To eat thy heart through comfortless despairs ;
To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to want, to be undone.”

These are the only lines almost in the whole of his writings in which he makes a bitter personal revelation. The iron had entered into the soul of the high, proud man. Other men, exposed to the buffets of the world, mail themselves in scorn ; Spenser took refuge in a fairy dream, so remote, so deep, that hardly an arrow of annoyance could reach him there. Spenser was sent to Ireland with the Lord-Deputy, Lord Grey of Wilton, in the capacity of secretary, where he remained two years. In 1586, the poet obtained from the Crown a grant of 3028 acres of land in the county of Cork, being portion of the forfeited possessions of the Earl of Desmond. He then took up his residence (residence was one of the conditions of the grant) in Kilcolman Castle, one of the strongholds of the attainted Earl. He married, and to that place he brought home his wife ; there he wrote his *Faëry Queen*, and there, in 1589, he received Sir Walter Raleigh as a visitor. After Raleigh's visit, Spenser returned to England, where he published the first three books of his great poem, dedicated to her Majesty. The publication was so successful, that he was induced to give to the world his minor poems, which appeared under the general title of *Complaints*.

On his return to Ireland he wrote his sonnets, in which he celebrates his courtship, as in the famous *Epithalamium* (written at the same time, and as a close to the series) he celebrates his marriage. In 1596 he was again in London with the fourth, fifth, and sixth books of the *Faëry Queen*, which was published along with a new edition of the preceding three books. At this time, also, he presented to her Majesty his *View of the State of Ireland*, the first of the innumerable pamphlets on the condition-of-Ireland question, and in some respects the most valuable. This, the only prose work of Spenser, was published at Dublin by Sir James Ware in 1633. In 1597 he was again in Ireland ; he was clerk of the Council of Munster ; in 1598 he was recommended by the Queen for the office of Sheriff of Cork ; and it is said that he was unpopular with the natives, not only as being a nominee of the hated Government, but as having by unjust means attempted to add to his possessions. Soon after the breaking out of Tyrone's rebellion, his castle of Kilcolman was attacked and burned, and the youngest of his children perished in the flames. In the tumult he made his escape with his wife and two sons. In a state approaching destitution he arrived in London, and died in about three months thereafter. He was buried in Westminster Abbey, near Chaucer's tomb ; his hearse was attended by his brother poets, who had some

little chance of acquiring reputation then,—the glowworm's turn coming after the sun is down,—and who threw mournful elegies, written, we are to believe, with authentic tears, upon his coffin, after it was lowered. In 1609, two unpublished cantos of the *Fairy Queen* appeared in a folio volume, and with them a poem entitled *Britain's Ida*, which Professor Craik tells us was certainly *not* written by Spenser. This opinion rests, we presume, entirely on internal evidence, and on internal evidence in such matters it is foolish to dogmatize. Yet there are few questions more interesting; and it seems to us that *Britain's Ida* bears every mark of authenticity. Shakspeare's careless imperial hand is not more distinctly visible in several of the scenes of the *Noble Kinsman*, than is Spenser's early touch in the other. The *Ida* is the first dream of the *Bower of Bliss*.

The allegorical turn of thought, the "clothing upon" of abstractions with human forms, which Spenser brought to such perfection, and which went out in Collins and Gray, was long resident in English poetry. It originally flowered out of chivalry and the feudal times. Chaucer imported it from the French, and was proud of it in his early poems, as a young fellow of that day might be proud of his horse-furniture, his attire, his waving plume. James I. of Scotland is full of it. Dunbar, who had much of Spenser's pictorial power,—intensified with a fierce satiric rage,—indulged in it often. Sackville was nearly as fond of it as Spenser himself. It arose, as we have said, out of the stir, splendour, and pageantry of the feudal system, and as feudalism began to die away, the poets took it up and gave it an immortality,—just as the goddess who ceases a career on earth commences an eternal one in heaven as a constellation. In Spenser's time the popular taste for pageantry was strong. The popular eye was delighted with processions and splendid dresses, and pomps of colour and music. Masques were represented in the mansions of the nobility. Love was then made in classical disguise,—and the fashion lingered in literature for long after. Even at the close of last century, Burns, in conducting a sentimental correspondence with Mrs. M'Lehose, addressed her as Clarinda, and signed himself Sylvander. When Elizabeth came to the throne, the passion for pageants was at its height. When that sovereign made her progress by land from the Tower to Westminster on the day before her coronation, her chariot was constantly stopped by children in costly apparel, who recited, in the pleased ears of Majesty, well-metered praises of her beauty and dignity. At the nether end of Cornhill there was erected, on that memorable occasion, a pageant entitled "The Seat of Good Governauce." At this place children represented the characters of the Queen with four allegorical attendants, as described by an old pamphleter: "Pure Religion, Love of Subjects, Wisdom, and Justice, which did tread the contrary vices under their feet; that is to wit, Pure Religion did tread upon Superstition and Ignorance; Love of Subjects did tread upon Rebellion and Insolence; Wisdom did tread upon Folly and Vain Glory; Justice did tread upon Adulation and Bribery;" and when the Queen listened to the poetical addresses, and

gave a handsome largess, and the Tower ordnance fired, up went the caps of the populace, up went the most sweet voices! The most graceful incarnation of this love of spectacle was the masque, in which lords and ladies were performers, and which exercised the wit, fancy, and ingenuity of several of our best poets.* Milton's *Comus* was presented at Ludlow Castle, the seat of the Earl of Bridgewater, on Michaelmas night 1634, on which occasion the family of that nobleman took parts. Ben Jonson was our best masque writer, and the poetry of the truculent old genius, not finding sufficient vent in lyrics and speeches, and graceful machinery and transformation, overflows occasionally in stage directions, as when he speaks of a sea at the back of a scene, "taking the eye afar off into a wandering beauty." The masque was, in the very nature of it, a mere play of fancy and wit, but then it was the gracefulest sport of fancy and wit. It is a pity, perhaps, that the masque is lost to the modern stage. Far better the old poetic form, with its allegorical characters, its transformations as of dreams fading into dreams, "when more is meant than meets the eye," its moral lessons folded up in the bosoms of its roses, than the modern burlesque, with its barren glitter of verbal wit, its mockery of sentiment, its songs that find their proper environment in the Coal Hole or the Cave of Harmony. The masque was the sportive and beautiful overflow of an earnest and poetic nature; the burlesque is the grinning of a gorilla. And it strikes one often at Christmas time that the masque and the pantomime might be incorporated with advantage. Originally the pantomime was an adumbration of human life, but in our hands it is rapidly becoming meaningless. If the opening scenes of the pantomime were pitched on the level of the old masque, containing such lyrics and such dialogues as Ben Jonson or Fletcher would have delighted in; and if out of such really poetic material the wild carnival of Harlequin, Columbine, Clown, and Pantaloon suddenly burst, to be gathered up and closed in beauty and grace again, the pantomime might be raised to the dignity of a work of art, which, while provoking sufficient laughter from the juveniles, might really subserve higher purposes. Wit, grace, and beauty, however and wherever exhibited, are in themselves moral lessons. For as, when music sounds, the vagrant footsteps of a crowd are silently drawn into an accordant pace, and become as it were an accompaniment, so poetic speech and graceful machinery, by the sweet influences of wonder and admiration, lift the listener out of his common moods, into a neighbourhood with themselves, and on that higher level he moves almost without a sense of strangeness.

Living in the very sunset of the feudal time, in an age of splendid dress, of ceremony, of an innocent delight in pageantry, of a certain

* The latest attempt of this kind in England was the *Masque of Liberty*, by Leigh Hunt, published on the occasion, if we remember rightly, of the visit of the Allied Sovereigns to London after Napoleon's downfall. Although containing some good lines, it is, on the whole, a poor business, and has never been republished. It contains an amusing instance of the faults of taste which disfigured its author's poetic youth. A female character is represented as running down a rope or sunbeam,

"With an in-and-out deliciousness, and with a bending bow."

processional pomp; when great nobles travelled with retinues; when the Queen and Court made stately progresses through the land, the friend of Raleigh and of Sidney, and the inheritor, to some extent, of the chivalric nature of the one, and the romance of the other, Spenser carried into his verse all the colour and splendour of the period. He lived in a world of enchantments; he was a dweller in haunted forests; he was familiar with giants and dwarfs, magicians and knights, chaste huntresses rushing through the woods, with the shred flowrets sticking in their yellow hairs. He was the poet of Gothic romance, and he has had no worthy follower. For the new poetry of passion which was then arising—for Greene and Marlow had come up from the Universities, and were writing plays and brawling in taverns—he did not care. He did not care for men; he had little interest in their strifes, their crimes, the manner in which they lived and died. He turned from the actual world, of which he had some bitter experience, and sought refuge and delight in a dream. He was in love with allegory. He embraced a phantom, and was satisfied. In his dedicatory epistle to Sir Walter Raleigh, he sets forth the plan of his great poem. He states that the *Faëry Queen* is “a continued allegory or dark conceit.” He tells him that the general end of all the book is “to fashion a gentleman or noble person in virtuous and gentle discipline.” “In the *Faëry Queen*,” he continues, “I mean glory in my general intention, but in my particular I conceive the most excellent and glorious person of our sovereign the Queen, and her kingdom in Fairy-land. And yet, in some places else, I do otherwise shadow her. For considering she beareth two persons, the one of a most royal queen or empress, the other of a most virtuous and beautiful lady, this latter part in some places I do express in Belphebe, fashioning her name according to your own excellent conceit of Cynthia: Phoebe and Cynthia being both names of Diana. So in the person of Prince Arthur I set forth magnificence in particular; which virtue (according to Aristotle and the rest) it is the perfection of all the rest, and containeth in it them all, therefore in the whole course I mention the deeds of Arthur applyable to that virtue, which I write of in that book.” “Thus much, Sir,” he concludes, “I have briefly over-run, to direct your understanding to the well-head of the history; that, from thence gathering the whole intention of the conceit, you may as in a handful gripe all the discourse, which otherwise may haply seem tedious and confused.” This programme of dishes and courses, however, gives one but an inadequate idea of the richness of the repast. The thread put into our hands proves but a poor guide through the allegorical labyrinth. Once started, the reader cares but little for intricate and ulterior meanings. He passes from forest to castle, from desert to banqueting-hall; the astonishing invention, the music, the fancy, the colour, continually excite expectation, and as continually satisfy it. Splendour treads on the heels of splendour; as in Norway, Spenser’s sunset is continually dying into sunrise. Every stanza is a compacted sweetness, like a rose’s life.

We need not wonder that the *Faëry Queen* became immediately

popular. No such writing had yet been seen in England. It was to the imagination what the discovery of America was to geography. The structure of the verse was adapted from the Italian, and its leisurely progression and pomp of sound allowed the writer to display his unparalleled affluence. The roadway is wide, and the versification moves along it like an army with banners. Then the writer's power of conception is astonishing. The most abstract ideas he clothes with form and colour. From every quarter images spring towards his thought, and incorporate themselves with it. Everything is as distinct as a picture. Thus, when the traitorous Archimago sends for a dream to the House of Sleep, to plague the Red Cross Knight :—

“ And forth he call'd out of deep darkness dread
 Legions of sprites, the which, like little flies,
 Flutter'd about his ever-damn'd head,
 Await whereto their service he applies,
 To aid his friends, or fray his enemies :
 Of those he chose out two, the falsest two,
 And fittest for to forge true-seeming lies ;
 The one of them he gave a message to,
 The other by himself staid other work to do.
 He, making speedy way through spers'd air,
 And through the world of waters wide and deep,
 To Morpheus' house doth hastily repair,
 Amid the bowels of the earth full steep,
 And low, where dawning day doth never peep,
 His dwelling is ; there Tethys his wet bed
 Doth ever wash, and Cynthia still doth steep
 In silver dew his ever-drooping head,
 Whilst sad Night over him her mantle black doth spread ;
 Whose double gates he findeth lock'd fast ;
 The one fair framed of burnish'd ivory,
 The other all with silver overcast ;
 And wakeful dogs before them far do lie,
 Watching to banish Care their enemy,
 Who oft is wont to trouble gentle Sleep.
 By them the sprite doth pass in quietly,
 And unto Morpheus comes, whom drowned deep
 In drowsy fit he finds : of nothing he takes keep.
 And, more, to lull him in his slumber soft,
 A trickling stream from high rock tumbling down,
 And ever-drizzling rain upon the loft,
 Mixt with a murmuring wind, much like the sowne
 Of swarming bees, did cast him in a swoone.
 No other noise, nor peoples troublous cries,
 As still are wont t' annoy the walled town,
 Might there be heard : but careless Quiet lies
 Wrapt in eternal silence far from enemies.
 The messenger approaching to him spake ;
 But his waste words returned to him in vain :
 So sound he slept, that nought might him awake.
 Then rudely he him thrust, and pushed with pain,
 Whereat he gan to stretch : but he again
 Shook him so hard, that forced him to speak.
 As one then in a dream, whose dryer brain
 Is tost with troubled sights and fancies weak,
 He mumbled soft, but would not all his silence break.

The God obeyed ; and, calling forth straight way
 A diverse dream out of his prison dark,
 Delivered it to him, and down did lay
 His heavy head, devoid of careful cark ;
 Whose senses all were straight benumbed and stark.
 He, back returning by the ivory door,
 Remounted up as light as cheerful lark ;
 And on his little wings the dream he bore
 In haste unto his lord, where he him left before."

For other instances of Spenser's descriptive power, the reader is referred to the ghastly *Cave of Despair*, the *Bower of Bliss*, the *Halls of Mammon*, and to the *Marriage of the Medway and the Thames*—in the long-drawn description last cited, the poet is at his best; the reader's senses ache almost under the processional pomp and splendour of imagery.

Yet with all its transcendent merits the *Faëry Queen* has its faults, and the chief of these is its unreadableness as a whole. In a little while the splendour palls, the melody surfeits. We do not care much for red-cross knights, giants, dwarfs, enchanters, and allegorical processions. Reading the *Faëry Queen* is like entering a banquetting hall,—a whole mythology is wrought upon the magic tapestries, a blaze of golden service is on the tables, there is a continuous melody of unseen musicians,—but nothing to eat. In all Spenser's enchanted forests, in all his castles, we do not encounter a single human being. In Spenser's world there is neither laughing nor crying, or at least such laughing and crying as men and women are acquainted with. The whole order and condition of things is impossible; no such adventures as he describes could ever be undertaken by man; no such difficulties be overcome; no such distresses endured; no such rewards enjoyed. Consequently, the reader pines among the beautiful masks and shadows of things. He cannot live on an allegory. And here it is that Spenser falls beneath Shakspeare. The Forest of Arden is quite as enchanting as Fairy Land, quite as fond a dream of the imagination; but in it we do not travel out of our sympathies or our knowledge. We breathe its finer air, but we breathe it in company with creatures like ourselves. We do not feel in its sunny glades the loneliness that besets us in Spenser's forests. And Rosalind's silvery laugh, and the humorous melancholy of Jacques, and Touchstone's motley speech, so strangely compacted of scraps of folly and wisdom, interest us far more than all the battles, enchantments, feasts, and castles of the *Faëry Queen*.

ALEXANDER SMITH.

IV. PUPIL-TEACHERS.

FIFTEEN years ago there were not more than fifty pupil-teachers in the British Islands; and at present there are more than 15,000. This statement at once shows the rapid rate at which this class has

been increasing, and at the same time it makes us feel that the interests of so large a body ought not to be tampered with by Parliament hastily and rudely. After many struggles, the Government has at length consented that all those at present apprenticed shall be protected from any loss that may arise from the operation of the new Code of Education. This concession is certainly one of the most satisfactory that has been wrung from Mr. Lowe by the exertions of Mr. Walpole and his friends. The existing apprentices in all our elementary schools are thus assured that they shall be paid in full according to the terms on which they were originally apprenticed. About three thousand of them will annually complete their apprenticeship, and be eligible to compete for Queen's Scholarships up to Christmas 1866. It is of course at present impossible to foretell how many of these young people may be inclined to enter training-schools; but we may reasonably hope, that after some of the vexation and disappointment engendered by the new Code has had time to wear away, many of them will follow out the career most naturally open to them. If this expectation should turn out to be well founded, the training-schools for the next four or five years may count on continuing to have a fair supply of candidates for admission, who will probably have been prepared much in the same way as former candidates have been.

But here comes the question,—“Cannot an improvement be made in the average instruction of pupil-teachers?” By suggesting such a question as this, it is not meant to deny that some masters and mistresses have so well prepared their pupil-teachers for admission into training-schools, that scarcely anything remained to be desired; but it must be equally allowed, that many pupil-teachers present themselves annually for admission with very few qualifications to recommend them. The evidence of inspectors and of principals of training-schools can be produced in support of this statement. Mr. Matthew Arnold says :*

“I have been much struck in examining them (pupil-teachers) towards the close of their apprenticeship, when they are generally at least eighteen years old, with the utter disproportion between the great amount of positive information, and the low degree of mental culture and intelligence, which they exhibit.”

Mr. Stewart says :†

“Those who are provided with good memories can retain an immense amount of crude undigested facts, but *very few* gain from their apprenticeship what is tenfold more valuable, precision of ideas, the power of expressing themselves well in their own language, and the ability to give a sensible opinion on any common abstract question. They become overlaid with facts. Playing on the surface of many subjects and mastering none, their memory is unwholesomely stimulated, their judgment stunted and baffled.”

In the very last number of the *Museum*,‡ the Principal of the Training-School at York quoted from a pamphlet by the Principal of

* Report of Commissioners on Popular Education, vol. i. p. 106.

† *Ibid.* vol. i. p. 106.

‡ *Museum*, vol. ii. p. 18.

St. Mark's Training-School, Chelsea, a passage, which must be admitted, says the former gentleman, to be "in the main true;" and I am sorry to be obliged to add, that my own experience has led me to form an opinion of the qualifications of pupil-teachers not widely different from that expressed by the writers just named. In making this statement, I am not conscious of a wish to throw the blame upon the inspectors, the managers, or the teachers. On the contrary, I am anxious to make every allowance for the difficulties by which these three classes find themselves surrounded. In the first place, it is not so easy as some people may fancy, to make a good selection of a girl or a boy for the vacant office of pupil-teacher in the parochial school. In districts where wages are low, the post may sometimes be eagerly sought for; but in districts where wages are high, where lads of thirteen or fourteen can readily earn a shilling a day, the case is widely different. In such localities there is a dearth of all candidates worthy of the name. The strongest, the most energetic, the most enterprising, often enter the spinning-mill, or go down the shaft of the coal-pit. You must often accept a candidate, whom you would certainly reject, if you had any alternative. Under these circumstances, it ought not to be a matter of surprise if all pupil-teachers do not reach as high a standard as we could wish. It ought rather to be matter of congratulation that they succeed so well as they do. The dearth, however, of superior female candidates has always caused some surprise. We often have heard loud complaints uttered about the great difficulty of finding employment in this country for girls and young women, and, as if in utter desperation, some good people have proposed to send shiploads of them to the south of Africa and to the Antipodes. And all the while the daughters of respectable shopkeepers, small farmers, and the superior classes of artisans too often hold aloof from the office of teacher in an elementary school, and thus allow situations worth £50, £60, and £70 a year to pass into the hands of a much lower class of candidates. This is deeply to be regretted; and Miss Burdett Coutts, some years ago, circulated a letter intended to point out to parents in the lower strata of the great middle class how many advantages the office of a teacher in an elementary school holds out to young women. School-mistresses of a more gentle class would perhaps do more for the real improvement of the labouring poor, than ever can be effected in any other way. Incidentally, the Principal of St. Mark's, in the pamphlet already alluded to,* says, "The best infant-school I ever visited was taught by an accomplished lady, as a labour of love." A similar impression must be made upon the mind of any one who happens to visit one of the French Salles d'Asile, under the charge of a religious sisterhood. The gentleman† appointed by the Royal Commissioners to inquire into the present state of popular education in France, corroborates this opinion as follows:—

* *The Teachers of the People.* By the Rev. Derwent Coleridge, p. 20.

† *Popular Education in France.* By Matthew Arnold.

"Apart from mere instruction, there is . . . something in the Sisters' schools which pleases both the eye and the mind. There is the fresh, neat schoolroom, almost always cheerfuller, cleaner, more decorated than a lay schoolroom. There is the orderliness and attachment of the children. Finally, there is the aspect of the Sisters themselves, in general of a refinement beyond that of their rank in life; of a gentleness which even beauty in France mostly lacks; of a tranquillity, which is evidence that their blameless lives are not less happy than useful."

We attempt in England to impart to the atmosphere of elementary girls' schools some of this "refinement," "gentleness," and "tranquillity," by inducing ladies to become their visitors; but it is not uncommon to find the female pupil-teachers jealously withdrawn from the influence of such lady-visitors. This seems to be a mistake.

If we turn from the difficulties that attend the selection of pupil-teachers, we shall perhaps find that the system of a five-years' apprenticeship is not without serious drawbacks. Though a good deal may doubtless be said in favour of such an engagement, yet much may also be alleged against it. A very promising boy or girl at thirteen may develop into a very useless and troublesome pupil-teacher at fifteen. A lad is often apprenticed before he knows whether he has aptitude and inclination for the calling of a teacher. After a year's trial he perhaps finds that his work is irksome; that he is not so much his own master as he would like; that he is still at school with tasks to learn, whereas his former companions are afloat in the bustling world. He longs to join them; and perhaps grows careless, and then sullen, because he cannot. All his work is done *invitâ Minervâ*; his heart is far away. He longs to be in the mill, or the warehouse, or the shop, or the ship,—anywhere rather than in that same old schoolroom, where he has already spent so many tedious years. When he has reached this state of feeling, he has become useless as a teacher. When he ceases to feel any inclination for his work, he immediately becomes a source of annoyance to his master, and of mischief to the school. An "idle apprentice" in a schoolroom is far more difficult to manage than an "idle apprentice" in a workshop. In the latter place he cannot shirk his work so completely as he can in the former; and he cannot do a thousandth part of the mischief to those around him. It may be practicable to measure the amount of work done in a day by the apprentice of a carpenter or a blacksmith: it is impossible to test, with similar exactness, the work done by a schoolmaster or schoolmistress. Nor must it be forgotten, that if a pupil-teacher is not doing good in a schoolroom, he is doing positive harm. If he is not sowing wheat, he must be sowing tares. His master may all the while be well aware of this, without at the same time being able to produce any tangible ground of complaint against him. Such a condition of things seems to demand a remedy. Some years ago, Mr. Bellairs, in one of his annual reports, was one of the first to propound a plan which had already presented itself to other minds. He proposed that boys and girls should not be definitively apprenticed in a school until they had first served two or three years as stipendiary monitors. If such a plan were to become general, two good results would follow: the first, that the cost of young teachers in schools would be less than at present; the second, that thus there

would be an opportunity for quietly dropping out of the system those, who, for various reasons, might not be fitted for it. In this way there would be a better opportunity for separating the chaff from the wheat. There would be a much better chance of correcting mistakes made in the original selections. Possibly also more candidates might come forward, if it were understood that the engagement was only for one, two, or three years, with an optional apprenticeship of two years after the candidates had passed their sixteenth birthday. The Principal of St. Mark's has declared himself in favour of the principles of such a plan, and argues "that many a boy of superior promise, who would not have taken upon himself the long engagement of a five years' apprenticeship, but who may have gladly availed himself of continuing his education free of expense till his sixteenth or seventeenth year, would, when the time came, offer himself for the second course."*

Whether some such scheme will soon receive the sanction of the Committee of Council on Education, it is hard to say; but certainly such a plan ought in common consistency to meet with favour from that Committee, for, without doubt, less money would then be required for young teachers than at present. The average cost per annum for a stipendiary monitor would not exceed £12, 10s., or in districts where wages are moderate, not more than a half, or even a third of this sum; while the average cost of a pupil-teacher is £15. School-managers and schoolmasters might each have their own reasons for wishing to employ stipendiary monitors; and the Education Department at the Council-office might possibly find it necessary to insist that in no school should more than one, or at the utmost two, stipendiary monitors be employed, and that the other assistants should be pupil-teachers or certificated students from training-schools. If this arrangement should ever come into operation, then all the small schools would employ, we may be pretty sure, only a stipendiary monitor; and in the large schools alone would pupil-teachers eventually be found. Such a result would not be a subject of regret; for it is generally noticed that a very small school is not the best for developing the powers of a pupil-teacher. Moreover, it is anticipated by many, that under the operation of the new Code almost all small schools will be disposed to abandon the system of pupil-teachers; but, if the Government were to sanction the employment of a cheaper monitor, many of these schools might still find it to be for their interest to employ some youthful teachers, from whom the most promising and the most studious would probably be selected to become pupil-teachers at sixteen, students in a training-school at eighteen, and schoolmasters or schoolmistresses at twenty years of age.

Returning to the question proposed above,—*Cannot an improvement be made in the average instruction of pupil-teachers?*—we are compelled to consider what provisions have been hitherto made for the religious and moral education of these young people. In theory, nothing perhaps could be more perfect. There is a syllabus of subjects to be studied; there is an annual examination by an in-

* *The Teachers of the People*, p. 104.

spector; and while the schoolmaster or schoolmistress is held to be responsible for the general instruction of their pupil-teachers, the school-manager is at the same time annually called upon to certify, that he is satisfied with their religious knowledge, and with their attention to religious duties. Let us see how this machinery works in practice.

I know that some of the inspectors take very great pains with the examinations, and endeavour to stimulate the pupil-teachers of their respective districts to greater exertions, by publishing a sort of annual class-list, and by offering prizes to the most diligent learners. But in spite of this kind of stimulus there are not a few, year after year, who scarcely reach the prescribed standard, and at the end of a five years' apprenticeship have not learned to spell correctly or to read intelligently. And yet the inspector feels bound to pass them with a warning; because hitherto he has had no option between passing them and mulcting them of their whole year's wages. Here, as in other cases, the severity of the penalty has operated so as to screen the offenders. If the penalty were more moderate, it would be inflicted more frequently, and hence would become more real and more effective. If for this reason the inspector's annual examination fails to be what it might and ought to be, the supervision of the school-manager seems to fail for other reasons. As a matter of fact very few school-managers do appear to assume any responsibility in the education of their pupil-teachers. All is committed into the hands of the schoolmaster or schoolmistress. Many students in training-schools will tell you, that they never during the course of apprenticeship received any instruction whatever from their school-manager, except during the time of preparation for confirmation, when of course they would receive the same special preparation usually given to all the young people of a parish. There are undoubtedly clergymen who devote a good deal of time to the improvement of their pupil-teachers, and the amount of good thus done is perhaps incalculable. Seed thus sown is almost sure to bear good fruit at some time or another. A higher tone of feeling on all subjects, and certainly a much clearer knowledge upon religious questions, is almost invariably evinced by youths who have enjoyed the advantages of periodical instruction and examination by a school-manager of an earnest spirit and an enlightened understanding. Some school-managers no doubt shrink from taking any part in the education of their pupil-teachers, from a desire not to appear in the very least degree to interfere with the duties of the schoolmaster or schoolmistress. But the pupil-teacher seems to have a claim for instruction and guidance from both manager and master; and it is never safe to abdicate a responsibility.

From his master each pupil-teacher has hitherto had a claim to receive private tuition for one hour and a half on five days in the week. The results of this instruction are very various, and would lead to the conclusion that the plans of instruction adopted are not in all cases very judicious. Improvements may be naturally looked for as school-teachers become more familiar with this very important part of their

duty. With the instruction of classes of children under twelve years of age, our young certificated teachers are made pretty familiar during their apprenticeship; and during their student career; but with the private tuition of young people between thirteen and eighteen years of age they are naturally quite unfamiliar, and the instruction of pupil-teachers must partake largely of the nature of private tuition. The same plans must be tried, the same faults must be guarded against. It is quite a different thing from class-teaching. But this fact the young school-teacher is in danger of overlooking. I have heard of some schoolmasters giving long oral lectures to one or two lads, in imitation of the system of class-teaching followed in training-schools. I have heard of others lending the note-books, which they had themselves compiled in some training-school, to their pupil-teachers, with instructions to copy them out *verbatim*. Each of these plans seems to proceed upon very mistaken principles. One of the main objects that a master ought specially to keep in view in the instruction of his apprentices, should be to strive to infuse into them a habit of working for themselves.* He should not so much lead the way as point towards it. He should not relieve the pupil from almost all trouble except that of remembering what has been told him. The perseverance, the inventiveness, the industry of the pupil, should daily be tested, and so strengthened. These points should not, however, be so eagerly pressed as to make us forget the health of the pupil. After a boy or girl has been engaged for five or six hours in teaching little children, it does not seem likely that they can stand any further very great strain upon their strength. Much of the necessary information on Scripture, geography, and history might be acquired by the pupils, if they read aloud portions of these subjects to their master or mistress, who would question them upon the leading topics in each lesson, and enter into friendly and familiar conversation with them thereupon. A man of earnestness and intelligence could in this way do them more good than he could by giving them a course of oral lessons or lectures on each subject. He would have greater opportunities of watching and of helping to form and strengthen their characters. He might himself occasionally read aloud passages from books or magazines beyond the reach of his pupils, which would help to enlarge their mental vision, awaken their curiosity, and kindle within them a sympathy for all that is good and honourable.

At present the instruction in the subjects just named is not unfrequently confined to some brief, and, therefore, dry and spiritless manuals, or to the note-books aforesaid; and hence, perhaps, we may

* Compare the following remarks, made in "Two Lectures on Moral Influence," by the Rev. S. A. Pears, Head-Master of Repton School:—"Exercise, exertion, work, is essential to education. It is the most important part of it. Many persons suppose that education is nothing more than the acquisition of knowledge. . . . I once knew a boy who had been taught on this principle. His parents thought that the main thing was to store his mind with knowledge . . . in an easy, agreeable manner. The effect of this system was, that at the age of fifteen his mind was as helpless as that of an infant. . . . His education, in the true sense of the word, had yet to begin."

partly account for the very limited mental range possessed by many pupil-teachers, beyond the track of the few subjects in which they are annually examined. If two evenings in the week were devoted to reading aloud passages selected from good works on biography, travels, etc., there can be little doubt that we should not have so much bad reading from pupil-teachers as we now have; and, moreover, it is probable that habits of thought and feeling would often thus be engendered in many of them to which at present they are so often lamentable strangers. Vocal music,* penmanship, and composition, as well as reading, are too often overlooked during the apprenticeship. And hence all the most elementary branches require to be taught in training-schools; whereas the elements of an English education ought certainly to have been mastered before admission into one of those establishments. It would be far better if apprentices were trained to read well, to write well, to spell well, to express themselves simply and clearly upon paper, to compute accurately and quickly, and to sing a few pieces of simple music correctly from notes, than to aim at other subjects to the neglect of these necessary ones. Their progress in the training-schools would be much more satisfactory if the groundwork could be more carefully completed during the period of apprenticeship. It has often been the want of a solid groundwork that has made the superstructure appear, in many persons' eyes, to be flimsy and fallacious. The education of the young people who are to become the masters and mistresses of our elementary schools should, before all things, be solid, and not showy.

JOHN G. CROMWELL.

V. MERIVALE'S "KEATSII HYPERION."†

THE intellectual stride taken by Keats between 1818 and 1820, the dates of *Endymion* and *Hyperion* respectively, is one of the wonders of literary history. There are probably not many people who have read the two poems through with a fair degree of critical attention well sustained; for this is no easy task, when, at so many turns, a blaze of beauty threatens to blind the judgment and to leave room for nothing but enjoyment. But who that has once so read them will hesitate to

* It seems very strange that vocal music should not have commanded more attention in our elementary schools, and in the education especially of pupil-teachers. Nine-tenths of the applications made to training-schools for teachers require in the candidate the power to teach vocal music; and yet a very large number of pupil-teachers annually complete their apprenticeship without having had a single exercise in this very important school subject. I have noticed that schoolmasters are much more earnest in teaching drawing to their pupil-teachers; but this subject is not half so generally useful in schools as music. I simply note the fact, and leave the explanation to be given by others.

† *Keatsii Hyperionis* lib. i. ii. Latine reddidit Carolus Merivale. Macmillan, 1862.

admit that the advance he noticed was simply astounding? It is not only that some grotesque drawing and blurred colours in the earlier poem have given place to nearly perfect lines of beauty in the later. Nor that a voluptuous redundancy in thoughts and images and words is found to have been carefully pruned away; nor that rhyme is dropped; nor that the poet's self has vanished quite, and we get no more complaints, like

"I thought on poets gone
And could not pray; nor can I now; so on
I move to the end in lowliness of heart."

All this is noticeable enough: but the real point of contrast lies beyond. It is, in a word, a contrast between two different degrees of intellectual force. First come the dreams of the love-born shepherd; afterwards, the "majestic pains" of the sun-god, who in his agony would fain

"bid the day begin, if but for change,"—

and cannot. In one case, the imaginative powers run riot, and obscure the understanding; in the other, the fancy is no more than a willing servant to the paramount intellectual conception. Right back into the pre-Olympian universe Keats goes, and lives and moves there. He sees the silent, statue-like forms of Saturn and Thea, and Hyperion aching with "horrors, portion'd to a giant nerve." He hears the divine colloquy of the second book, in which the speech of Oceanus alone is enough to justify Mr. Merivale in calling this fragment *nobilissimum hujus seculi epos*. At the same time, the dealings of Thea with Saturn, the speech of Clymene "wording timidly among the fierce," and the description of Hyperion's palace, are enough to show that the tenderness and fertility of *Endymion*, though purified and pruned, remain unimpaired to the poet.

The Latin version now under consideration has brought out this contrast into yet stronger relief. It is Mr. Bagehot, I think, who, in forcibly pointing out the distinctions between ancient and modern poetry, selects Keats as the most cogent example of what an ancient poet was not. The *Ode to a Grecian Urn*, on which he founds a good deal of what he has to say, is of precisely the same character as the *Endymion*; and certainly no scholar in his senses would set about reproducing any considerable part of *Endymion* in the dress of an ancient language. On the other hand, here are the first two books of the *Hyperion*, the only completed portion, not only turned into Latin, to the delight of lovers of Latin verse, but so translated that the Latin version is a real gain to the English reader of Keats. Mr. Merivale's great success is due as much to his historical insight and judgment as to his scholarly ingenuity and skill. We should probably have missed this instructive and charming production, if it had not been for the literary researches involved in working out the *History of the Romans under the Empire*. "*Cum vero æquales nostros diu multumque admonui*"—these are the translator's words in a brief dedication to Lord Lyttleton—"ut in seriora Romani Imperii tempora velut in spe-

culum inspicerent, hoc saltem experimento probare studui quantum nobilissimum hujus seculi epos vergentis senii Latinitatem sapiat." His Latin is therefore the Latin of Ovid, Statius, and Claudian; for there is less real divergence of style between Ovid and Claudian, who wrote four hundred years later, than between great part of Ovid and Horace.

It is not difficult to trace the debt which Mr. Merivale owes to Statius and Claudian. The pictorial power of Claudian has won high and well-merited praise from Gibbon. "His colouring," he says, and he might have instanced the description of Henna in the *Raptus Proserpinæ*, "is soft and splendid, and he seldom fails to display, sometimes even to abuse, the advantages of a cultivated understanding, a copious fancy, an easy and sometimes forcible expression, and a perpetual flow of harmonious versification." Statius, on the other hand, shows here and there a depth and intensity of feeling which Claudian wants. The consolatory poem addressed to his friend Atedius Melior stands, as far as we are aware, very nearly without a parallel in ancient poetry. The occasion was the death of Glaucias, an adopted son of the poet's friend, and fondly beloved by him. Two short passages strike me as of great beauty, and as showing signs of pure and tender reflection. The first is a sort of reverent appeal to Nature, to admit of the truth and integrity of such a bond as had been just broken:—

"Fas mihi sanctorum veniâ dixisse parentum,
Tuque oro, Natura, sinas, cui prima per orbem
Jura animis sociare datum; non omnia sanguis
Proximus, aut serie generis demissa propago
Alligat; interius nova sæpe adscitæque serpunt
Pignora connexis; natos genuisse necesse est,
At legisse juvat."

The next indulges that confidence in the wellbeing of the departed—like Paul Gerhardt's "Where thou art, all is well"—which seems to be common to the best natures in all ages and of all creeds, the poem ending with a short and beautiful invocation:—

"Ast hic quem gemimus felix hominesque deosque
Et dubios casus et cæcæ lubrica vitæ
Effugit, immunis fati; non ille rogavit,
Non timuit, reuivite mori.
Ades huc emissus ab atro
Limite, cui soli cuncta impetrare facultas,
Glaucia (nam insontes animas nec portitor arcet
Nec diræ comes ille feræ): tu pectora mulce,
Tu prohibe manare genas; noctesque beatas
Dulcibus alloquitis, et vivis vultibus imple."

So much for Mr. Merivale's original and for his models. We have now only to show instances of the fidelity and beauty of his workmanship, and to add a few remarks suggested by the appearance once more, *longo intervallo*, of a consecutive Latin poem on this scale.

Let us begin with a few passages, in rendering which Mr. Merivale has found Latin either wholly or in part inadequate. This will best

explain his care and judgment. Thea's first words to Saturn are thus introduced in the original :—

"Some words she spake
In solemn tenour, and deep organ tone :
Some mourning words, which in our feeble tongue
Would come in these-like accents : O how frail
To that large utterance of the early gods !

All which is thus summarily and wisely condensed in the translation :—

"Mæstum cum murmure carmen
Insinuat : quod sic hominum fas voce referre,
Vis ea parva licet, superûmque profatibus impar."

The four lines beginning, "O aching time! O moments big as years!" are rendered into three lines of Latin, but enclosed in brackets, so as to stand as a doubtful passage. Two more examples of judicious abbreviation occur within a very short space :—

"I am gone
Away from mine own bosom ; I have left
My strong identity, my real self,
Somewhere between the throne, and where I sit
Here on this spot of earth."

"Mea me studia, en! meque ipse reliqui ;
Inter et amissas arces, terramque receptam,
Fluctuat id quod eram."—Pp. 10, 11.

"Where is another Chaos ? where ? That word
Found way into Olympus, and made quake
The rebel Three. Thea was startled up,
And in her bearing was a sort of hope,
And thus she quick-voiced spake, yet full of awe."

"En! aliud mihi redde Chaos ! Chaos illud Olympum
Rupit, Tresque Deos percussit voce rebelles.
Spe confusa novâ dictum Thea rettulit amens."—Pp. 12, 13.

In the very beautiful lines beginning, "As when upon a tranced summer night," more than one instance of this ripe judgment occurs. The verse, "As if the ebbing air had but one wave," is altogether omitted ; and when he comes to "Branch charmed by the earnest stars," instead of beating about for an exactly parallel adjective to "earnest," which he would never have found, the translator contents himself—as well he may—with the admirable rendering,—

"Brachia sopitæ superinclinantibus astris."

The following lines give a good specimen of the assiduous care and polish which has been bestowed on this version. The passage contains the only two instances, we believe, in the whole poem, of the occurrence of a spondaic line ; their fitness here will be instantly seen when the English and Latin are read side by side :—

"There is a roaring in the bleak-grown pines
When winter lifts his voice ; there is a noise
Among immortals, when a god gives sign,
With hushing finger, how he means to load
His tongue with the full weight of utterless thought,
With thunder, and with music, and with pomp :

Such noise is like the roar of bleak-grown pines ;
Which, when it ceases in this mountain'd world,
No other sound succeeds."

"Sunt montanorum fera murmura pinetorum,
Cum vocem contendit hyems ; sunt et sua Divis
Sibila, cum digito Deus admonet indice quantum
Mentis inexpressæ molitur gutture pondus,
Quod melos, et fastus, orisque tonitrua nectit ;
Talia montanis sua murmura sunt pinetis ;
Quæ cum clivosis cessare reciproca terris,
Non alii subeunt strepitus."

The two succeeding extracts, of somewhat greater length, will show, first, the evenness of versification which never fails the translator ; and, next, the admirable spirit and power with which he has thrown himself into the more stirring and difficult passages. Take first the opening scene :—

"Deep in the shady sadness of a vale,
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat grey-haired Saturn, quiet as a stone,
Still as the silence round about his lair :
- Forest on forest hung about his head,
Like cloud on cloud ; no stir of air was there,
Not so much life as on a summer's day
Robs not one light seed from the feather'd grass ;
But where the dead leaf fell, there did it rest.
A stream went voiceless by, still deaden'd more
By reason of his fallen divinity
Spreading a shade ; the Naiad 'mid her reeds
Press'd her cold finger closer to her lips."

"Tristibus abjectus latebris in valle profundâ,
Quæ non Auroræ flatus subiere salubres,
Non medii soles, non vespers unica lampas,
Falcifer incanus sedit Deus, ipse quiescens
Ut lapis, ipse silens ut frondea lustra silebant.
Impositæ sylvis circumdant tempora sylvæ,
Nubibus ut nubes. Non æris intremittit ala,
Non animæ sæstivi quantum sub luce diei
Haud unum plumante rapit leve semen ab herbâ.
Sed folia in terris qua defluxere jacebant.
Amnis ibi tacitus, sed jam taciturnior ibat,
Attonitus fati diram fundentibus umbram
Numinis occasu ; gelidumque arrecta labellis
Altius impressit digitum sub arundine Naias."

The marvellous lines that follow describe Hyperion standing on the peak, and looking down upon the fallen gods :—

"He looked upon them all,
And in each face he saw a gleam of light,
But splendor in Saturn's, whose hoar locks
Shone like the bubbling foam about a keel,
When the prow sweeps into a twilight cove.
In pale and silver silence they remain'd,
Till suddenly a splendour, like the morn,
Pervaded all the beetling gloomy steeps,
All the sad spaces of oblivion,

And every gulf, and every chasm old,
And every height, and every sullen depth,
Voiceless, or hoarse with loud tormented streams :
And all the everlasting cataracts,
And all the headlong torrents far and near,
Mantled before in darkness and huge shade,
Now saw the light and made it terrible."

"Cunctorum in fronte micabat
Lucis imago novæ : sed clarius ora nitebant
Saturni, cujus crines in vertice cani
Fulserunt, ut spuma citæ suffusa carinæ,
Atra nocte sinum penetrat cum prora reductum.
Sic illi argenteum taciti pallere colorem ;
Donec ibi splendor subitus, ceu mane corusco,
Pervasis clivos saxia pendentibus omnes.
Et contristatæ nebulis spatia omnia Lethes,
Insinuans, rimasque omnes, veteresque recessus :
Summa simul tangens atque ima : expertia vocum,
Raucaque contortæ claris mugitibus undæ.
Necnon æterni fluviorum a culmine lapsus,
Torrentesque procul cursus, et spumæ juxta
Prælia, cæca prius, vastisque obducta tenebris,
Nunc videre diem, et visu fecere tremendam."

It would be easy to draw out a long string of single lines or expressions, each containing some ingenious turn or thoughtful adaptation. But, after the quotations already made, these are certainly not wanted here ; and it is fairer to refer to the book itself, which will be found by all competent readers to be a very worthy object of study and a lasting source of pleasure.

There is another class of readers to whom this translation will not be eloquent ; and who will very probably regard it as a wasteful sacrifice of time and labour, if nothing worse. I mean those who have either definitely reasoned themselves into a settled contempt for Latin and Greek composition, or those who—not being themselves hard and severe thinkers—have received from others a bias towards the same belief. This section of the public so far outnumbers the probable purchasers of *Keatsii Hyperion*, as to deserve at least the attempt at a reply to the question which they will not fail to put. That question will be the brief but important one, *Cui bono* ? For whose benefit was this task undertaken ? To whom is it thought likely that profit may be derived out of it, beyond that very small set of persons whose love of Latin poetry has survived their boyhood, and who at the same time happen to care for Keats ?

Now, it is very likely to be the case that when the translator set about his work, he did not definitely place before his eyes any lofty prospect of advantage at all. Being engaged upon a long and laborious task, why should he not find relaxation in shaping and fitting together some of his lighter materials ? It would please his friends, and it might induce some of them to read over again the *nobilissimum hujus seculi epos*. We do not say that this was actually the reason, but this was surely reason enough. However, the fact is that a man of real attainment and ability, no matter in what branch of

knowledge, very rarely puts his powers into serious exercise without advantage being derived to the community, whether he himself intends it at the time or not. Supposing it, then, to have become a proved and admitted point that the right thing to do with the immature intellects of young boys is not to give them free exercise on a neutral field, but to chain them down early to whatever may be "of direct service in practical life" by and by, and supposing that on the strength of this admission the Latin and Greek classics, together with that useful aid to their study—composition—were to be banished tomorrow from the schools, we should still regard Mr. Merivale's translation as a thoroughly serviceable piece of work. As a merely verbal commentary on the *Hyperion*, it is not unimportant. Every careful reader will find lines here and there in which the meaning has been unmistakeably cleared and developed by the Latin rendering. But as a commentator on the form and substance of Keats's poetry, the Latin interpreter, with his reticences and his abbreviations, is an invaluable person. Every now and then the Latin line or sentence is shorter because the English is redundant. But more often the ancient voice becomes mute or muffled, because it is unable to articulate the modern thought, and that is a phenomenon always worthy of serious attention. Besides this, we gain a great deal of important instruction by observing an accomplished scholar's choice of models, and by implication we can arrive at many of his views on the relations between two critical periods of literary history.

And, lastly, if the study of Latin literature is, after all, destined to hold its own for some time longer as an integral part of liberal education, Mr. Merivale's book will confer still another great benefit by supplying young students with a first-rate illustration of the principles of translation into Latin, and therefore, of the principles of translation generally. Nothing is more remarkable in the book, and nothing strikes one more as a pervading characteristic, than the conscientious severity of the ideal which the translator proposes to himself. We have given examples of his judicious abstinence from rendering what was not really capable of being rendered thoroughly. And we may add that he never resorts to the easy and dangerous expedients of paraphrase and expansion. Thoroughness and truth are among the principal qualities of Mr. Merivale's work as a historian; they are conspicuous in every page of this welcome and excellent translation.*

HORACE MOULE.

* We regret that space does not allow at present of our examining, side by side with Mr. Merivale's version of *Hyperion*, a curious version of the *Paradise Lost* into Latin hexameters. The author of this translation was William Dobson, LL.B., of New College, Oxford, and it was published in 1753 by James Bettenham, in London. It is contained in two large quarto volumes.

VI. PORT-ROYAL AS AN EDUCATIONAL ESTABLISHMENT.*

M. Sainte Beuve's delightful book on Port-Royal is one of those which open before us new veins of thought connected with almost every branch of French literature; whether we wish to study the history of the Gallican Church during the seventeenth century, or simply confine ourselves to an appreciation of the distinguished writers who flourished at that time; whether we attempt to grapple with the Jansenist controversy, or merely examine the intellectual qualities of Pascal and Nicole, we shall still find plenty of materials for reflection; and treasures of almost matchless worth. One of the most suggestive parts of the work we are now noticing is that which concerns the schools. Port-Royal, it is well known, was not only a religious house, where people sick of the world's vanities sought for peace and for communion with God; it was likewise a seminary for the young, and even the persons the least disposed to endorse the strict theological views of Saint Cyran, Arnauld, and Lancelot, gladly acknowledge the merits of *ces messieurs de Port-Royal*, as teachers and compilers of educational books.

The portion of M. Sainte Beuve's work which is taken up by a description of the Port-Royal schools will be found in the third volume; and as the subject bears an immediate relation to the questions treated in *The Museum*, we shall make no apology for saying here a few words with reference to it. The experience of such illustrious men is certainly worth meditating, and as the human heart has not changed since the days when they wrote, although our modern systems of education are very different, it will be no waste of time to examine Port-Royal from the pedagogic stand-point.

Saint Cyran was the man who originally conceived the idea of establishing the schools we are now alluding to. He had, says our historian, "*une dévotion particulière pour l'éducation des enfants*;" and both in his correspondence and his conversation with M. Le Maître, of which Fontaine gives us the substance (*mémoires pour servir*), there is abundance of evidence to the same effect. The plan was adopted and applied in the commencement to only a limited number of children; gradually the attendance of pupils increased, notwithstanding the persecution to which the monastery was, even at that time, exposed; and finally, towards the end of 1646 or the beginning of 1647, regular schools were opened, not at Port-Royal des Champs, but in Paris, Rue Saint Dominique d'Enfer. Besides the principal or head-master (Walon de Beaupuis), the establishment consisted of four tutors, each having six pupils under his special care. The famous Nicole was one of these teachers; he had to deliver lectures on philosophy and literature. Lancelot, his coadjutor, gave instruction in Greek and mathematics. The two other masters were Guyot and Coustel. It

* *Port-Royal*, par C. A. Sainte Beuve, de l'Académie Française. 8vo. 5 vols. Paris and London: Hachette.

may easily be supposed that the theologians of Port-Royal were not left quietly to the task they had undertaken of training youth. The Jesuits, who, to quote the *naïve* remark of an historian, "are always jealous of the good done by others besides themselves," did everything in their power to prejudice the mind of the King against their theological opponents; and after a period of fifteen years of useful activity, always carried on with the utmost caution, the suspected teachers and their pupils were compelled to disperse. The final breaking up of Port-Royal, as an educational establishment, took place on the 10th of March 1660.

M. Sainte Beuve goes on to describe, in a very interesting manner, the leading motive which directed M. de Saint Cyran's mind to the arduous duties of a schoolmaster. When, says he, a Christian thinker entertains respecting the cardinal doctrine of man's original sin the strong ideas which the great French apostle of Jansenism had himself, it is quite impossible that he should not feel almost irresistibly constrained to look upon the mission of an *educator* as the greatest privilege next to that of being invested with the direct care of souls; and, without wishing in this short notice to enter upon the discussion of theological problems, it may just be remarked here, that the very persons who as teachers lean towards a modified form of Pelagianism, or at any rate consider chiefly in the minds of young children the bright, the amiable, the sunshiny side, are almost invariably obliged to qualify their theories when it is necessary to deal with facts. Jean Jacques Rousseau, for instance, begins his *Emile* by the well-known phrase, "Tout est bien sortant des mains de l'auteur des choses, tout dégénère entre les mains de l'homme;" and two pages farther on he is driven to acknowledge that "man is born weak, unprovided for, stupid." If we compare the views of Saint Cyran with those of the Jesuits,—and this parallel arises naturally from the very development of the history of Port-Royal,—we may say that the former system was framed with the idea of directly and determinately opposing the customs of the world, whilst the latter was a perpetual transaction or compromise between the world and Christianity.

When we now examine a little into the disciplinary method adopted by the Port-Royalist masters, we find that its great feature was a combination of firmness and kindness. M. Sainte Beuve quotes on this subject a long extract from Walon de Beaupuis, and the extract, which we subjoin, leads us to conclude that corporal punishments were very seldom, if at all, administered. "As the masters," says our historian, "had no other end in view but the salvation of the children, and the preservation of their innocence (the reader must remember that our Port-Royalist friends argue from the assumed fact of baptismal regeneration), they always treated them with the greatest charity and gentleness, and they had found the secret of making themselves at the same time loved and feared; so much so, that to threaten them with a mere dismissal was the greatest and most telling punishment you could inflict upon them." And here, by way of contrast, M. Sainte Beuve quotes the example of the Dauphin, whom M. de Mon-

tausier, his tutor, literally *thrashed* (rouait de coups), in the presence of Bossuet. The great and incessant pains which Saint Cyran and his coadjutors took with children seem to us the best answer to the accusation of *fatalism* which has often been brought forward against them.

The question of emulation is another one intimately connected with the topic we are now discussing, and abundant facts tend to prove that it was studiously avoided at Port-Royal. Pascal remarks, that for want of such a stimulus, the children soon fell into habits of *nonchalance*. The anxiety of the masters was to train up useful and not brilliant members of society. They had a thorough dread of young prodigies; and provided the heart was thoroughly preserved by the love of God, they felt, comparatively speaking, little care for more than average mental abilities. Saint Cyran himself used to say that the practice, which was already then obtaining, of *forcing* the youthful intellect by a species of hot-house process, was injurious both to the church and to the state. In the first place, it filled the sacred ministry with a large number of candidates who had no real vocation for so important a duty; and, in the next, it encumbered the state with a crowd of idlers, who "believed themselves above everybody else, because they had a smattering of Latin, and who would have deemed it a disgrace not to forsake the trade or the business of their parents." Emulation, therefore, was no part of the educational system followed at Port-Royal. "If you perceive," said one of *ces messieurs*, "any thing good in the children, it is not the children whom you should praise, but God, by thanksgivings which are utterances of the heart alone." Saint Cyran's educational maxim may be condensed thus:—Speak little, tolerate much, and pray still more.

We come now to the course of studies which the pupils had to follow; and we must consider the literary and scientific attainments of the Port-Royalist masters, attainments which have procured for them so deserved a reputation. M. Sainte Beuve has given a complete list of all the educational works published at various times by these gentlemen. It is a curious and highly instructive document, because it proves that the study of classical antiquity was not considered, two hundred years ago, and by the strictest members of the Christian church, as incompatible with a godly life. We farther see, from a glance at the dates of the several works which the catalogue contains, that, except four or five volumes, all the rest were published subsequently to the dispersion of the schools. These works were, so to say, the result of the authors' experience; and when the jealous surveillance of Louis XIV. prevented a Lancelot, a De Sacy, a Sainte-Marthe from giving oral instruction, they endeavoured to turn to some use their forced leisure by teaching through the medium of the press. Some of the treatises enumerated by M. Sainte Beuve are still well known, both in England and France, thus; *La Logique de Port-Royal*, published for the first time in 1662, and which was the joint production of Arnauld and Nicole; *La Grammaire Générale et Raisonnée*, first edit. 1660, authors, Arnauld and Lancelot; *Le Jardin des Racines Grecques*, first edit. 1657, authors, Lancelot and De Sacy.

In order to appreciate the better both the merits of the Port-Royalist school-books and the influence which they exercised, it is necessary to inquire a little into the general state of education at the time, and to see what was being done by the University of Paris, which aimed then, as it does now, at occupying the most prominent position in such matters. M. Sainte Beuve has explained this in a very lucid way, showing that the spirit of routine was still all-powerful at the Sorbonne, and that the Port-Royalists as innovators had decidedly the advantage. Their great aim consisted in the introduction and application of a rational, accountable method, substituted for the barbarous usages perpetuated by scholasticism, and transmitted from the time of Charlemagne's *écoles palatines* through an unbroken series of teachers. "When the teachers," our historian remarks, "were sensible men, they no doubt supplied individually the existing wants; but the higher branches of learning thus remained abandoned to arbitrary notions; they were regulated by no certain method, and, in fact, the whole system of public instruction realized the worst of all conditions: diversity and routine confined." The task of the Port-Royalist masters was a difficult one; they had as much to do in clearing the ground, as in positively cultivating it afterwards—nay, perhaps more; but the aspirations of an age which was heartily tired of the old scholastic formulas encouraged them, and in the bosom of the University itself they met with friends and coadjutors.

It must not be imagined that the attention of Saint Cyran's assistants was directed exclusively, or even mainly, towards the higher branches of intellectual training, such as metaphysics, polite literature, and the like; they did not believe that the alphabet was below their notice, and they began by enforcing the necessity of introducing a thorough change in the system of spelling. From whatever point of view we examine the educational system which is identified with that illustrious society, we shall find it marked by strong common sense; and we are obliged to acknowledge that, even at the present time, common sense in matters pertaining to grammar is a great desideratum; how much more so two hundred years ago, when the influence of mediæval barbarism was still visible throughout the various branches of learning? Another thing for which we are indebted to the Port-Royalists, is the revival of the study of Greek in the French schools. The sixteenth century had witnessed a great movement in that direction; but the classical *renaissance* was not of long duration, and Guyot felt obliged to acknowledge *qu'on négligait un peu trop l'étude du Grec dans les collèges*. Several of the school-books composed by Lancelot had for their object to put an end to that state of things, but the result accomplished was only partly successful; and indeed it is no exaggeration to say, that as late as the epoch of the re-organization of the French University, in the reign of Napoleon I., the study of Greek was amongst our neighbours at a very low ebb.

With these few paragraphs we must dismiss our subject. M. Sainte Beuve's review of Arnauld's *Art de penser*, and of the *Grammaire générale*, is well worth an attentive perusal, but we can only allude to

it in this short article; and to those who would become thoroughly acquainted with the history of a celebrated section of the Christian church, let us recommend the entertaining book which has suggested the above remarks.

GUSTAVE MASSON.

VII. NOTES ON ANALYSIS: A NEW NOTATION.

EDUCATIONISTS are by no means unanimous in admitting the Analysis of Sentences to a fixed place in the school curriculum. Even inspectors of schools have seriously questioned its utility, and complained that it was unjustly usurping the place of the old-fashioned parsing, to which, as being a friend of their youth, they were perhaps inordinately attached. Doubts have been cast upon the possibility of its invariable application,—a prior question to that of its value; objections have been taken to the terminology which it has introduced into the school-room, and to the great difficulties which it involves; and, indeed, very strong opinions have been expressed, in more than one quarter, quite adverse to its adoption as a branch of school instruction.

The fact of the general introduction of the exercise (notwithstanding these opinions) into schools for all ranks of the community, might be a sufficient reply to the objectors; for it has now a recognised place in nearly every new English Grammar, and we believe in almost every school in the country. Still, it may be satisfactory as well as useful, to examine the grounds on which the study may be defended, and at the same time to inquire whether the method of teaching analysis now in general use, may not be considerably simplified, and thus the scruples of the objectors somewhat removed.

It may be, indeed, that some teachers have been carried away by the novelty and attractiveness of the processes which analysis places within their reach; and, being new-fangled thereby, have allowed themselves to neglect other, and at least equally important, matters. But this is only human nature asserting itself, in one of its commonest forms,—not more common, however, than that other phase of it which may lead even inspectors to object to the teaching of what they themselves do not very thoroughly understand. Our readers will remember how, at the rehearsal of his *Spanish Armada*, Mr. Puff was startled by hearing his morning gun go off two or three times, and how he exclaimed, "Give these fellows a good thing, and they never know when to have done with it!" It may be even so with schoolmasters. They may find the Analysis of Sentences a very "good thing" to sport with, and may fire it off a great deal too often. It is, however, satisfactory to know that the sport is not only a harmless one, but may be attended with the best results; and that even as regards the teaching of grammatical parsing, which it is charged with superseding. It must also be noted, that too much analysis in the opinion

of the objectors by no means implies too much analysis absolutely. Any analysis at all is evidently too much for some of them. In this case we must decidedly give our verdict for the respondent, and not only defend its application to English Grammar, but advocate its extension to the grammar of every language taught in schools.

For, in the first place, no one will deny that grammar itself is a product of analysis. Language, of course, existed before grammar, just as the planets revolved in their orbits before astronomy was. But that part of the science of language to which grammar is limited (for the science itself is daily assuming larger proportions) deals only with language as it expresses complete thoughts, that is, with language in sentences. Now the most rudimentary achievement of grammar is the classification of words; and the only principle on which such classification can scientifically proceed, is an examination of the functions which words perform, and the relations they bear to each other in a sentence. Upon this principle, not only the definitions of the parts of speech, but such subtle distinctions as those of number and case, essentially depend. The possessive case, for example, is but one noun in an attributive relation to another noun; the accusative case marks a noun in the objective relation to a verb. A great variety of such relations are expressed by the preposition, which is distinctively the relational part of speech. Now there is not one of these relations which analysis did not discover; nor is there one of them for which modern Analysis does not, in some way, make provision. It cannot, then, be wrong, in teaching a science, to adopt the very method which the science itself must have followed in its development and formation. Without analysis, there could be no grammar. Nay, more, without it there could be no parsing,—not even the old-fashioned parsing aforesaid. What analysis really does, therefore, is simply to put on the surface, to make apparent, to methodize, what was formerly suppressed, occult, and confused. Thus we regard analysis,—not as an extension of grammar, not even as a mere auxiliary to it, but as its very foundation. And being the foundation of the science, we claim for it, in the *teaching* of the science, the same fundamental place.

Certain we are, and experience has confirmed the opinion, that this method not only lays the best foundation for grammatical knowledge, but deprives the study of much of that formal dryness and repulsive abstractness, which proverbially attach to it. Such a fact as that fundamental one, that every proposition,—no matter how complicated, and no matter in what language expressed,—may be reduced to certain essential elements, is of a nature to arrest the youthful mind very powerfully. The application of the principle to a variety of cases, also, gives to the mind a consciousness of power which is of the very essence of pleasure. And when the learner discovers that one of these members is represented by the Noun, and another by the Verb, he finds that the classification of words depends not upon the arbitrary dictum of the grammarian, but is involved in the nature of the words themselves.

The practice, moreover, is in itself an admirable exercise in thinking. The principles of analysis cannot be applied mechanically without involving egregious blunders. The analysis of the simplest sentence requires the exercise of intelligence. In the case of more complicated sentences, considerable acuteness is required—often nice discrimination. The exercise frequently resembles the solution of an arithmetical or algebraic problem; but being less abstract, it calls into play a greater number of faculties, and presents a more tangible, and generally more intelligible, result. Such a process, too, is eminently conducive to exact thinking, by requiring a minute examination of the relations of notion to notion, and of proposition to proposition. By thus requiring very close attention to the forms of thought, it forms the best substitute for logic in the case of non-professional scholars, the best introduction to logic in the case of those preparing for the university.

It is perhaps, however, in the converse process that the advantages of Analysis are most conspicuous. Sir William Hamilton was never tired of pointing out that "analysis without a subsequent synthesis is incomplete," and that "synthesis without a previous analysis is baseless." The great end of grammatical, as of all analysis, is synthesis. The highest result at which we aim in teaching grammar, is imparting the power of composition. Now, the thorough insight which analysis gives into the structure and arrangement of sentences is, we hold, and have found, the most effective and valuable introduction to composition that has ever been devised. There is, for example, no fault more common with young writers (it is not uncommon even with older hands) than that of writing as sentences collocations of words which are not sentences at all. This is an error which it is very difficult to explain to one who does not know the principles of analysis; but which one who does know them thoroughly will not only never commit, but will, as if by instinct, detect in others. This knowledge, too, serves a writer much as a knowledge of anatomy serves the painter of the human figure. The latter is by no means bound, or expected, when painting a figure, to lay down on the canvas the skeleton of it, in the required picture; but his acquaintance with the elementary forms will enable him, by a habit closely resembling intuition, to delineate the figure not only more accurately, but more firmly and more gracefully, than if he were ignorant of the relations and functions of the constituent bones and muscles. So with analysis, which is the anatomy of sentences. A knowledge of it need not be constantly asserting itself in rules and outlines; but it will enable a writer, as nothing else will, to handle his sentences with unwonted strength, precision, and grace.

And what holds of composition in our own language, will apply equally to translation into, or from, other languages. The great fact to be here kept in view is, that the proposition, the form of the sentence, is independent of the particular language in which it is expressed; and that, therefore, the essential elements of the sentence are the same in all languages. A thorough knowledge of construction, in

the pupil's own language, is thus the best introduction to, and preparation for, a knowledge of construction in other languages; and upon this knowledge the power of translation primarily depends. The old-fashioned rule for translation—first find the verb, then its subject—is really the first principle of analysis. But analysis may be carried much farther than this, in Latin or Greek, in French or German. There are many points in the relation of explanatory phrases to primary elements, and of subordinate to principal clauses, a knowledge of which will make translation,—will make the grasping of thought in foreign language,—a much simpler matter than it otherwise would be. There is, moreover, a very great advantage in having these points explained in connexion with the mother-tongue, and without the double difficulty at once of a new language and new forms. Certain we are, that if teachers of English were more in the habit of telling their pupils about the infinitive object and the infinitive of purpose, about possessive attributes and concessive and conditional clauses, about the apodosis and protasis in hypothetical sentences, the difficulties of Greek and Latin syntax would, in the case of their pupils, be both much fewer and much more easily overcome. This is, in the truest sense, a division of labour. It enables the pupil to fix his undivided attention upon the forms and relations, and the terms that express these, and does not perplex him by presenting him at once with strange grammatical forms and a strange tongue. In this way, too, the teachers of different languages in a school may work into one another's hands, with the best possible results to each and all.

Nor do we by any means sympathize with the objection that has been taken to analysis on the ground of the hardness of the terminology it has introduced into English grammar. On the contrary, we have stated that we consider it an important advantage to familiarize the pupil, in connexion with his own language, with terms which he is sure to encounter afterwards when he comes to study Latin and Greek grammar. But these terms are themselves useful, as being, like most technical terms, the representatives of elaborate explanations. Every such word is, in one sense, a symbol, as well as a name. It represents, as by a short-hand method, a line of reasoning or a lengthy discussion. The teacher makes his explanation once for all, and stamps upon it a certain term. That term stands for it ever afterwards as a compressed statement of the fact explained, and saves him the toil of repetition, besides presenting the matter more compactly and in a clearer light. The pupils who are able at once to explain the nature of such a clause as "If I had money," by calling it a "protasis," have not only acquired a terse form of expressing what must be a clear idea, but have already fought half the battle of such exhaustive syntaxes as those of Zumpt and Donaldson.

It is worth considering, then, if this analysis is so useful an exercise, and so wide in its application, whether the method of teaching it in schools may not be considerably simplified. We are of opinion, and have found in practice, that it may with advantage be simplified

to a considerable extent; nor, we believe, will our professional readers, to whom chiefly this paper is addressed, deem any apology necessary for the practical details into which our statement of these modifications will lead us.

And, first, it seems to us that the subject is unnecessarily complicated, and consequently that learners are needlessly confused, by the practice of presenting, at the outset, a detailed statement of all the possible forms in which each of the elements of a sentence may be found. For example, it is uselessly burdening, and therefore perplexing, the pupil's mind, to tell him that the subject may be a noun, a pronoun, an adjective used as a noun, a participle, an infinitive, a participial phrase, or a clause; that the attribute may be an adjective, a noun in apposition, a possessive case, a prepositional phrase, a participial phrase, or an adjective clause; that the predicate may be a simple verb, or the copula with an adjective, a noun, an adverb, or a phrase; and so on with the other members. And our objection is not merely that this renders the subject too intricate, and its subdivisions too minute and elaborate, but that it proceeds upon a method too exclusively deductive, and thus essentially opposed to the spirit of all analysis. It is quite true that something must be taken for granted at first,—some principles must at the outset be taken upon trust,—always with the design, however, of afterwards ascertaining how these elementary principles were arrived at. But this method takes too much upon trust, and it is not a deduction from principles, but a deduction from facts; that is, a deduction entirely unphilosophical and improper.

It seems at once simpler and more philosophical, after explaining what a sentence is, and what are its primary elements, to state that each of these elements may appear in three different forms or degrees,—*first*, as a word; *second*, as a phrase; *third*, as a clause. We thus dispense with the different classifications required for the attribute, the subject, the object, and the adverb: the same classification applies to all. The distinction between phrase and clause should be clearly marked, and constantly insisted on,—viz., that the latter is a member of a sentence containing a predicate of its own, while the former is a form of words with no predicate. It is quite needless, then, as well as quite informal, to explain the different kinds of phrases according to that which they contain,—as participial, infinitive, prepositional, relative, and conjunctive phrases. It is at once simpler and more correct to name them according to the functions they discharge in the sentence, or the members of the sentence for which they stand, as noun phrases, attributive phrases, and adverbial phrases; and for both phrases and clauses the classification is quite exhaustive, as well as sufficiently minute. It will soon enough come out in practice that the subject of the first degree (a word) is not always a noun,—though always equivalent to a noun,—but that it may be also a pronoun, a participle, or an adjective; and so of the other elements.

The same principle may be made serviceable throughout the whole of the system. Thus the pupils should be told that whenever an element assumes the third degree (a clause) the sentence ceases to be

simple, and becomes complex,—that is, contains a subordinate predicate, besides the original principal predicate. Here, too, we find the classification of clauses ready to our hands, corresponding with the three elements that admit of this expansion,—the noun, the attribute, and the adverb. And here it may be proper to refer to the confusion which has been allowed to creep into the nomenclature of most grammars at this point. The name "Sentence" is applied, not only to the complete expression of a thought extending from period to period, but also to the separate propositions within the same sentence. That is, the name "sentence" is given not only to the whole but also to its parts. Now, however scientifically correct it may be to call even a subordinate proposition a sentence, it must be admitted to be very inconvenient. And it is also unnecessary; for, according to the definition noted above, the name clause is the correct denomination for each separate member of a sentence containing a predicate, whether principal or subordinate.

The only case where the simplicity of the threefold classification, above referred to, need be departed from, is that of the indirect object. We owe it entirely to Analysis that this very useful form of construction has been recognised in English grammar. And it is useful, not merely as an introduction to the double cases which the pupil will encounter in Latin and Greek syntax, but as being the only logical explanation of the predicate in the cases in which it occurs. In such a sentence as "the master accused his apprentice of theft," the only rational explanation of its construction is that the complete predicate is "accused-of-theft." Here, too, we have an easy test of the difference (by which learners are often puzzled) between the genitive object and the possessive attribute to the object. It is only the genitive object when it can be thus immediately coupled with the verb, so as to form with it one predication. All the forms of this indirect object may be reduced to three classes,—the genitive, the dative, and the infinitive. What some English grammarians (following the Germans) have called the factitive object, may with all propriety be included under the infinitive object, for it may easily be explained as having the infinitive copula (to be) suppressed; *e.g.*, The people made Edward (to be) *king*.

This example reminds us of an inaccuracy which is often committed in explaining the syntax of the verb *to be*. It is usually said that it takes "two nominatives, one before and the other after it." It would be more accurate to adopt the Latin rule, that the verb *to be* has the same case after it as before it, whether that be nominative or objective: *e.g.*, I believe *him* to be a wise *man*. This also suggests to us another rule from Latin syntax which has a direct application to double objects, though it is rarely stated explicitly in English grammars. It is, that verbs having two objects in the active voice, retain one of them in the passive voice; *e.g.*, *Active*, He taught (to) *me* *geography*; *Passive*, (1.) I was taught *geography* by him; (2.) *Geography* was taught (to) *me* by him.

The next step is to the compound sentence, that which contains

two or more principal clauses, each of which may have subordinates. As this sentence is either a combination of simple sentences, of complex sentences, or of simple and complex together, it presents no new features calling for special remark. It will, however, be found to be of considerable benefit to call a principal clause *without* subordinates in a compound sentence a simple clause (corresponding to a simple sentence); and a principal clause *with* subordinates, a complex clause (equivalent to a complex sentence). Thus the first step in analysing a compound sentence will be to break it up into its main clauses, whether simple or complex, and to leave the discrimination of principal and subordinate clauses for a second stage.

We shall only further briefly explain a simple notation applied to tabular analysis, which, we believe, will be found of the greatest practical utility. Its fundamental principle is, that each principal clause is denoted by a separate capital letter, (A, B, C, etc.), and the subordinate clauses dependent upon each principal clause by *corresponding* small letters (*a, b, c.*) In this way it is shown and seen at a glance what clauses are connected, what clauses are independent, and how the several dependent clauses group themselves, like satellites, around their respective principals. The introduction of a few algebraic signs and symbols to indicate both the degree of dependence of subordinate to principal clauses, and the relations of principal clauses to each other, is the only other novelty in the system. Thus the different removes in which subordinate clauses are dependent on each other, are represented by algebraic indices,—as a^1, a^2, a^3, a^4 , etc.; the succession of clauses in the same remove is denoted by co-efficients,—as, $1a^1, 2a^1, 3a^1; 1a^2, 2a^2, 3a^2$. In a compound sentence, copulative co-ordination is indicated by the sign +, disjunctive by —, adversative by X, and illative by \therefore .

From this it will be evident that a simple sentence, having only one predicate, and that a principal predicate, will be represented by A. A complex sentence, having only one principal predicate, but one or more subordinates thereto, will be represented by A, a^1, a^2 , etc. A compound sentence, having more than one principal predicate, will be indicated by A, a ; B, b ; C, c^1, c^2 , etc. But all this will be made plainer by an example; and as including the others, we shall select a familiar compound sentence:—

“ Within a window'd niche of that high hall
 Sate Brunswick's fated chieftain; he did hear
 That sound the first amid the festival,
 And caught its tone with death's prophetic ear;
 And when they smiled because he deem'd it near,
 His heart more truly knew that peal too well
 Which stretch'd his father on a bloody bier,
 And roused the vengeance blood alone could quell;
 He rush'd into the field, and foremost fighting fell.”

Clause.	Connective.	Subject.	Predicate.	Object.	Adverbial.
A.		Brunswick's fated chief- tain	sate		within a window'd niche of that high hall (place).
B.		He, the first amid the festival,	did hear	that sound.	"
C.	And	(he)	caught	its tone	with death's pro- phetic ear (man- ner).
D.	And	his heart	knew	that peal	(1.) more truly (manner) (2.) too well (de- gree).
1d ¹		which	stretch'd	his father	on a bloody bier (place).
2d ¹	And	which	roused	the vengeance	
1d ²		blood alone	could quell	(which)	
3d ¹	when	they	smiled	"	"
2d ²	because	he	deemed	(1.) it (2.) (to be) near (inf.)	
E.		he	rush'd	"	into the field (place)
F.	and	(he) fighting	fell,	"	foremost (time)

The relations of the clauses are represented in the following table:—

A. + B. + C. + D. + E. + F.

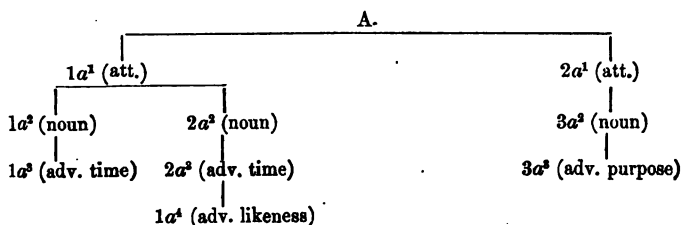
1d ¹ (att.)	2d ¹ (att.)	3d ¹ (adv. time)
	1d ² (att.)	2d ² (adv. cause)

To show the substantial identity of the principles of analysis as applied to Latin with those above explained as applied to English, we subjoin the tabular analysis of the following somewhat involved complex sentence from Sallust:—

"Fuere ea tempestate, qui dicerent Catilinam, oratione habita cum ad iusjurandum populares accleris sui adigeret, humani corporis sanguinem vino permixtum in pateris circumtulisse; inde, cum post execrationem omnes degustavissent, sicuti in solennibus sacris fieri consuevit, aperuisse consilium suum, atque eo dictitare fecisse, quo inter se fidi magis forent alius alii tanti facinoris conscii."—*Catilin.* xxii.

Clause.	Connective.	Subject.	Predicate.	Object.	Adverbial.
A.		Illi	fuere	„	ea tempestate (time)
1a ¹		qui	dicerent	„	„
1a ²		Catilinam	circumtulisse	sanguinem humani corporis vino permixtum,	(1.) in pateris (2.) oratione habita. (abs. phr. time)
1a ³	Cum	(ille)	adigeret	(1.) populares sceleris sui (2.) ad jusjurandum.	„
2a ³	inde	(illum)	aperuisse	suum consilium	
2a ³	Cum	omnes	degustavissent	„	post execrationem (time)
1a ⁴	sicuti	feri in solennibus sacris	consuevit	„	„
2a ¹	atque	(qui)	dictitare	„	„
3a ³		eum	fecisse	„	eo (manner)
3a ³	quo	fidi magis, (conscii alius alii tanti facinoris)	forent	„	„

And the following table indicates the relations of the clauses :—



The value of this system of notation might be further illustrated in its application to punctuation, and to the process of synthesis of sentences,—the converse of analysis. Our space, however, will only permit of our briefly referring to the former of these. The principles of punctuation are now (thanks to analysis) becoming much better understood, though it is surprising still to find, even in books that profess to teach analysis, *points* explained as means of marking different degrees of *pause* in the reading of a sentence. That punctuation may be made

serviceable in reading is perfectly true; but it can be so only because of its essential and primary use,—namely, to indicate the separation and connexion of the parts of a sentence, which separation and connexion ought of course also to be indicated in oral reading. The marks of punctuation, however, really serve a very similar purpose to that of brackets, parentheses and vincula, in algebra. If we employ the above notation, a very simple example will make our meaning plain. Let us take a sentence answering to the following form, and with the clauses connected by algebraic symbols [(A a^1 $1a^2$ $2a^2$) (B $1b^1$ $2b^1$ b^2) (C c^1) D]. This would indicate that all the A clauses were to be taken together, separately from the B clauses, and then separately from the C clauses, and so on; that the clauses $1a^2$ and $2a^2$ were to be taken more closely together, and separated from the other a clauses; and so with $1b^1$, $2b^1$: while the square bracket outside the whole would indicate the separation of the whole sentence from that which precedes and that which follows it. Now, in punctuation, this latter purpose is effected by the period. The separation of complex clauses from one another is effected by the semicolon,—in some circumstances by the colon. The separation of dependent clauses from each other is indicated by the comma. Thus, the above sentence, with the algebraic signs translated into those of punctuation, would stand thus:—

A a^1 , $1a^2$ $2a^2$; B, $1b^1$ $2b^1$, b^2 ; C c^1 ; D.

It is of course apparent to the merest tyro, from such an example as this, that the reason for using the semicolon in one place and the comma in another, is that a broader division is required between complex clauses (all the A's and all the B's), than in separating subordinate clauses from each other (one a from another, or one b from another). In the same way all the rules for punctuation may be reduced to six or seven formulæ, which, besides the simplicity with which they at once appeal to the eye, very evidently carry the reason of them on their face.

We shall, in conclusion, lay before our readers the following skeleton of lessons on Analysis, as explained in the above remarks, partly for the sake of recapitulation, partly to show into how very small space the principles of analysis may be compressed. These paragraphs,—if made the basis of systematic oral teaching, and regularly applied to examples such as those in Part III. of Morell's *Graduated Exercises*,—will be found sufficiently ample for enabling boys to analyse any sentence that may be presented to them in English, in Latin, or in Greek:—

SCHEME OF LESSONS.

1. A sentence is a complete thought expressed in words.
2. The essential elements of a sentence,—that is, the parts without which no complete thought can be expressed,—are the *Subject* and the *Predicate*.
3. The *Predicate* (verb) is that part of the sentence which makes a statement about something.
4. The *Subject* (noun) is that part of the sentence about which the statement is made.

5. The essential elements of a sentence may be thus enlarged :—

SUBJECT.			PREDICATE.		
Attribute.	Noun.	||	Verb.	Object.	Adverb.

6. Some verbs (chiefly those of giving, accusing, etc.), require a secondary object to complete their meaning, besides the primary object. This secondary object may be an Infinitive, a Genitive (of), or a Dative (to or for).

7. These elements are of three degrees; each of them may be 1st, a word; 2d, a phrase; 3d, a clause.

8. A phrase, or element of the second degree, is a form of words containing no subject or predicate; as, *Spring returning*.

9. A clause, or element of the third degree, is a member of a sentence which contains a subject and predicate within itself; as, *When spring returns*.

10. A principal clause contains a leading and independent statement; that is, expresses by itself a complete thought. Principal clauses are represented by capital letters, A, B, C, D, etc.

11. A subordinate clause qualifies or modifies some part of a principal clause. It is represented by a small letter corresponding with that of its principal clause *a, b, c, d*, etc. The different degrees of subordination are expressed by algebraic indices a^1, a^2, a^3 , etc.; their order within the same degree by co-efficients, $1a^1, 2a^1, 3a^1$, etc.

12. Subordinate clauses are of three kinds, named according to the functions they perform in sentences, viz. :—

1st. Noun clause = a noun.

2d. Attributive clause = an adjective.

3d. Adverbial clause = an adverb.

13. Adverbial clauses are of four kinds, expressing 1st, time; 2d, place; 3d, manner; 4th, cause.

They are connected with their principal clauses by the following characteristic conjunctions :—

1. Time,	.	.	.	.	.	When, etc.
2. Place,	.	.	.	.	.	Where, etc.
3. Manner,	{	Likeness,	.	.	.	As.
	{	Degree,	.	.	.	According as.
	{	Effect,	.	.	.	So that.
	{	Reason,	.	.	.	Because.
4. Cause,	{	Condition,	.	.	.	If.
	{	Concession,	.	.	.	Though.
	{	Purpose,	.	.	.	(In order) that.

14. A simple sentence has only one subject and predicate; as, A.

15. A complex sentence has only one principal predicate, with one or more subordinate clauses; as, A, $a^1, 1a^2, 2a^2$, etc.

16. A compound sentence has more than one principal clause, each of which may have any number of subordinate clauses; as, A a^1, a^2 ; B b^1 ; C, c^1, c^2, c^3, c^4 .

17. In a compound sentence, a principal clause with its own subordinates, forms a complex clause; as, C, c^1, c^2, c^3, c^4 , in the last example.

18. Co-ordinate clauses are those which are independent of each other, or have a common dependence on a superior clause.

19. Co-ordination is of four kinds :—

- | | | | | |
|-----------------|---|---|---------------------------|----------------|
| 1. Copulative, | . | . | expressed by <i>and</i> , | signified by + |
| 2. Disjunctive, | . | . | " <i>or</i> , | " — |
| 3. Adversative, | . | . | " <i>but</i> , | " × |
| 4. Illative, | . | . | " <i>therefore</i> , | " ∴ |

W. SCOTT DALGLEISH, M.A.

VIII. TRANSLATION FROM THE CLASSICS, AS AN EXERCISE IN ENGLISH COMPOSITION.

In their Fifth Report, Her Majesty's Civil Service Commissioners furnish the following statement upon the examinations in the years 1855-1859.

"The certificates and rejections have been—

		Certificates.	Rejections.
1855-56 (19 Months),	.	1686	880
1857,	.	1354	490
1858,	.	1154	292
1859,	.	1511	310
		5705	1972

The Commissioners observe, "It would be wrong to infer, that this decline in the proportion of rejections to certificates is due altogether to an improvement in the attainments of candidates, the real causes being the reductions, which in some cases have been made in the subjects of examinations, and the introduction of new classes of situations, for which a very low standard has been fixed."

"The specific grounds of rejection in the 310 cases of 1859 are stated in the Appendix; but it may be worth while here to mention, that out of the total number of candidates rejected (1972), all but 106 have failed either in arithmetic, or in spelling, some of course in other subjects also."

Thus the majority of those who failed, were rejected for bad elementary training: they could not reckon, or they could not spell. Grammar and arithmetic are to boys, what logic and mathematics are to men; and in all sciences, the first thing is to lay a good foundation upon sound principles. But this point is too often neglected in our schools, and a smattering of languages takes the place of grammar, while a little geometry, a little mensuration, and a glimmering of algebra, take up the time which should be devoted to vulgar and decimal fractions.

It certainly seems strange that boys, who are "doing Virgil," should so often be grossly deficient in the useful arts of reading, writing, and reckoning; but it is still more strange, that such an anomaly should

have continued to exist for several generations in spite of remonstrance. Curiously enough, Her Majesty's Commissioners are beginning to find out that which was discovered forty years ago by William Cobbett. In a *Grammar of the English Language*, written by him in the year 1820, he argues conclusively, that "a knowledge of Greek and Latin is not sufficient to prevent men from writing bad English." He gives numerous instances in which learned men have written, and caused to be published, not only what they did not mean, but the very contrary of what they meant. And his conclusion is, if errors such as these are sometimes committed by learned men, into what endless errors must not those fall, who have no knowledge of any principles or rules, by the observance of which the like may be avoided!

In classical schools a high value is assigned to Greek and Latin composition. Such an exercise is considered a decisive test of power in the languages; and as English composition, or even English translation, seems comparatively easy, the youth who can turn a neat copy of Latin verses, or write Greek prose without grammatical blunders, is regarded as a rising scholar who is likely to do well. But here we run a risk of mistaking the means for the end. It is true that the Romans devoted themselves to the study of Greek literature, but it was with a view to improvement in Latin. Cicero and Quintilian recommend translation from the Greek, and lay down rules for conducting the process; but the affectation of composing in Greek was always discouraged by the wisest Romans. If then the Romans studied Greek in order to improve their Latin, we should study Greek and Latin in order to improve our English; and if so, the practice of written translation should be a primary, and not a secondary exercise.

Some persons, however, witnessing the neglect of English training in our schools, run into the other extreme, and denounce the study of the Greek and Latin classics as a thing of no use. They observe that a boy has spent several years in a grammar-school, and after all, cannot write a dozen lines of English without making some gross mistake of grammar or spelling, or of both. Hence they conclude that his classical studies have been a waste of time. But this inference betrays a want of discrimination. The fault does not lie in the Classics, but in bad teaching of the Classics. Under a good system, every lesson upon a Latin author would include training in etymology and the derivation of words, because etymology is the best guide in orthography, and one principle is better than fifty rules.

For the acquisition of Greek or Latin, no method is better than that which was laid down by Roger Ascham. He recommends that when a boy has construed and diligently parsed his lesson, he should sit down and write out a translation. When this has been corrected by the master, and a fair copy has been made, the translation is reserved for a time, and then the boy is required to put back his translation into the original. The master compares this re-translation with the text, and shows the boy where he has done well or ill. Those who have not tried Ascham's method can have no idea of the benefits which result from it. In order to its success, however, it is necessary

to be systematic. Take an author, say Cæsar or Cicero, and translate a chapter every day for a week. At the beginning of the next week translate chapter vii. into English, and re-translate chapter i. into Latin; the day after, turn chapter viii. into English, and chapter ii. into Latin, and so on regularly. At first the task is rather irksome, but at the end of six months the advantage is abundantly manifest. A single book, faithfully worked in this way, will teach more than a dozen volumes read in a careless, slovenly manner.

This method, which is expounded by Roger Ascham in his *Schoolmaster*, was uniformly enjoined by Professor Long, when he occupied the Latin Chair in University College, London, and has been further recommended by him in the preface to a school edition of Cicero *De Senectute*. Mr. Long's remarks upon this subject, and upon the teaching of languages generally, are very valuable.

But we are more concerned at present with the incidental benefits which result from the daily practice of written translation into English. We premise, however, that the system must be properly conducted, otherwise the exercise will do more harm than good. Many men have never recovered from the vicious idioms which they learned at school. "Which when Cæsar had seen," and "the forces having been collected, he marched against the enemy," are not uncommon phrases among boys of the lower forms. This "which when" style of version should never be allowed upon paper, even though it may be tolerated in construing, or in oral translation. Some masters, afraid that boys will slur over the idioms of the original, and neglect the grammatical construction, are disposed to encourage a very literal version. But they run the risk of inculcating a bad English style; and besides, the ordinary school-boy version is not literal enough, if it is to convey anything like a picture of the original idiom.

The truth is, that no one translation can represent the idioms of two different languages; and, to meet this difficulty, the following plan has been suggested by an able scholar, Mr. John Price, M.A., formerly of St. John's, Cambridge.

His directions are:—First make a plain English version, without sacrifice of the author's sense or force, writing on ruled paper, and leaving the alternate lines blank. Next, above this (and just below these spare lines), exhibit in blue ink, and in as literal English as possible, every tangible difference of idiom in the two languages:—

"RULE I. Underline the words corresponding to each blue-ink interlineation, to define, by way of 'vinculum' or 'brace,' the precise extent of correspondence.

"RULE II. Whenever you have to express a single word of the original by two or more English words, connect the latter with horizontal hyphens, when close together, as, *Erit* = will-be; or with converging hyphens when they are parted by other words, as *Non erit* = will — not — be.

"RULE III. Enclose all words not expressed in the original between curved brackets.

"RULE IV. Suspend in a curved line or loop whatever is in the original, but is dispensed with in English."*

* Mr. Price explained his system at some length in Nos. xxiv., xxv., and xxvi. of the *Classical Museum*, where he quotes this opinion of Dr. Latham:—"Some time back, my own attention was directed to the difficulty of obtaining a translation

There can be little doubt that Mr. Price's method is extremely useful in the minute study of comparative grammar, but it is by no means free from objection. It is embarrassing in manuscript, and almost impossible in print. There are few students who will undergo the labour of creeping over their own translation, underlining here, looping there, and using an intellectual microscope everywhere. Worst of all, the translation is not the end, but the beginning of the process. "First make a plain English version;" that is, "first catch your hare." But the principle is correct; for the two purposes there must be two renderings; and if it be thought necessary to exhibit the original idiom, perhaps the best way is to make two distinct versions. In the first, which we shall call version A, the student must give up all idea of "making English." As the object is to present a picture of the foreign idiom, he must preserve, as much as possible, the original order of the words, no matter how harsh the construction may seem in English; he must render every idiom literally; and, if he thinks proper, he may join by hyphens any two or more words which correspond to one in the original, while he encloses in curved brackets any words which he is absolutely forced to supply. But it should ever be remembered that this version is not English, and is not intended to be English. When he has done this, he should not fail to write a good, idiomatic translation (version B), for the sake of improving his style. Then, in case he should wish to re-translate, he may take his choice of the two versions, though, of course, he will find it much easier to work back from version A than from version B.

According to this plan, there would be no danger of neglecting the foreign idioms, and the production of a good English translation would crown the whole work. But in teaching very young boys, it is doubtful whether much good can result from version A. They have not sense enough to discriminate between a good and a bad style; and there is great danger of teaching them bad English, in the attempt to inculcate foreign idioms. This danger is especially to be avoided in dealing with Latin authors; and the first duty of a Latin teacher or professor is to warn his pupils that the Latin language is defective. It has no article; it has no past-participle active; it has only one form for the past indefinite and the present perfect tenses: *e.g.*, *scripsi*, represents both "I wrote," and "I have written."

The want of a past-participle active is peculiarly unfortunate, because it gives rise to an excessive use of the ablative case absolute, in construction with past-participles passive. The evil is multiplied, when students carelessly introduce the case absolute in English composition. For in Latin the ablative case prevents ambiguity; but in English there is no similar distinction, and the case absolute appears as a nominative. Hence, in English, an inaccurate writer commencing with a case absolute, and then introducing a subject nominative, is which should at once be verbally and grammatically accurate, and, at the same time, idiomatic. This was with reference to the examination papers at Cambridge. Like yourself, I came to the conclusion that they were incompatible: for two purposes you must have two renderings. I quite agree with the general principles involved in your method."

liable to confuse his readers, as though he had two nominatives in his sentence, or as if the subject were violently changed. Milton, indeed, makes bold to use an accusative absolute :—

"At least our envious foe hath failed, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, *us dispossessed*,
He trusted to have seized, and into fraud
Drew many, whom their place knows here no more."

PAR. LOST, B. vii. 140.

But even Milton could make the difference felt only in the case of a pronoun ; for in nouns we have no distinction of nominative and accusative.

Every judicious master furnishes his pupils with short rules to guide them in the ordinary conversions required in translation ; as that the Latin participle should, in many instances, be resolved into a conjunction and a finite verb ; the relative pronoun into a conjunction with a demonstrative, and so forth. But we think that when young pupils have construed and parsed their lesson, the master would do well to dictate or read aloud to his class a good translation.

The importance of translation from Greek and Latin authors may be inferred from the fact that most of the modern European languages were polished and improved by exercises of this kind. Upon the revival of learning in the fifteenth and sixteenth centuries, the greatest diligence was used in translating from the ancient models, as the earliest printed books testify ; and the influence thus exerted upon the vernacular tongues is fully admitted by literary critics. But apart from this argument, we know that, well or ill, Latin and Greek are taught in the schools ; and that Latin, at least, will continue to be taught. We have no choice in the matter. Our object, therefore, should be to derive the greatest possible benefit from the prescribed course of study, and not to forget the chief end. The first thing to learn is grammar ; and the second is composition : first the science, and then the art. Whether English or Latin composition be the more important, is a question upon which the common sense of the age must decide.

Granting that, for grammatical purposes, a passage may be rendered in the manner of what we have called version A, we have still to discuss the merits of a good translation. Some practical observations, on this subject, were made by John Dryden in his prefaces to Ovid's "Epistles," and to the second part of the "Poetical Miscellanies ;" and although he speaks more particularly of poetical translation, his general remarks are well worthy of attention. In common, however, with many other persons, he quotes a passage of Horace as conveying a caution against too literal an interpretation—

"Nec verbum verbo curabis reddere fidus
Interpres."

"Nor word for word too faithfully translate."

The frequency with which this passage has been cited will excuse

us for stopping to premise that here a wrong application is given to the words of Horace. The context is—

"Publica materies privati juris erit, si
Non circa vilem patulumque moraberis orbem :
Nec verbum verbo curabis reddere fidus
Interpres."

Now, Bentley well remarks that Horace is not giving rules for translation, but warning a dramatic writer that he should not be a mere translator. The caution might apply in our day to the playwrights who "adapt" French dramas to the English stage. Horace would admonish those gentlemen that though a little borrowing is fair game, yet they must not plunder the French wholesale, or copy word for word. But an expression of opinion upon the best method of translating absolutely was foreign to his argument, and was the last thing in his mind at the time.

Dryden takes it for granted that all translation may be reduced to these three heads: (1.) *Metaphrase*, or turning an author word by word, and line by line, from one language to another, as Ben Jonson translated Horace's "Art of Poetry:" (2.) *Paraphrase*, or translation with latitude, where the words are not so strictly followed as the sense, such as Waller's translation of Virgil's fourth *Æneid*: (3.) *Imitation*, where the translator assumes the liberty not only to vary from the words and sense, but to forsake them both, as he sees occasion; thus Cowley, in his *Pindarics*, asserted his liberty, and spread his wings so boldly, that he left his authors. In Dryden's opinion, verbal version and imitation are the two extremes, and he proposes a mean betwixt them, which shall be neither so loose as paraphrase, nor so close as metaphrase.

No man, says he, is capable of translating poetry, who, besides a genius to that art, is not a master both of his author's language and of his own. Nor must we understand the language only of the poet, but his particular turn of thought and expression, which are the characteristics that distinguish, and, as it were, "individuate" him from all other writers. Thus, if the fancy of Ovid be luxuriant, it is his character to be so; but if we retrench it, he is no longer Ovid. The style of Virgil and Ovid are very different; yet some translators make them so much alike, that, to judge from the copies, and without reference to the original, it is difficult to tell which is Virgil and which is Ovid, although the hand which performed the work may be discerned in both cases. When a painter copies from life he has no privilege to alter features and lineaments, under pretence that his picture will look better; it is his business to make it resemble the original. Just so, a translator should try to be like his author, but not to excel him.

When languages are formed upon different principles, the same modes of expression cannot always be elegant in both. While they run on together, the closest translation may be considered the best; but when they diverge, each must take its natural course. The delicacies of the English language are known to few, and it is impossible

to understand or practise them without special study, long reading, and much reflection.

We do not think it desirable to set out with any fixed theory of translation. On the contrary, we recommend the inductive process; that a student should undergo a daily course of careful translation, with the view of ultimately ascertaining what a good version ought to be. If this course be pursued, and if the end be steadily kept in view, there is no doubt that the exercise will prove one of the very best means of improvement in English composition. Nor should the student shrink from attempting poetical versions. For, although no man can write good poetry who has not the natural gift, yet the writing of verse compels nicety in the use of words, with careful attention to style. This may account for the fact, that many of our English poets have distinguished themselves as prose writers; Cowley, Dryden, Pope, and Cowper, are eminent examples.

In conclusion, we have to compare the Greek and Latin languages, as affording models for imitation. It has been truly observed, that of the two, Latin is more easy in the beginning, and more difficult in the end. At first, the pupil perceives a resemblance between the Latin and the English vocabulary, but as he advances in his studies, he needs repeated caution not to be led astray by such resemblances, until at length he is sometimes scrupulously afraid of rendering a Latin word by its English derivative. The Greek, on the contrary, presents a host of entirely new words, and an additional company of dialectic varieties. These are mastered by patient labour, and in time cease to trouble the student, but, in return, he begins to discover many points of resemblance between Greek and English syntax. The article, the participles, and the infinitive mood, manifest similarities of usage in the two languages, and the Greek construction, being generally less artificial than the Latin, is much more like our own. Hence it is, that when the vocabulary and the dialects are mastered, there is comparatively little difficulty in construing Homer or Herodotus. Thucydides and Pindar are perhaps more difficult than any Latin author; but in those writers the construction is peculiarly involved, and may be considered as presenting an exceptional case. As a general rule, Greek writers are clear, with a tendency to diffuseness: whereas the Latins are brief and terse, but too often ambiguous—

" Brevis esse laboro,
Obscurus fio."

Unfortunately, however, in our school training, we begin with Latin, and afterwards enter upon Greek, although in point of simple construction, Greek is more suitable for boys, and Latin for men. We believe that an English style formed upon the model of Xenophon or Herodotus would be by far the most desirable in the case of young pupils. But we must take the schools as we find them, and since Latin is more generally taught, begun too at an earlier period of life, we propose a rule and a caution, to be observed in translation from that language.

In the present age, it is impossible to lay too great stress upon

compression, not merely in the retrenchment of superfluous words, but in the cultivation of a closer logic, and more severe habits of thinking. High-sounding words, without thoughts corresponding, are effort without effect. Now the Latin language is remarkable for brevity; the best Latin writers are short, pithy, and to the point. This then is the chief thing at which we ought to aim. It is impossible, no doubt, to rival the terseness of the original; but the exercise itself would induce a habit of sparing words, and retrenching every epithet which adds nothing to the meaning. The rule is, to be brief and clear.

The caution applies to that artificial structure of sentences which is too commonly observable among the Latins. From the practice of throwing the verb to the end of the sentence, the Latins had a marked tendency to the periodic style; and their love of rhetoric led them to cultivate antithesis. In an oration, where it is necessary to "make points," this style is very suitable; but in a continuous narrative it soon becomes wearisome, and most frequently suggests the idea of artifice, in violation of the rule, "*ars est celare artem*." We cannot help thinking that this style of writing should be especially avoided in history; for a historian who cherishes the antithetic manner, is tempted to sacrifice truth for the sake of making a point.

In France, the cultivation of a good style is enjoined in all the schools, and, consequently, French writers, however worthless their matter may be, seldom offend very gravely in respect of diction. In England we have been culpably careless, and good matter has been held to compensate for utter absence of manner. Our system of classical instruction possesses numerous advantages, and those who have most fully enjoyed the benefit of such training are always the last to depreciate the study of the ancients. Still, we study antiquity, not alone for its own sake, but that we may apply our knowledge for the good of ourselves and others. The men who can address the greatest number with effect must exert the widest influence; and Roger Ascham tells us, "He that will write well in any tongue, must follow this counsel of Aristotle: to speak as the common people do, to think as wise men do; as so should every man understand him, and the judgment of wise men allow him."

WM. RUSHTON, M.A.

IX. EDUCATION AND MANNERS IN AMERICA.*

DEEPLY interesting as is Mr. Anthony Trollope's recently published account of his tour through the Northern and Western States of America, it is in no respect more so than in the description which it contains of the general education of the people. In the Government of the country, and the manners of the people, this shrewd observer saw

* *North America*, 2 vols. By Anthony Trollope. Chapman & Hall.

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many faults. The political system he found to be corrupt, and, as a consequence, the people infected with that peculiar form of dishonesty which is there called "smartness." There are some who would perhaps reverse the form of the proposition, by representing public corruption as the consequence rather than the cause of public immorality. That they act and react one upon the other is not to be denied. But there is one great redeeming power at work, with regard to which Mr. Trollope says, in an unusual burst of enthusiasm, that it alone will save the nation—that is, the diffusion of education. As a preliminary to this work of salvation, the present war is looked upon by our author as a providential blessing sent in the shape of a purifying storm. That the States will come out of this fierce ordeal, purified from the evils of corruption and of slavery, may at least be confidently expected, and then their institutions, in themselves admirable, will be allowed free play.

Beginning with free schools, Mr. Trollope introduces us to one for females at New York. He is at once struck with the neatness and tidiness of the pupils, and his mind painfully reverts to the contrast presented by schools of the same class in England, where there is hardly any distinction between the ragged pauper and the costume of the charity girl. This decency of attire is only in accordance with simple independence of demeanour. The visitor in speaking to one of these girls cannot guess whether she is a child of rich or of poor parents. Good manners and good appearance are sustained by solidity of instruction, which, for females in England (the author making no comparison with Scotland), would be considered extraordinary. When a slight, slim creature was brought up to explain the properties of the hypothenuse, our visitor was glad to take shelter in the more familiar ground of Roman history.

Free schools are in New York really free. Any boy or girl can, without reference to the means of parents, attend these schools without any payment; yet the education is of the best kind, under highly paid and competent tutors; nor is there any stint in the way of rooms, desks, books, charts, maps, or needful implements. Properly speaking, however, they are not charity schools; for they are supported by a distinct rate levied for their maintenance upon the community at large, including, of course, the very persons whose children attend them. But even as regards charity children, as for instance those of the deaf and dumb school, no distinctive costume is enforced; on the contrary, variety of dress is introduced in order that no child may have to exhibit the badge of dependence.

Education is provided for not by any general law of the Federal Government, but by each State, which, as our readers know, manages its own internal affairs through its own State Legislature. Accordingly, the example which we take from New York is not to be regarded as ruling absolutely the system adopted in other states. But the same spirit, predominating as it does throughout the whole, shows itself in ample provision everywhere for the education of the people. If, in New York—the most commercial city of the North, as well as

the head-quarters of Yankeeism, and chief seat of the worship of the almighty dollar,—if, in this city of corrupt contractors and vehement speculators, there is this liberal provision for education, how much more may not be expected at Boston, which is the centre of intelligence—the Athens of the Northern States? In 1857, a sum of £70,000 was devoted to the free schools, containing above 24,000 pupils, or more than an eighth of the whole population. If London, for instance, desired to place herself upon a par with Boston in this matter of free education, it would require a separate tax of £800,000 for the purpose. At the three high schools in Boston, which any boy or girl may attend without expense, and where the course of education is of the highest order, the average cost is about £13 per head. For a child's schooling the cost is about £3 per annum. Here, as at New York, the knowledge of young people may be said to be extraordinary:—

"In one of the girls' schools," says Mr. Trollope, vol. i. p. 413, "they were reading Milton, and when we entered were discussing the nature of the pool in which the Devil is described as wallowing. The question had been raised by one of the girls. A pool, so called, was supposed to contain but a small amount of water, and how could the Devil, being so large, get into it? Then came the origin of the word pool—from 'palus,' a marsh, as we are told, some dictionary attesting to the fact—and such a marsh might cover a large expanse. Then 'Palus Mæotis' was quoted, and so we went on till Satan's theory of political liberty,

'Better to reign in hell than serve in heaven,'

was thoroughly discussed and understood. These girls of sixteen and seventeen got up, one after another, and gave their opinion on the subject,—how far the Devil was right, and how far he was manifestly wrong. I was attended by one of the directors or guardians of the schools; and the teacher, I thought, was a little embarrassed by her position. But the girls themselves were as easy in their demeanour as though they were stitching handkerchiefs at home."

Every man, woman, and child, whether coachman, glazier, errand-boy, or milliners' girl, carried about with them the stamp of education, and showed it in every word they uttered. But, as we gather from anecdotes of another character, this knowledge does not always improve their manners. When we go into hotels, the conduct of landlord, waiters, messengers, and women-servants is marked by inattention, incivility, and, as regards the women particularly, by downright rudeness. In fact, when an American woman fails to reach the highest standard, she is, to use the author's own powerful, perhaps too powerful, epithet, "odious." Between "charming," such as he depicts those of the highest circles to be, and the "odious," which all the rest are, there is no gradation admitted. Surely there must, notwithstanding such amplitude of instruction, be deficient education. Of what sort can the moral training be, to produce such fruit, which, however sweet within, is lamentably thorny without? Why should the fountain be made thus to give forth sweet and bitter waters?

There is something in the mode of living that may be found to account for the early disappearance of the bump of veneration; for there is no reason why republicans should not be as well-mannered as any other people. Indeed there might be found reasons enough, apart

from the recognition of equal rights, with their attendant dignities, to show that they ought to be more so. It is to social habits, rather than to political institutions, that we must look, if we are to understand why democrats of the States should not equal Athenians, Romans, or Florentines in the amenities of private intercourse.

We are met on the threshold of inquiry by the fact that Americans live in hotels; old and young, the new married couple, and fathers and mothers, with children of all ages, are to be found domesticated in these homeless caravanseries. Seated at public tables, children with their own imitative ways early acquire the manners of grown people. Their orders are asked for by obsequious attendants, and these orders are sure to comprise dainties the most temptingly unwholesome. American children of this hotel-reared order are ravenous of pickles. The conversation their young ears are bound to listen to is no doubt of the like unfit character. To see these precocious little creatures waddling through the room after their mothers, with monstrous imitation of the more mature affectation of their elders, is, we are assured, a pitiful sight. This every-day sitting down to an *ordinary*, or, if you prefer the more elegant name, *table d'hôte*, would seem to rub off the fastidious modesty of the unmarried girl, who, very unlike the coy maid, half-willing to be pressed, instead of kissing the cup and passing it, like Goldsmith's village maiden, calls out resolutely for "squash." This she does by way of completing a meal composed of abundant and various materials of no unsubstantial kind, each separately named aloud for the benefit of the company, and crowned with a demand for "squash." There is a drawing-room to which ladies may retire, but a promiscuous gathering of boarders cannot constitute either home or society. The manners which women acquire from a mode of life so unsuited to their nature are not agreeable. They learn to discuss and argue, instead of to chat and converse; and we suspect that this banner of the rights of women, which is flaunted in the face of the traveller who is stared out of his seat in the New York omnibus, was first raised in the New York hotel.

If women's manners in such wholesale gatherings lose the domestic charm—if those of children become preposterous—we fear that the habits acquired by men are not calculated to raise them in woman's respect. They hang idly about the bar, tipping mint-juleps, ginsling, sherry-cobblers, and other outlandishly-named drinks; and this mode of killing time has given use to the novel, and no doubt appropriate name of "loafing." Such a mode of life as is here described is manifestly of itself sufficient to vitiate the best education. The object of all instruction, at least as regards the young, is to qualify the mind to become a fit instrument for mastering knowledge; but if desultory habits of thinking and acting are to succeed the severe discipline of the school, the effect of previous training must soon become frittered away. We should hardly expect to find sound literature much cultivated where there is so little of retirement. People do indeed read extensively. The consumption of books and newspapers is enormous. Editions of popular novels are issued by thousands, where, with our-

selves, they would reckon by hundreds; and it will no doubt be gratifying to our best English writers to learn, that their works are much preferred even to those of native writers.

But here we have to note a very glaring instance of that admixture of "smartness," in its American sense, and of superior intelligence, which is so much to be deplored. American pride does not revolt against the injustice of devouring the fruit of another's brains. They have hitherto refused to accede to any law of copyright, notwithstanding that their own publishers would be the first to profit by the introduction of that first principle of trade, viz., security. The publisher who with most activity and adroitness seizes upon, or becomes more or less fairly possessed of, a work from the English press, only gains a little advance upon one or more rivals; whereas if there was a law of copyright, the purchaser would be secured in his purchased property. Well is it for the American mind that it is fed and corrected by an influx of books untainted by those vices which are engendered by the necessity of administering to a depraved public taste. What would their light literature, as it is called, be, if compelled to follow the example of their newspaper press? We do not need Mr. Trollope's assurance of a fact which is patent to all,—that the newspaper press of America is false and corrupt; but we are glad to have his testimony to its want of influence. Papers, we are assured, are first glanced at in search of news, and thrown aside, without regard to the lucubrations of their notoriously untrustworthy writers. The American press is pre-eminently "sensational," according to the acceptation which that word has of late received amongst ourselves. The aim of the sensational school is not to raise emotion within the soul, but to give a smart shock to the nerves. As regards our own newspaper press, sensation headings have not yet got beyond the placard with its alluring title of contents; but in America these sensation headings are part and parcel of the broad-sheet itself. As in all quackery, the ultimate failure is too dearly purchased by ephemeral success. But as things are seldom brought to an unsuitable market, there must be some reason for the persevering supply which is kept up of the stimulant; and so there indeed is that sort of demand for excitement which is caused by habits at once relaxing, and unfriendly to robust exercise of the mind.

As we are now beginning to make the laws of health a necessary portion of our school education, we think we could not better illustrate the evil consequences of inattention to their principles, than by reference to a custom which seems to lie at the root of American habits of life. Mr. Trollope paid a visit to West-Point, which is the great military school,—in fact, the Sandhurst, of the States. He found there the same high-pressure system as regards education which governs instruction everywhere. Whether the pupils could mount horse and ride across country, like one of the half-idlers of our own universities and public schools we cannot say, but certain it is that they could take a wooden figure asunder and describe the bones, sinews, and muscles, in a way to astonish a veterinary surgeon. Upon these severely accurate students, temperance is imposed with Spartan severity. The presence

of an empty glass, as *prima facie* evidence of sin, renders the Barmecide delinquent subject to fine,—a full bottle, or worse again, one half-full, would lead to expulsion. Yet, with a strange inconsistency, these implacable abstinence prophets condemn their disciples to a temperature better adapted to a salamander than a human being. Here we will allow Mr. Trollope to describe what he saw during a visit to one of the students' rooms:—

"The air of the apartment had been warmed up to such a pitch by the hot-pipe apparatus of the building, that prolonged life to me would, I should have thought, be out of the question in such an atmosphere. Do you always have it as hot as this? I asked. The young man swore, and with considerable energy expressed his opinion that all his health and spirits and vitality were being baked out of him. He seemed to have a strong opinion on this matter, for which I respected him; but it had never occurred to him that anything could be done to moderate that deathly flow of hot air which came up to him from the neighbouring infernal regions. He was pale in the face, and all the lads there were pale. American lads and lasses are all pale,—men at thirty, and women at twenty-five, and all semblance of youth baked out of them. Infants, even, are not rosy; and the only shades known on the cheeks of children are those composed of brown, yellow, and white. All this comes of those damnable hot pipes with which every tenement in America is infested."

It is an excellent school, however; its only fault being an attempt at impossible perfection.

Besides his visit to West-Point, Mr. Trollope went over Harvard University, which is to the States what Oxford and Cambridge are to England. He found there that the general level of the university education was higher than with us, that it was more diversified, and that study was more absolutely the business of the place. But he found fault with the absence of degrees conferring special honours; nor were there prizes of fellowships and livings to be obtained; nor any reward of honour or of money. At the end of his four years of fair labour, the student obtains his degree as a matter of course, leaving his College really master of a good education.

The author's account of his visit to Lowell Factory is very pleasing, confirming as it does the good reports we have all heard of the superior appearance and intelligence of those young girls who started a magazine upon their own account, they themselves contributing the literary articles. Lowell is, in fact, the realization of a commercial Utopia, such as could not exist except in a small community, and would be impossible in a Glasgow or a Manchester.

We have confined our remarks upon Mr. Trollope's work to the special subject of education, and of manners so far as they affect education; but it would be unjust to the author not to recommend his work to the attention of the general reader as one full of the fruits of acute observation, and as able as it is impartial.

J. F. CORKRAN.

X. TRAINING-SCHOOLS IN SCOTLAND.*

SIR,—The Lord Advocate's Bill has been for the moment withdrawn, and it is not impossible that the continued agitation of the Education Question in Scotland may end in the extension of the Revised Code, with the modification of the Normal School system which will surely follow, to the schools north of the Tweed. Be this as it may, it is of importance to direct attention to a fact too little recognised in the discussions to which the proposed Bill gave rise,—the proposed withdrawal of Government aid from Training-Colleges. It was intended to leave these institutions solely to voluntary effort, overlooking, what is sufficiently notorious, that their vitality is inseparably bound up with the denominational system, and that any measure that interferes in this essential respect with elementary schools will withdraw the basis on which the training-colleges rest, and, failing large subsidies from Government, cause their immediate collapse. No one acquainted with Scotland will doubt this; and yet, even large bodies of teachers, in their anxiety to escape the application of the Revised Code, were recently found willing to sacrifice these institutions, and, with them, all that constituted their occupation a profession!

With a Bill just withdrawn, and about to be reintroduced, which contemplates no provision for the training of teachers, and in face of the fact that even if it be found impossible to disjoin the school system of Scotland from that of England, normal colleges cannot continue to occupy their present position, it is worth our while to state a few facts respecting them, and to suggest what seems to us the proper course to pursue if changes be inevitable.

There are five Normal Schools in Scotland, but as four of these train both male and female students under the same roof, though in separate departments, we may reckon the normal schools as nine in number. They are attended at present by about 600 students, who this year are costing Government not less than £25,000!

Almost all these students have been in the pay of Government prior to their entering normal schools, and at the close of their pupil-teacher apprenticeship have accepted the offers of continued maintenance and instruction made to them by the Government, on the sole condition that they should enter the teaching profession. It requires no additional evidence, therefore, to establish that there must be in such circumstances a *tendency* to an over supply. The supply is artificially produced; the demand results from the operation of natural causes. It is notorious that in Scotland too many female teachers have already been sent out; and yet there is no symptom of

* Without pledging ourselves to the views expressed by our correspondent in this article, we are willing that the important subject which he has so temperately and judiciously mooted should be fairly discussed in our pages. We have no doubt that his letter will call forth a statement of the other side of the case, of which we shall take care that our readers do not lose the benefit.—*Ed. Museum.*

a smaller attendance at our normal schools. And how, indeed, can any diminution be expected in the number of candidates, so long as needy, but cleverish girls of eighteen find that they can obtain, almost for the asking, a couple of years' maintenance and instruction from Government, with some prospect of a semi-genteel provision for life? It does not appear that there is yet a superabundance of male teachers; but when we reflect on the energy and literary ambition so characteristic of the Scottish youth, we cannot avoid concluding that with some slight encouragement a supply of teachers adequate in quantity and superior in quality to that at present turned out, would have been ready to our hand without the complicated apparatus of normal schools, and the extravagant expenditure which they involve. Is this public expenditure justified by the public service afterwards given? and is it in any case necessary? are the questions which at the present juncture force themselves upon our attention.

The latter of these two questions is at present the more important, and assumes the form—Cannot the elementary schools of Scotland be supplied with qualified teachers at a smaller cost to the State? This, in my opinion, is easily attainable, if we take advantage of the institutions of the country, instead of fostering rival colleges to do work which would be much better done, as of old, in our Universities. The members of the various denominations are instructed on the same benches at the various seats of learning, and along with them the teachers of all our higher class elementary, and burgh-schools. Nor would it ever have been proposed, in any scheme of popular education emanating from Scotland, to adopt a different course with regard to the mass of our primary teachers, and to ignore the existence of the admirable means ready to our hand for attaining a great public object efficiently and economically. The Normal College, though previously existing in an embryo state in Scotland, is, in its full development, an English institution,—necessary in England. For in that country the University stands apart from and above the poorer classes of the population, and is separated from them by an interval which it is almost impossible for the class from which elementary teachers are drawn to pass over; and it was accordingly necessary to provide some special course of instruction and training for teachers, and to devise means for bringing it within their reach. The normal school system was the result, and though open to many objections, was perhaps the best way of attaining the object in view. In Scotland, on the other hand, the case is different. We have four University seats, where, for £25 or £30 per annum (including maintenance), a man may enjoy the highest education which the country affords. What is of equal importance, the preliminary education may be obtained without difficulty; and so wide-spread is the ambition for intellectual distinction among the youth of the country, with a view either to the Church or the School, that even a peasant does not grudge the time spent by his son in the acquisition of learning, if the latter can manage to earn enough, in one way or another, to defray the cost of schooling and of books.

In a country where a connexion and reciprocity already existed between the University and primary school, and where the natural operation of the law of supply and demand had sufficed for many generations to provide an adequate supply of teachers, it would surely have been a wise course to have contented ourselves with extending and improving a system into which the country had instinctively fallen as that best suited to its wants and habits. The reconsideration of the whole question, now forced on us, happily gives Scotland an opportunity of rectifying its error.

To return to a total dependence on the law of supply and demand is now impossible. In fact, it is only the higher class of elementary schools that afford such material inducement as to attract to our Universities men who, at their own charges, would fit themselves to occupy them. Some artificial stimulus must continue to be resorted to. But the institution of teachers' colleges, and of an elaborate system of fostering young lads from the age of thirteen to twenty, entirely overleaps the necessity of the case, and is as wilful in its extravagance as it is alien to Scottish habits. The attaching of ten or twelve annual teachers' bursaries to each of our Universities would be a simple and natural extension of an arrangement already familiar to them all, and would as certainly result in the production of the special article wanted, as similar inducements result at present in a supply of ministers for the northern pulpits. The special or professional training might be provided by adding to the Faculties of Arts a Chair of the Principles and Practice of Teaching, and connecting with it a model or practising school outside the University walls. During two full sessions the student would give his attention to classics, mathematics, and the English language and literature (his familiarity with the ordinary subjects of instruction in an elementary school being secured by the bursary entrance-examination); devoting the summer session of each year to attendance on the Chair of Education, and a study of organization and methods in the model school. The successful bursars might be secured to the profession, as at present, by requiring from them a declaration, on the payment of their bursary each year, that they would refund the money paid to them if they failed to give fewer than five years' service in a primary school. Our belief is, that fifty primary teachers turned out by our Universities annually would be an adequate artificial supply. Allowing £20 to each bursar, and £400 a year to each of the professors, the total cost of such a system would not exceed £3600 a year. Were the male students thus drawn off to our Universities, one female training college would suffice; nor in this college would it be necessary to grant more than a small proportion of scholarships to the students attending it. The desirableness of the occupation of primary teacher would itself in Scotland secure a large influx of students at their own charges; and for £1500 per annum a female training college, large enough to meet all requirements, might be efficiently maintained. Thus, for £5100 might be attained what, under the existing hot-house system, costs the country £25,000!

It is not only the economy of such a scheme that recommends it. It has equally strong—nay, stronger claims, on other grounds. The curriculum laid down for our Normal Schools embraces subjects so multifarious, and calling so largely on the mere cramming power of the student, as to divert him from the close pursuit of any one subject involving a thorough intellectual discipline. The consequence is, that the students leave the colleges with minds very inadequately trained, in the larger sense of the word,—full of facts and figures, but wanting that firm hold of either language or mathematics which will insure their further prosecution, and raise the student to that elevation of mental view which solid acquirement in any one direction can scarcely fail to confer. Coming to the training-college after having exercised premature authority as teachers, and already by anticipation revealing some of the less attractive features of their profession, the Queen's scholars too often leave it, we fear, confirmed in their self-esteem; and this, partly because their intellectual horizon is diligently confined by the Government programme, and their attention dissipated among a variety of elementary subjects. In the first place, a lad who has to fight his way to college possesses *moral* qualifications for the work of a teacher which must be altogether wanting in the young man who, from the age of thirteen, has been the *protégé* of the Government, whose every step has been made easy, and for whom perfect security has at every stage been carefully insured, as if by a paternal hand. The atmosphere into which he is then introduced is much healthier than that which can be breathed in a seminary purely professional in its aims. In the University, the whole circle of knowledge is being continually suggested to the most obtuse; a consciousness of ignorance and of partial views is pressed on the student; and the training thus unconsciously given, even when little work is done, is of a higher kind than can be gained from the most faithful pursuit of fact in a regulation college. The influence of great names in the several departments of thought, and friendly intercourse with young men of different classes in society, and having diverse predilections and pursuits, have, in a university, room to act in the formation of character. Then there are the purely intellectual advantages flowing from the deeper study of one or two important subjects, and the higher university ideal continually before the student. These various influences cannot fail to result in a more liberal culture and a deeper reverence than at present distinguish the mass of students who leave our Normal Schools—qualities not to be lightly esteemed in those who are to impress their characters on the youth of the country.

I cannot conclude this short notice of an important subject without adverting to the great benefit which would be conferred on our Universities, by restoring to them those students who are now artificially diverted into Government training-schools.—I am, etc.,

AN EDINBURGH GRADUATE.

XI. THE SOCIAL SCIENCE CONGRESS.

On the evening of Thursday, the 5th of June, the sixth annual meeting of the National Association for the Promotion of Social Science was opened in Exeter Hall. Notwithstanding the intense anxiety which a metropolitan meeting in such a season entailed, favour in high places rendered smooth and easy most of the preliminary labours, especially that of procuring proper places for the various general and departmental meetings. The Corporation of London placed Guildhall and its courts at the disposal of the Association, and the Judges who hold court there postponed their *nisi prius* sittings for the occasion. These courts gave accommodation to the Departments, while Gog and Magog presided over the Reception-hall. Burlington House was thrown open, by the University of London and the Royal College of Physicians, during the day to the meetings of the Foreign Congress, under the patronage of the Association, and in the evening for special discussions. The Crown granted the Great Hall of Westminster and the Houses of Parliament for a soirée; and there was not an Institution of science or philanthropy in the metropolis which did not throw open its doors to the visits of the students and friends of Social Science.

In many respects the London meeting was a brilliant and successful one. No one who saw the assembly in Westminster Palace is likely to have the scene effaced from his or her memory by another of the like kind. For the first time in its history, the hall of William Rufus was the scene of a popular festival, gay with lights, and flowers, and banners,—a scene to which its associations of grandeur and of gloom lent both attraction and significance. The lobbies of the Houses of Parliament, and the seats of the Commons were filled to overflowing, and no such mass of representatives ever before presented themselves at the bar of the House of Lords. Other festive gatherings of the Association were equally happy, and so far the Meeting was a social success.

But we must look at it also from another point of view, and ask what was its scientific value? The papers read were unusually good, and several of the discussions were conducted with remarkable ability; but, it must be admitted, there was no debate like that which took place in Glasgow on National Education. The subject which was most warmly argued was the relative merits of the English and Irish Convict Systems; that which attracted most attention was the Employment of Women. The reports of departments, to which the exigencies of time and space will oblige us at once to proceed, will show that much has been attempted, and that something has been done for the promotion of Social Science at this London meeting. But what has been attempted, or even actually achieved, is but a small measure of the gain to society,—of the gain to humanity,—which such a meeting

represents. It is the seed-time of improvements, numerous and widely spread, which time shall bring to an abundant harvest.

While endeavouring to give a brief outline of the labours of all the Departments, we have naturally devoted more special attention to those of Education and Reformation.* The proceedings of the former Department excited a more general and sustained attention than any of the others, and the papers were of unusual ability and interest.

On Friday, June 6th, the Very Rev. the Dean of St. Paul's delivered the opening address before the section. He took a very comprehensive survey of the whole field of education, and referred, *inter alia*, to the religious instruction of the young. He especially deprecated the use of the Scriptures as a mere reading or exercise book; and expressed his dread of any method of teaching which tended to weaken the sentiment of reverence for sacred things in the mind of a child. Dean Milman concluded as follows his able and eloquent address:—

"It is not one faculty alone, but all the faculties, which require their due share of culture. It is not the office of education only to people the memory with facts, still less with words; you have to people the mind with noble and pure thoughts, if possible the heart with kind and benignant and generous emotions. This may appear the exclusive function, the privilege, and prerogative of the higher education. It may seem to demand that wider range of study, that more extended culture, that use of a richer variety of books, of a more fully accomplished, more variously endowed, completely panoplied mind, if I may use such an expression; the teacher of more continuous opportunity, more leisure, more quiet, undistracted attention, more free and generous rivalry, loftier aspirations than can be found in those who, after all, may seem destined for life to be but the hewers of wood and drawers of water. It may seem a luxury of education to be indulged in by few. But I cannot but think that this is a narrow view of the problem. All children have imagination; children have good as well as, alas! evil passions. Children have emotions, have affections, not less lively because natural and simple, as well as powers of acquiring knowledge, of recollecting words and facts. They have all these improvable in the highest degree. They have reasoning powers to be evoked and disciplined with temper and judgment. It is the whole child who is to be taken under discipline. I do not think that a good teacher, or a good system of instruction, will neglect to improve all those powers with which he is gifted by God, assuredly for some wise and lofty purpose. To revert to the other more important, more divine part of the human being whom education takes under its charge, I do not doubt, that in skilful hands even the lower education may be so conducted as not only to impart the elements, the use of the tools, as it were, of intellectual life, reading, writing, ciphering, etc., not only store the memory with a few conventional phrases and plain facts, but to awaken and inform the reasoning powers, even to touch and quicken the heart."

The first day's discussion turned mainly on the recent proposals of the Government respecting the Grants to Elementary Schools. The Rev. D. Melville, in his paper, defended the Revised Code, and gave some reasons for looking forward with hope to its future operations. Mr. Horace Mann gave some elaborate statistics to prove that the proportion of the expense of education at present borne by the parents of children was not so great as it ought to be, even among the working classes. He contended that it was very undesirable that the State

* For outlines of the proceedings in the other Departments, we must refer our readers to the "RETROSPECT OF THE QUARTER," Div. viii.—*Ed. Museum*.

should continue to contribute so large a sum towards the education of those who were able to pay at least a considerable share of the expense. Mr. J. G. Fitch's paper, entitled "Results, and how to test them," was designed to prove, that on such a system of individual, technical examination, as is now proposed to be applied to our primary schools, some of the most important elements of education would be wholly overlooked; and that the tendency of such examinations would be to lower the character of public instruction, and to substitute mechanical for intelligent teaching. It was remarked that, both in the morning and in the more extended discussion in the evening, the principle of the Revised Code was generally opposed, and a strong feeling as to its impracticability seemed to be expressed by the principal speakers.

On Saturday, the discussion, which was opened by Mr. E. K. Blyth, turned mainly on the subject of Economic Science, and the expediency of teaching its elements in common schools. Mr. Blyth, Dr. Hodgson, Mr. Shields, and others who have had considerable experience as teachers, expressed strongly their conviction, not only of the utility of such teaching, and the possibility of imparting it to young children, but also of its absolute necessity as a corrective to some threatening social dangers, and to the improvidence of the working classes.

On Monday, the principal subject under discussion was the provision for the education of those persons, whether children or adults, who are employed in labour. A paper, by the Rev. J. P. Norris, investigated at length the difficulties and the successes of half-time schemes; Mr. Paget gave some interesting details in relation to an experiment in an agricultural parish, providing for teaching and farm labour on alternate days; and Mr. Akroyd showed how the half-time system worked amongst mill hands in his own employ. The paper of the Rev. F. D. Maurice on Working Men's Colleges, was a clear and valuable statement of the principles on which such institutions should be conducted, and the purposes which they should keep in view. That of Mr. E. Clark gave a history of the evening-classes in the city of London, and some details as to their present position and prospects.

Middle-class Education occupied the attention of the section on Tuesday. A question, which has more than once been brought before the Association in former meetings, was discussed with special interest—"How is the teacher of a middle-class school to receive the professional training which is to qualify him for his work? and by whom, if he can obtain it, is his possession of the needful qualifications to be tested and certified?" In two or three forms, solutions to this important problem were offered to the section. Mr. J. Robson recommended that a special examination in the art and science of education should be added to the present curriculum of the University of London; and that schoolmasters should be encouraged to take academical degrees suited to their own profession, in the same way as practitioners in law and medicine. Mr. Ernest Noel's paper, on the other hand, urged the extension of the present Oxford and Cambridge middle-class examinations to schoolmasters and assistants. He gave the details of an inexpensive and simple scheme, by which certificates of two or three grades

of merit might be awarded to those persons who, being engaged in teaching, and not being members of any University, desired to have their qualifications to teach attested by a competent authority. He contended that as, for the convenience of the teachers, the examination ought to be local, and as they ought for many reasons to be wholly out of the sphere of Government influence, the Oxford and Cambridge examinations, which are already working so beneficially for the pupils, furnished the best possible machinery for improving the teachers of middle-class schools. The Rev. Dr. Jacob, head-master of Christ's Hospital, followed with a paper in which he gave a history of the origin, scope, and aims of the College of Preceptors; and argued that it was a body which was well entitled to public confidence. He thought that, as in law and in medicine, no unlicensed or uncertified person ought to be allowed to practise the profession of teacher; but that a scholastic Registration Act, analogous to the medical Registration Act, ought to become law. In such a case the College of Preceptors might be very properly recognised at the principal examining Board. The whole subject was brought under review in the evening meeting, when the venerable President of the Association occupied the chair, and a very animated and useful discussion took place upon the merits of the three papers. But a remarkable paper by Miss Cobbe, advocating the admission of ladies to University Degrees, excited the chief interest of the section, both at its morning and evening meetings. The arguments in support of the proposition were very fully investigated, and several members of the Senate and the Convocation of the University of London took an active share in the debate. Ultimately, the section resolved upon the following recommendation to the Council:—

That this meeting is of opinion that means ought to be provided for testing and attesting the education of women of the middle and higher classes, and requests the Council of the Association to take such measures as they may deem expedient for the attainment of this object.

Among the other papers which were read on Tuesday, one by the Rev. A. J. D'Orsey, on the necessity of a system of Promotion among National Schoolmasters, and a most thoughtful and able one by Professor Pillans, in continuation of a series which that venerable and eminent teacher has contributed to the former transactions of the Association,—deserve the most prominent mention.

On Wednesday, a paper by Mr. David Raimbach, of the Birmingham School of Art, was read; and also one from Miss Gann, on Female Schools of Art.

The subject of the education of pauper children was introduced to the section on Thursday, by Mr. E. Carlton Tufnell, one of Her Majesty's Inspectors, in a meeting over which Lord Brougham presided. Mr. Tufnell contended that if either the intellectual or industrial training of pauper children were neglected, retribution speedily visited the rate-payers by the return of the children to the work-house as adult paupers. He concluded—

(1.) That in-door pauper children should be educated in schools apart from the workhouses, and to which no adult pauper is admitted.

(2.) That the schools should be open, under proper restrictions, to the visits of those who take an interest in the education of this class.

(3.) That situations should be found for the children, as far removed from their former associates as possible; and

(4.) That homes should be provided for workhouse girls out of place after leaving school.

Miss Carpenter followed with an earnest and well-reasoned paper in which she contended that the State should provide education for all whose parents were unable to furnish it; and expressed her belief that while large schools were excellent for boys, they were very undesirable for girls, who ought rather to be trained in small schools conducted on the family principle. After some discussion, the following resolution was agreed to by the section, on the motion of Mr. Chadwick:—

That it be recommended to the Council to consider the expediency of pressing upon the attention of the Government measures for the extended application of the administration principles, of which the beneficial results have been displayed in the district-schools for destitute and orphan children.

The sitting of Thursday concluded with the reading of a very thoughtful and valuable paper by the Rev. C. Dasent, upon "some of the drawbacks to the education of boys in London." He gave reasons for thinking it necessary to develop more the healthy spirit of self-government among boys, by cricket-clubs and societies for encouraging athletic sports, and so to counteract the injurious tendency of the overtasking of mental power which was so common in elementary schools.

On the last day, Miss Boucherett brought under the notice of the Department the remarkable fact of the almost entire absence of Girls' Endowed Schools in England, and proposed the partial application of the income arising from useless or mischievous charities, which amounted to £101,113, to the establishment and support of girls' schools. Mr. J. G. Fitch described in detail the organization of the Educational Collection in the International Exhibition; and the Department expressed a hope that his paper might be printed without delay, as likely to be of service to such as wished to ascertain the objects of educational interest most worthy of attention.

There were thirty-two papers read in the Department, which, throughout its proceedings, was numerously attended.

In the third Department,—that of Prevention, Punishment, and Reformation,—thirty papers were read on various subjects connected with prison discipline in county jails, the reformation of females, the convict systems, the causes of and incentives to crime from vagrancy, intemperance, and receiving of stolen goods, and the management of reformatory schools.

Great interest was in particular excited by papers and discussions on the convict systems in England and Ireland. The points of difference in the two systems with regard to the treatment of the convicts with a view to their gradual preparation for liberty, and of those

who are discharged on ticket-of-leave, were most anxiously discussed in the ordinary sittings of the Department; and at a special evening meeting at Burlington House, the necessity of some further supervision over those who have been conditionally discharged, both for the purpose of ascertaining habitual criminals, and of assisting those who are desirous of leading an honest life, was much insisted on.

It appeared to the Department that further inquiry was required with regard to the results of prison discipline in England and Ireland; and the Department therefore recommended to the Council to appoint a sub-committee to obtain statistics on this subject, for the purpose of the further consideration of the Association, and the information of the public.

With respect to reformatory schools, it appeared to the Department that it was desirable to extend the period for which licenses may be granted by the managers beyond the one month allowed in England, the period in Ireland being twelve months.

The question of a penal institution for youthful offenders, when their presence in the ordinary reformatories is prejudicial to the other inmates, was also considered of pressing importance.

The question of a Permissive Bill, for restraining the sale of intoxicating liquors, was also discussed at considerable length, but the opinion of the Department was divided upon the subject.

XII. CURRENT LITERATURE.

MR. CARLYLE must be very glad, we fancy, to have got Frederick fairly started on his "imperial charge,"—not more so, however, than are his readers to have got rid of the "endless genealogies" of Burgraves, and Margraves, and Ritters, and to have seen the cantankerous royal drill-sergeant, old Friedrich Wilhelm, sent in peace to the tomb of all the Hohenzollerns: Certainly no one but Mr. Carlyle could have made such a ponderous prelude sufferable. At last, however, it is done with; the stage is cleared for the great business of the play, and the first scene of the third volume* opens with the announcement that "Friedrich takes the reins in hand." The present instalment of what promises to be Mr. Carlyle's greatest literary achievement, embraces the history of only four years,—from Frederick's accession in 1740 to the midst of the European War (1744), to which Frederick's Silesian aggression gave rise. In every scene, Mr. Carlyle's hero is the prominent figure. With an over-zealous submission to the dramatic unity of action, all other figures are dwarfed, that Frederick's giant form may have undiminished glory. The enemies

* *History of Friedrich II. of Prussia, called Frederick the Great.* By Thomas Carlyle. Vol. iii. Chapman & Hall. 1862.

of Frederick are ridiculed or abused,—poor Maupertuis most unmercifully, as the “Flatterer of the Earth,” and “Trismegistus of the sciences called pure.” Even the hero’s unoffending sister, Wilhelmina, is dubbed “the shrill Princess;” and “Little Jack the Giant-killer,” is the sobriquet for our second royal George. Our author, as of old, flings his contempt at all previous historians, with their “pedantisms,” their “inhuman cobwebberies,” their “mendacities and wiggeries.” Attempts at constitutional Government in Germany are ridiculed as “enchanted Wiggeries,” and the Diet is a “Parliament of Nightmares,”—all this, seemingly, because constitutionalism is by no means in Frederick’s way, who holds the “reins” in his own hand, supported only by the faithful Schwerin, or the Dessauers, as supplementary whips. Notwithstanding this, however,—which is simply Carlyleism meeting the necessities of the case, “rising to the occasion” indeed,—there is magnificent writing in this volume, some powerful touches of portraiture, wonderful summaries of involved diplomacy, and vivid pictures of life. The story is admirably told of how Frederick “will make men happy,” how he “will have philosophers about him, and a real Academy of Sciences,” and “how every one shall go to heaven his own way,” this last being lauded as heroic liberalism, when it was only stoic indifference to the whole matter. It seems also that the famous outburst of “*Moriamur pro rege nostro Mariâ Theresâ*” is only a highly poetic rendering of a very prosaic scene in the Diet, here ludicrously described; but of course Maria was Frederick’s enemy, and the myth is convenient. If the remaining forty-two years of Frederick’s life are to be treated as minutely as these first four, the work may be expected to be completed in its twelfth or thirteenth volume!

The tendency of every event,—no matter how great or how small, —to become the occasion of book-making, is a striking feature of our time. Many of the publications thus issued are slight and ephemeral; but they are useful in fixing public attention for the time upon countries and subjects that would otherwise be neglected. So it was with Russia during the war, and with India during the mutiny. Thus, also, American history is coming to be known not only more widely, but in a different way, by reason of the questions which the present war is raising. When we noticed the literature of this struggle six months ago, it was still in little more than its pamphlet stage. Mr. Ludlow’s work reminds us that the volume stage has now been reached, and we hope all the volumes to be issued on the subject may be as readable, as honest, and as thorough as his. It is an extension of two lectures,* delivered before the Working Men’s College in August last, into eight chapters. Beginning with the Declaration of Independence, —the real starting-point of American history, because it was only then that the States assumed the position and functions of a state and were guided by a policy,—he traces the development of that policy from

* *A Sketch of the History of the United States, from Independence to Secession.* By J. M. Ludlow. To which is added: *The Struggle for Kansas.* By Thomas Hughes. Cambridge: Macmillan. 1862.

the Presidency of Washington to that of Lincoln, reviewing the great questions which have divided parties and influenced internal politics and the presidential elections. It is natural, in all the circumstances, that the work should be less a history, or a sketch of the history of the United States, than an argument, side by side with the narrative of facts, in support of the writer's views. There is no doubt that the roots of the present struggle lie deep down in the past history of the States, which, therefore, it is necessary to investigate thoroughly in order to obtain a true understanding of the points at issue. This, in brief, is the design of Mr. Ludlow's volume. It is supplemented by a rapid and graphic sketch of the struggle for Kansas, by Mr. Thomas Hughes, who makes no secret of his sympathy with the free-soilers, and proclaims his universal hatred of tyranny, slavery, and oppression.

The struggle between North and South has also been the occasion of the issuing of a History of the United States, by Colonel Schaffuer,* who appears as an "impartial spectator" as regards the present crisis. Colonel Schaffuer carries us back to the discovery of America by Columbus,—nay, to its pre-Columbian discovery by the Scandinavians; and thence traces the history of Colonization, Rebellion, Revolution, Independence, and Secession down to the present day.

To the same circumstances are we indebted for an admirable work on *North America*,† or rather on the North Americans, by Mr. Anthony Trollope, who thus, in fact as in fiction, is treading, but with strong originality, in the maternal footsteps; for, many years ago, Mrs. Trollope wrote a book on America, which excited very different feelings on the opposite sides of the Atlantic. Mr. Trollope's volumes, to which in a special aspect reference is made in a previous article, are apparently void of offence to the very sensitive people of whom they treat. They deal with the national character in its social, moral, and domestic developments, rather than with the political topics of the day. Mr. Trollope is an acute observer and a judicious thinker; his imagination is vivid, his humour is delicate, and his style lively and chaste. These qualities should produce a readable as well as useful work.

The Indian Mutiny followed too close upon Lord Dalhousie's Governor-Generalship to prevent Mr. Edwin Arnold's vindication of that nobleman's Indian policy‡ being considered a part of the literature of that terrible rebellion. The volume now published, however, does not deal with any of the moot points in the estimate of the Marquis's administrative powers. It refers only to the annexation and administration of the Punjab. But this is of itself a great subject in both its parts, in regard, that is to say, both to the acquisition and to the government of that territory; for in both the extraordinary sagacity,

* *The War in America*, etc. By Col. Schaffuer, LL.D. Hamilton, Adams, & Co. 1862.

† *North America*. By Anthony Trollope. 2 vols. Chapman & Hall. 1862.

‡ *The Marquis of Dalhousie's Administration of British India*. Vol. i. By Edwin Arnold, M.A., etc. Saunders, Otley, & Co. 1862.

energy, and practical ability of Lord Dalhousie are the conspicuous features. The volume affords also an excellent idea of the precise kind of work, not only that any Governor-General of India has to undertake, but that was thrown on Lord Dalhousie by the proceedings of his predecessor in the Affghan affair. It is by no means a dry summary of state papers and legislative enactments; for it narrates with spirit and animation, tempered by scholarly elegance—though here and there tinged with affectation—such events as the sieges of Mooltan, and the battles of Chillianwallah and Goojerat. With a “posthumous patience” altogether remarkable, and a sensitive regard for his own fame, quite characteristic of the man, Lord Dalhousie, by a codicil to his will, ordered all papers which may throw light on his public conduct to be sealed up from use for fifty years after his death. Mr. Arnold’s, therefore, cannot be the final or authoritative vindication of the late Marquis’s career; but it promises to be an able, temperate, and scholarly work.

The quarter has given us two works on Lord Bacon. First we have his *Letters** and *Life*, together with his *Occasional Works*, edited by Mr. Spedding, who has already done such good service in connexion with Bacon’s philosophical works. Secondly, we have Mr. Hepworth Dixon’s *Story of Lord Bacon’s Life*,† which is a reproduction of his *Personal History of Lord Bacon* published last year. Both writers appear as counsel for the defendant; Mr. Spedding as senior counsel—grave, cautious, temperate; Mr. Dixon, as the junior—pert, dashing, spasmodic. The former discusses the points at issue secondarily, in connexion with the narrative of Bacon’s career; the latter makes it his special purpose to defend Bacon in regard to these points. Neither writer is able fully to establish his ground; but it cannot be doubted that their views are considerably modifying the current notions of Bacon’s character.

Mr. Fox Bourne has produced an excellent life of Sir Philip Sidney.‡ Few lives and characters are more attractive, more fascinating, indeed, to the historical student and lover of the heroic, than that of the Elizabethan poet, romancist, critic, courtier, soldier, and faithful friend. Part of this fascination may, indeed, be owing to the fact that the authentic incidents in his life are so few, and the sources from which they are derived are so uncertain, that we can hardly separate between fiction and fact. Mr. Bourne has done his best to make the portrait complete; and it is perhaps well that he has not been able entirely to clear away the haze of romance that at once softens and heightens the effect.

Mr. Carlyle said of Edward Irving, that he was, “on the whole, the best man I have ever, after trial enough, found in this world, or now hope to find.” The same great authority is said to have pronounced

* *The Letters and Life of Francis Bacon, including all his Occasional Works.* By James Spedding. Vols. i. and ii. Longmans. 1862.

† *The Story of Lord Bacon’s Life.* By Hepworth Dixon. Murray. 1862.

‡ *A Memoir of Sir Philip Sidney.* By H. B. Fox Bourne. Chapman & Hall. 1862.

Mrs. Oliphant's *Life of Irving** a "most loyal biography." When so much is said for the book by one who thought so much of the man, we may expect a literary triumph of no ordinary kind. And this Mrs. Oliphant's work certainly proves to be. She has told her story faithfully, fully, and with the most honest intentions; she has drawn a portrait of a remarkable man, at once strongly marked and delicately touched; and she has given us a narrative at once thrilling and touching, whose pathos springs not more from the subject of the memoir than from the sympathetic nature of its author. Mrs. Oliphant has grasped with much vigour and acuteness the theological and ecclesiastical controversies into which her subject necessarily leads her, and she conducts us through their mazes with unwonted skill. And it is a deeply instructive life whose struggles she has depicted—a life which was an almost ceaseless war—to be measured not in years, but in campaigns, each with its several battles and sieges, its victories and defeats. Some of the topics raised in this work will also be found touched on in the *Life of the Rev. Robert Story*,† by his son, a book whose unseemly bigotry and bitterness mar and vulgarize the considerable literary merit which it displays.

There is an earnest of many good things in the first volume of the *Life and Letters of Washington Irving*,‡ by his nephew, Pierre M. Irving, to whom the genial author of *Knickerbocker* and *The Sketch Book* intrusted all his mss. before his death. The present volume extends from his birth at New York in 1783, to near the close of his second visit to Europe in 1820. It embraces the diaries and letters descriptive of his travels in France, Italy, and England, during his first visit to the Old World. During his second visit, 1815-20, we get glimpses of the trials and struggles of authorship, in the midst of which Sir Walter Scott chivalrously comes to Irving's rescue. The London and Edinburgh celebrities of the time—chiefly literary and dramatic—are ever and anon appearing on the stage which this volume displays to us, in the kindly company of the Salmagundian.

Returning to Edward Irving, we have, in a work § published contemporaneously with Mrs. Oliphant's, a fresh contemporary testimony to the interest which Irving excited in the highest as in the lower circles of society. Mrs. Richard Trench (the accomplished mother of the present Dean of Westminster, and grand-daughter of Richard Chenevix, Bishop of Waterford, "the Young Bishop" of Lord Chesterfield's Letters), writing in 1822, says: "Who can talk of public speaking, and not mention Mr. Irving, the chief subject of conversation, for whom people brave pressure, fatigue, and the most intolerable heat?" In a former number (vol. i., p. 368) we mentioned that

* *The Life of Edward Irving. Illustrated by his Journal and Correspondence.* By Mrs. Oliphant. 2 vols. Hurst & Blackett. 1862.

† *Memoir of the Life of the Rev. Robert Story, late Minister of Rosneath.* By R. H. Story. Macmillan. 1862.

‡ *The Life and Letters of Washington Irving.* Edited by his nephew, Pierre M. Irving. 3 vols. Vol. i. Bentley. 1862.

§ *The Remains of the late Mrs. Richard Trench.* Edited by her Son, the Dean of Westminster. Parker, Son, & Bourn. 1862.

Dean Trench had printed for private circulation some portions of his mother's Journals. He has now published her *Remains*, consisting of journals, letters, and other papers in prose and verse, in one of Parker's handsome and goodly-sized octavos. We value the book not only for its lively and telling descriptions of foreign scenes and society, but for the insight it gives us into the character of one whose grace and beauty, wit and shrewdness, and amiability of heart, made her to be admired by all who saw, and loved by all who really knew her. The last entry in her Diary bears the date "Jan. 30, 1827." Mrs. Trench died on the 27th of May following.

We have to record the completion of two works in historical biography, whose commencement we noticed in the course of last year. The first is the *Correspondence of Lord Auckland*,* edited by his son, the Bishop of Bath and Wells. The present volumes extend from the military council of the Allies, held at Antwerp in 1793, to Lord Auckland's death in 1815. They embrace many important topics, such as the French Revolution and the Irish Rebellion; and conspicuous amongst the remarkable men who figure in their pages is William Pitt, whose *Life*,† by Lord Stanhope, is the second work to which reference has been made. The third and fourth volumes, which complete the work, embrace the period of Pitt's greatest power, from 1796 to 1806, and by consequence refer to all the great topics in home, foreign, and colonial politics—for it was the time of the French Revolution, of Napoleon's campaign in Egypt, of the conquest of Mysore and the Mahratta war in India, of the question of the Irish Union and the Catholic claims—which then engrossed public attention.

The miscellaneous or occasional literature of the quarter has been unusually rich. It has given us Sir Henry Holland's *Essays*,‡ chiefly on scientific subjects (selected from the *Edinburgh* and *Quarterly Reviews*), which show how necessary a thorough knowledge of science is to its thorough popularization. Very similar in their general scope, and sometimes still more so in particular subjects, are the *Essays* by George Wilson, now collected under the title of *Religio Chemici*,§ a title which, in imitation of the *Religio Medici* of Sir Thomas Browne, he had intended, had his life been spared, appropriating to an original work. The quarter has also given us Hugh Miller's admirable *Essays*,|| whose pure and chaste style has almost for the first time given newspaper articles a place in our permanent literature. Nor can we here omit the admirable volume on *Our Lord's Passion*,¶

* *The Journal and Correspondence of William Lord Auckland*. Vols. iii. and iv. Bentley. 1862.

† *Life of the Right Honourable William Pitt*. By Earl Stanhope. Vols. iii. and iv. Murray. 1862.

‡ *Essays on Scientific and other Subjects*. By Sir Henry Holland, Bart., M.D. Longmans. 1862.

§ *Religio Chemici*. Essays by George Wilson, F.R.S.E., etc. Macmillan. 1862.

|| *Essays, Historical and Biographical, Political and Social, Literary and Scientific*. By Hugh Miller. Black. 1862.

¶ *The Last Day of our Lord's Passion*. By the Rev. William Hanna, LL.D. 2d Edition. Edmonston and Douglas. 1862.

lately published, by the friend of Hugh Miller and biographer of Thomas Chalmers, William Hanna, than whom few men living have the historical faculty more keenly or more richly developed. In this volume Dr. Hanna displays, more conspicuously than in any former work, his power of delineating character, and of fathoming the depths of the human spirit, combined with rich pathos and true sentiment. Especially in the chapters on "The Betrayal and the Betrayer," and on "The Penitent Thief," are these qualities apparent. The style throughout is pure, chaste, and masterly. Then Mr. Hill Burton gives us a sumptuous volume, entitled, *The Book-Hunter*,* whose creamy and crimped paper, antique type, quaint scrolls and initials, and very knowing exterior, will be the delight of book-hunters in this and succeeding generations. Mr. Burton has evidently made a very complete diagnosis of the book-hunting disease, and presents us with admirable sketches of every aspect of its development. The figures he calls up in the "Vision of mighty book-hunters" are life-like, because painted from life, and the thin veil of mystery with which his fictitious names surround them, is as unnecessary as it is ineffective. The hobbies, crotchets, weaknesses, ingenious devices, and grand achievements of the book-hunter are delineated with evident gusto and no little sympathy, by one who knows too much about the sensations excited by a little Elzevir or a tall Stephens not to have experienced somewhat of them himself.

From the wise and solid author of *Friends in Council*, we have a judicious as well as thoroughly practical essay on *Organization in Daily Life*.† The end of organization he holds to be the attainment of a given result with the least possible expenditure of moral and material force, and in the shortest possible time. He thinks, and thinks truly, that with proper organization, a much larger amount of work in our public and private institutions, might be comfortably gone through. He applies the subject to railway-traffic, building, government, pleasure, theatricals, the passport-system, teaching, and other occupations. Indeed, he says, that "to write a well-organized grammar, would really be a work of high art, and would require some of the qualities of a great general." His essay is followed by a conversation in which the same topics are discussed. Mr. William Smith ("Thorndale" Smith, as he is called, for greater definiteness) has also published an essay, or essays, followed by relative conversations, in a volume, entitled, *Gravenhurst; or, Thoughts on Good and Evil*.‡ If his former work was a "conflict of opinions," it is rather at the harmonizing of opinions apparently in conflict that these pages aim. It will not do, he says, to weigh the pains of life against the pleasures. They are parts of one whole, which therefore cannot be separated. There is universal delight in activity, whether called forth by pain or by pleasure. The very struggle against suffering may thus

* *The Book-hunter*, &c. By John Hill Burton. Blackwood & Sons. 1862.

† *Organization in Daily Life*. An Essay. Parker. 1862.

‡ *Gravenhurst; or, Thoughts on Good and Evil*. By William Smith, Author of *Thorndale*, etc. Blackwood & Sons. 1862.

be the end for which we suffer. This is not the place to enter into all the ramifications of this subject. We have taken pleasure in Mr. Smith's work for the sake of its pure and manly style, both of writing and thinking, as well as for the beautiful descriptions of scene and character which it contains.

The poetic muse, too, has been propitious and prolific during the quarter. It has revived for us a voice long silent, and it has given us the last utterances of a voice now silent for ever. The former is *St. Clement's Eve*,* a historical drama, or dramatic romance, by Henry Taylor, the author of *Philip van Artevelde*. The scene of the latter poem was in Flanders, in the midst of the petty wars between the men of Ghent and the men of Bruges, in the fourteenth century. His present poem has its scene in France at the beginning of the fifteenth century, during the struggles of Louis of Orleans and Jean-sans-peur of Burgundy, for that power which the imbecile Charles vi. was too weak to wield himself. The poet has completely realized, and lived over again, the times of which he writes; and his work is characterized by the same stateliness of language, as well as dignity of thought, and beauty of reflection, which were displayed even more fully in his former work. For example, take the following, on the beauty of imperfection:—

"There is a power in beauty which subdues
All accidents of Nature to itself.
Aurora comes in clouds; and yet the cloud
Dims not, but decks, her beauty. Farthermore,
Whate'er shall single out a personal self
Takes with a subtler magic. So of shape;
Perfect proportion, like unclouded light,
Is but a faultless model; small defect
Conjoint with excellence, more moves and wins,
Making the heavenly human."

The second work to which we referred above was the *Last Poems*† of Elizabeth Barrett Browning, the only female who has attained to the very first rank in the roll of English poets. She is great in the power of her thought, the severity of her imagination, the breadth of her sympathies, and the strength of her passion. Only in her diction is she sometimes rough, and in her rhythm abrupt and erratic; but both were owing very much to the strong Saxon idiom in which she delighted, and the impatience of her genius of all formal restrictions. A striking contrast to the prevailing tone of Mrs. Browning's poems is presented in the slight and fanciful productions of Miss Rossetti. The chief poem, which gives its name to the volume, *Goblin Market*,‡ is a fantastic fairy tale, with a moral, which is deftly wrought out in sweetly jingling rhymes. Mr. George Meredith's *Modern Love*§ is obscure, almost to incomprehensibility, morbid, almost to repulsion; and its

* *St. Clement's Eve: a Play*. By Henry Taylor. Chapman & Hall. 1862.

† *Last Poems*. By Elizabeth Barrett Browning. Chapman & Hall. 1862.

‡ *Goblin Market, and other Poems*. By Christina Rossetti. Macmillan & Co. 1862.

§ *Modern Love, and Poems of the English Roadside; with Poems and Ballads*. By George Meredith. Chapman & Hall. 1862.

occasional beauties are marred by ever-recurring extravagances and incongruities of taste. In the *Poems and Songs** of David Wingate, the Scottish collier, we have a purer taste, and a healthier and more cheerful tone. The references to the scenes of his daily life are truthful and forcible; his appeals to his fellow-workers are full of manly hopefulness. A sadder interest attaches to the volume of David Gray, a young Scotchman, whose humble origin could not curb his yearning for fame. His only poems are posthumous. Coming to London in pursuit of fame, he died there in December last, aged twenty-four. His poems, of which the chief is a descriptive one on *The Luggie*,† his native stream, are full of delicate nature-painting and simple pathos; some of them breathe a spirit of pure and hopeful piety.

Considerable interest, and no small real value, attaches to the accounts, now becoming numerous, of excursions to the Alps, intended to combine the pursuit of pleasure with the pursuit of science. The most valuable of those recently published is the second series of *Peaks, Passes, and Glaciers*,‡ edited by Mr. E. S. Kennedy, President of the Alpine Club, and recording the most recent excursions of its members. The first series, published three years ago, was in every way successful. It doubled the membership of the club, increased the body of daring excursionists, and thus led to the second series containing nearly twice as many narratives as its predecessor. These volumes record nine ascents of peaks never before ascended, and the discovery of ten new Alpine passes; whilst it completely annihilates a mountain (Mont Iseran, so called), which has for fifty years held its place on Sardinian maps, but nowhere else! The volumes conclude with a very useful table of heights; and the maps and illustrations throughout are excellent. Of a similar nature, as to subject, is the volume entitled *Mountaineering in 1861*,§ in which Professor Tyndall records his ascent of the Weisshorn, the greatest achievement of his Alpine career. It appears very bold, almost fool-hardy, for a lady to encounter the fatigues and dangers of Alpine travelling. This, however, Mrs. Freshfield (previously known only as "the author of *Alpine Byeways*") has done, and she has given us an admirable account of her achievements in her *Summer Tour in the Grisons*.|| On the same plan of division of labour as that adopted by the Alpine Club, Mr. Francis Galton edits a second series of *Vacation Tourists, and Notes of Travel*.¶ The tourists in this case, however, scatter themselves over the whole globe,—one in North America, another in South, one

* *Poems and Songs*. By David Wingate. Blackwood. 1862.

† *The Luggie; and other Poems*. By David Gray. With a Memoir, by James Hedderwick: and a Prefatory Notice by R. M. Milnes, M.P. Macmillan & Co. 1862.

‡ *Peaks, Passes, and Glaciers*. Edited by E. S. Kennedy, M.A., F.R.G.S. 2 vols. Longmans. 1862.

§ *Mountaineering in 1861*. A Vacation Tour. By John Tyndall. Longmans. 1862.

|| *A Summer in the Grisons and Italian Valleys of the Bernina*. By Mrs. Henry Freshfield. Longmans. 1862.

¶ *Vacation Tourists, and Notes of Travel in 1861*. Edited by Francis Galton. Macmillan & Co. 1862.

in Africa, one in France, one in Spain, one in Russia, and so on. Professor Piazzi Smyth has also been in Russia, and has not only contributed by his visit to the advancement of astronomical science, but has produced a very interesting and popular work. The *Three Cities in Russia*,* which give these volumes their title, are St. Petersburg, the present capital; Moskva or Moscow, the former capital; and Novgorod, the "Jerusalem of the North, the holy city of the Russians." Mr. Fairholt, having gone to Egypt in search of health, gives us, as the result of his travels, a fresh, lively and interesting volume, *Up the Nile and Home again*.† Mr. Fairholt was in a field where his antiquarian and artistic tastes had ample scope; and he has also proved himself a shrewd, observant, and honest traveller. His interesting chapter on ancient Thebes leads us to mention Mr. A. H. Rhind's work on *Thebes; its Tombs and their Tenants*,‡ which rather proves how little can be known certainly regarding them, than attempts to tell us much that is new. Mr. Rhind's chief aim was to inquire into the hidden significance of Egyptian rites; but in this his labours have been futile. In the same connexion we may mention Mr. C. J. Newton's magnificent work (published by subscription) on his *Discoveries at Halicarnassus*.§ The first volume is a sumptuous folio of splendid and beautifully executed plates; the second contains the first part of the text. Here Mr. Newton minutely describes the actual discovery of the ancient mausoleum at Halicarnassus, in 1856-57, having previously examined the ground, and calculated as to its probable site. The remains which the excavations brought to light are, as our readers are aware, now in the British Museum; at least they are the tenants of the unsightly wooden sheds that at present disfigure the front of the building in Great Russell Street. It is to be hoped that better accommodation may soon be provided for such valuable relics.

M. Frédéric Godefroy obtained recently at the *Académie Française* a prize for one of the most interesting and valuable works which we have seen for a long time.|| It is a comparative dictionary of the language of the great poet Corneille, or more correctly, a grammatical treatise illustrating the development of the French tongue during the earlier part of the seventeenth century. We need not, in alluding to this work, dwell at any length on its use; the importance of similar compilations has been twenty years ago pointed out by M. Cousin, in his *rapport sur la nécessité d'une nouvelle édition de Pascal*,—a document which excited so much attention when it first appeared, and

* *Three Cities in Russia*. By C. Piazzi Smyth, F.R.S.L. and E., etc. etc. 2 vols. Lovell, Reeve, & Co. 1862.

† *Up the Nile and Home again*. By F. W. Fairholt, F.S.A. Chapman & Hall. 1862.

‡ *Thebes: its Tombs and their Tenants, Ancient and Present, including a Record of Excavations in the Necropolis*. By A. Henry Rhind. Longmans. 1862.

§ *A History of Discoveries at Halicarnassus, Cnidus, and Branchidae*. By C. T. Newton, M.A.; assisted by R. P. Pullan, F.R.I.B.A. Vol. i. Plates. Vol. ii. Text. Part i. Day & Sons. 1862.

|| *Lexique Comparé de la Langue de Corneille et de la Langue du XVII^e Siècle en général*. Ouvrage Couronné par l'Académie Française. By Fréd. Godefroy. 2 vols. 8vo. Paris: Didier.

opened so brilliant an epoch in the history of French lexicography. M. Cousin's *Index Verborum* was not very extensive; in fact it was given by the learned author as a kind of suggestion, more than anything else; but the suggestion produced the desired fruits, and the researches of M. Génin on Molière, and of M. Vaillant on Bossuet, soon made it quite clear that an appeal had been made in the right direction.

We may safely class Pierre Corneille amongst the authors whose productions especially required the grammatical annotations which M. Cousin declared to be henceforth the indispensable accompaniment of every good edition of the French classics. Forming a kind of connecting link between the sixteenth and the seventeenth centuries, exemplifying in the most curious manner the transition from an epoch when the idiom was still full of archaisms, to one when it attained its highest degree of purity, his numerous works afford us the opportunity of studying both the syntax and the etymology of a decaying language, and the process by which this language modified itself so as to become a little later the harmonious music of Racine, Bossuet, and Massillon. But in addition to this, it will be remembered that for most readers Corneille's plays have long been uniformly associated with the commentaries of Voltaire, that is to say, with a series of notes written by a man who, whatever might be the keenness of his wit and the vigour of his understanding, knew nothing at all about the literary history of his country, and was, in the bargain, systematically hostile to Corneille, in order the better to exalt Racine.

From these two considerations, the *à propos* of M. Godefroy's *Lexique Comparé* seems quite evident; and we must say that no student of *Le Cid*, *Les Horaces*, and *Polyeucte*, will now deem his library complete without the addition of this excellent work. We have said or hinted that Corneille's tragedies abound in expressions which have long since become obsolete, and which often puzzle the uninitiated reader. M. Godefroy's first task was obviously to explain these expressions, to state their precise meaning, and by a variety of parallel passages borrowed from authors of the Mediæval and the Renaissance periods, to give their true origin. The reputation of Voltaire's commentary is a second point which our author has not lost sight of, and the astonishing ignorance of the Fernéy philosopher in topics of lexicography is exposed whenever necessary, and often with the most ludicrous results. The third and by no means the least important duty of M. Godefroy, was to discuss incidentally a number of grammatical topics peculiar to the French idiom of the seventeenth century, topics which have either escaped the notice of professed grammarians, or could not well be thoroughly examined in treatises of an elementary nature. The most casual glance at the work we are now noticing will prove that these several questions have received at the author's hands the fullest treatment, and some of the articles by their extent possess almost the importance of separate dissertations. A preface of nearly 120 pages is devoted to observations of a general character, and to strictures on Voltaire's commentary.

Books on literary history hitherto embraced in the usual way only a few distinguished writers who have led the intellectual movement of their times, and left permanent traces of their passage. Thus, to the generality of readers, Corneille, Racine, Boileau, Bossuet, Massillon, and two or three others, are the sole representatives of French literature during the seventeenth century, and it seems as if the stately grandeur of Versailles was the sole adequate exponent of taste and politeness. But we must bear in mind that the real case is far different; besides the classical, the official pleiad of writers, with whose names the age of Louis XIV. has always been associated, there existed a great number of independent *littérateurs*, who, although perhaps not sufficiently characterized by good taste, refined feelings, or even propriety of conduct, were gifted with unquestionable talent, and possessed more imagination than the polished disciples of Boileau. Their impatience of restraint kept them aloof from the influence of *le Grand Monarque*, but what they lost thereby in refinement and verbal profession, they gained in vigour and in point. M. Victor Fournel has attempted to write the history of these "Bohemians" of French literature, and he has produced a volume which will be profitably studied by all those who are anxious to know something about the intellectual progress of the seventeenth century.* Scarron, Saint Amand, Théophile, Cyrano de Bergerac, and other writers of the same kind, are successively reviewed, and their true qualities appreciated with much impartiality by the learned author. The essays which compose the volume entitled *La Littérature Indépendante*, have already appeared as contributions to various periodicals; but they are connected together by the leading idea which has actuated M. Victor Fournel, namely, that of describing the less known intellectual features of a celebrated epoch; and, indeed, the book is particularly distinguished by that unity of plan and of composition, for the absence of which collections of essays are often found fault with.

M. Saisset's new octavo,† composed, like M. Fournel's, of disquisitions originally written for the *Revue des Deux Mondes*, embraces, as the title sufficiently shows, a series of chapters referring to the history of Cartesian philosophy. The author begins by a short account of the celebrated Friar Roger Bacon, whom he considers as more truly original than his late namesake Lord Verulam, and as the veritable father of experimental philosophy. "Roger Bacon," says he, "est éminemment un précurseur. De toutes les grandes pensées qui ont suscité la Renaissance et la philosophie moderne, il n'en est pas une qu'on ne trouve dans ses écrits." The interesting collection of documents on the history of England during the middle ages, now published under the direction of the Master of the Rolls, includes an edition of Roger Bacon's works. M. Cousin and M. Emile Charles, in France, have also written some suggestive accounts of the philo-

* *La Littérature Indépendante et les Ecrivains Oubliés*. Essais de critique et d'érudition sur le XVII^e Siècle. By Victor Fournel. 1 vol. 12mo. Paris: Didier.

† *Précurseurs et Disciples de Descartes*. Etudes d'histoire et de philosophie. By Emile Saisset. 1 vol. 8vo. Paris: Didier.

sopher, and it is on these several works that M. Saisset grounds the remarks which form the first chapter of his volume. The second is dedicated to an account of the unfortunate Ramus, who, as everybody knows, perished during the fatal massacre of Saint Bartholomew's Day. If Roger Bacon's memory has been allowed, till just now, to die away, it may be asserted, on the other hand, that the reputation of Ramus is far greater than he really deserves; and the otherwise interesting and accurate monography of M. Waddington assigns too much importance to the labours of the lecturer of the Collège de France. M. Saisset has proved the fact very clearly, and he determines the true position of Ramus in the literary history of the Renaissance period as a clever *humanist*, but not as an original thinker.

The life and writings of Descartes form the subject of the third chapter, which is followed by a long and very interesting appreciation of Spinoza. Recent discoveries have drawn attention to the works of this great scholar, and renewed the discussion as to the sources from which he derived his pantheistic views. Three opinions are now current respecting this problem, each one being maintained by eminent judges, and having an almost equal share of plausibility. Some persons have thought that Spinoza was really a Kabbalistic divine, and that his philosophy was founded on the rabbinical commentaries; others consider him as a disciple of Moses Maimonides, and as an exponent of the Alexandrine and Arabic lore, to be found in the writings of that author; the third opinion, finally, and the one which M. Saisset feels inclined to adopt, looks upon Spinoza as merely a *consistent* disciple of Descartes, and maintains that pantheistic views are naturally derived from an honest and logical development of Cartesianism. The volume is terminated by a chapter on Malebranche and one on Leibnitz.

In the year 1828, the *Académie Française* proposed for one of its annual prizes a sketch of the history of French literature during the sixteenth century. Three competitors who have since rendered their names illustrious, MM. Sainte-Beuve, Philaret Chasles, and Saint Marc Girardin, answered to the appeal thus made; M. Sainte-Beuve, however, instead of sending his essay, preferred publishing it in the *Globe* newspaper, and after various modifications and additions, it has now become, under a permanent form, the well-known *Histoire de la Poésie Française au xvi^e Siècle*; M. Chasles, who divided the prize with the third candidate, has also long since given an edition of his work; and M. Saint Marc Girardin publishes to-day a volume* containing, together with the *Tableau de la Littérature Française*, a number of articles which have appeared from time to time in the *Revue des Deux Mondes*, and which all refer to the literary history of the middle ages and the Renaissance. Romances of chivalry, the stage, memoir literature, such are the various subjects treated by the author in a series of chapters which form a kind of appendix or supplement to the principal part of the book. The whole concludes with an epilogue extracted from one of M. Saint Marc Girardin's lectures, delivered in 1860 before the

* *Tableau de la Littérature au xvi^e Siècle*, suivi d'études sur la littérature du moyen-âge et de la renaissance. Par M. Saint Marc Girardin. 1 vol. 8vo. Paris: Didier.

Sorbonne. It is a kind of retrospective *résumé* of the march and progress of French literary history, with considerations on the parallel development of politics. Placed at the end of the volume, and being relatively a short composition, it might perhaps escape the attention of the reader, and therefore we feel the more bound to give it a special notice, as being a very striking and suggestive appreciation of the present state of France. M. Saint Marc Girardin begins by frankly acknowledging that, at an interval of nearly thirty-five years, he is not disposed to endorse every one of the statements which he made when he first published his *Tableau de la Littérature*. He used formerly to believe that France had accomplished wonderfully well the task appointed to it by Providence; he does not think so now. The progress towards unity, he remarks, is a thing that cannot be denied, but where has that progress led us? To liberty? No, but to centralisation, and to the unlimited power of the Sovereign. In order to estimate any principle at its just value, we must know what that principle has produced; now, it cannot be denied that centralisation—which is unity carried to excess, is scarcely entitled to be called the *beau-idéal* of political communities. Many attempts have been made in France to bring about liberal institutions; all these attempts have failed. M. Saint Marc Girardin wittily observes, that some persons lay the fault at the door of ill-luck, which is generally the excuse of disappointed vanity; whilst others give for a reason the superior abilities of the monarch, as if the cleverness of the conquerors was not almost always made up of the stupidity of the conquered. Passing on to the reign of Louis XIV., M. Saint Marc Girardin notices the four manifestations of opposition which occurred then, and which a short-sighted policy either ignored or attempted to silence. We may safely say with our author, that if the principles of religious liberty had been respected in the Jansenists and the Protestants, if the enlightened views of Fénelon had been to a certain extent applied and carried out, the irreligious and epicurean movement of which the *Société du Temple* gave the signal, would have had no object, and the terrible events of 1793 might never in all probability have occurred.

XIII. REVIEWS.

An Introduction to Mental Philosophy on the Inductive Method.
By J. D. MORELL, A.M., LL.D. London: Longman. 1862.

DR. MORELL does not wish this book to be regarded as a filling up of the sketch formerly published by him, under the title of *Elements of Psychology*. It is a distinct treatise. In common, however, with the smaller work, the present volume treats of mental philosophy entirely from the psychological point of view—a peculiarity for which the title does not sufficiently prepare us. The facts of mind and laws

of thought are not treated as results *per se*, but are examined with a view to discover the elementary processes through which they are formed. This confessedly requires the analytic method; the author prefers, for brevity's sake partly, to give us the results of his analysis in a synthetic form. Further, he examines the mental processes historically, beginning with the earliest and simplest. His reasoning must therefore be largely analogical. The higher mental processes are assumed to be analogous in their character to the lower, *e.g.*, to the instinctive and sensational. A true induction, it is admitted, demands rather the analytic process and the analysis of observed facts. Here, then, are two important infractions of the strictly inductive method. Dr. Morell's treatment is synthetic and analogical. We point this out because it is characteristic of the whole book. We have not read many sentences until we see that this is a new theory of mind—not a contribution to the analysis of its phenomena. The facts of mind are no longer to be held identical with the facts of consciousness. They are made to embrace the entire vital and nervous processes, as well as the strictly mental—in short, the “whole range of human phenomena.” To investigate the facts of human nature successfully, we must not assign one set of changes, *viz.*, the external to the physiologist, and another, *viz.*, the internal and conscious experiences to the psychologist. This, it seems, would be an artificial division. One feels at once that this is said in the interest of a theory. The facts of consciousness certainly appear *prima facie* to be marked off from the other facts of human nature by the quality of consciousness itself. The theory soon appears. It seems that physiology has quite dispelled the crude notion that the body with its functions is one thing, and the mind with its functions another. It is now proved that mind-force, nerve-force, life-force, are at root one. They are only different forms of the action of one principle—the germ or soul of the man. In the primary cell, which forms the first rudiment of the human animal, there is a nascent spark of intelligence. This “immanent teleological law,” or “unconscious soul,” adds cell to cell by its own vital force, building up the body, forming the nervous system, and last of all becoming conscious in the mind. The soul is the sum of all the teleological tendencies inherent in our nature. That is to say, everything in our frame and its processes which exhibits design is to be traced to the action of the soul. The reasoning employed to support this startling theory is as follows: otherwise we should be compelled to make God the immediate agent in forming tissue and directing nerves—a “complete confession of Pantheism” merging the Deity in nature. To obviate this we must suppose that a germinal soul is implanted from the moment the formation of the human frame commences, and that this “spark of the Divine intelligence” unconsciously constructs the whole according to inherent design and individuality. It is impossible to see why we should not extend the reasoning to plant-life, or even to the nice and complex motions of the heavenly bodies. Is there also an unconscious soul in every blade of grass? Must we people the universe, as in the old mythologies, with spirits of the woods and angels of the stars? Or, if we are not required

to suppose that an intermediate spirit guides the motions of every separate planet, that a "teleological law," not yet come to consciousness, tenants every herb of the field, why must we postulate this in the case of the animal body? Where shall we begin? if not in the highest vegetables, why in the lowest animals, or in the lowest stage of animal life? It is very hard to see what the theory means. What is this "unconscious soul" working "teleologically" from the commencement of animal life? Where is the "design," and whose is it? Is the design in the Divine intelligence? Is this "immanent law" only a blind principle, the form which God has imposed on a physical force? This is nothing more than the well-known theory of physical agency which comports with the reverent conception of a personal God working through all nature, yet distinct at once from nature and the laws He has imposed on her. There is nothing peculiar about animal life to place it in a different category from other instances of natural law. Take the other alternative, which we suppose is the meaning—that the design is inherent in the unconscious soul (for the inherence of design in the life-principle is that which is supposed to identify it with the afterwards intelligent mind); here is design of which the designer is unconscious, of which when he comes to consciousness he retains no recollection, and over which he has in his higher state no control, for the soul that framed cell and nerve and bone in his unconscious state cannot now of design "make one hair white or black." What can this mean? There is certainly another supposition. The theory may mean, that the design indwelling in the soul is an emanation from the All-designer, which becomes self-conscious at a later stage, and at a later stage still relapses into the universal mind from which it sprung—that it is indeed just a particular example of the universal mind realizing itself in nature—the God who becomes self-conscious in humanity. This is a perfectly intelligible theory, so far as this style of thinking can ever be called intelligible; but it could hardly be argued for as an escape from Pantheism.

The only shred of plausibility which the theory has, is obtained by a reference to the fact of latent mental modifications. We know that the mind sometimes thinks without being conscious of the process. Here then, it is said, we have within the field of our observation a fact analogous to the unconscious working of the soul as a life-principle, before it came to consciousness as mind-principle. Is there any real analogy? Latent thought is a fact of mind not unrelated to consciousness. It has not yet been proved that any mental modification can exist out of all relation to consciousness. The facts of habit and association, adduced by Leibnitz and Sir W. Hamilton, are not in point here. The *residua* (to borrow Dr. Morell's word) in these cases which do not come into consciousness, are the traces of former conscious movements, and issue in a result of which we are conscious. The analogy is very faint between these facts and the facts supposed in this theory. The two philosophers referred to would have been very much astonished to have found their hypothesis of "latent modifications" translated into the current physiological phrase as

"unconscious cerebration" and "reflex action of the brain," and to be told, as we are now, that the formation of tissue, the growth of muscle and bone, physical motion, etc., are examples of "unconscious thinking."

These supposed earlier facts of mind are adduced as supplying a principle which is to simplify the whole of psychology. The life-process consists evidently of these two factors—assimilation and separation. That which is needful to support life is assimilated; that which would destroy it is repelled. This double law, when elevated to the sphere of consciousness, becomes the principle of recognition and distinction—the putting like things together, and the separating of the unlike. By this simple law the whole mental faculties are developed, and all the complex mental processes originated. To psychology this is what the law of attraction and repulsion is to physiology. It is indeed the same law—the working of the same soul in its vital and then in its conscious stage. This must be admitted to have the merit of great simplicity, and no little elegance. If by this law all the facts of mind can be accounted for, the suggestion has many of the marks, in other respects, of a sound hypothesis. Let us not forget, however, that, though unity and simplicity be characteristic of a good hypothesis, nothing has made such havoc in philosophy as the desire to explain all phenomena by a single principle—it is the worst and oldest of errors. Most readers will see at a glance a kind of pleasing and curious analogy between the law of attraction and repulsion in physics, and the mental law of similarity and difference; but most readers will pause considerably before assenting to the author's off-hand assertion, that these are only the same law in different stages. Yet though Dr. Morell were quite wrong in his manner of deriving the law, though his history of the genesis of mind were as mythical as that contained in the First Books of Livy, he would still be entitled to the merit of having propounded a good hypothesis should this law be found to save the facts of mental philosophy. The hypothesis might have been arrived at, not by the fanciful physiological analogies which Dr. Morell has followed, but by an analysis of the facts of consciousness themselves. It derives, indeed, no little plausibility from the analysis given of the phenomena of perception,—by far the ablest and most valuable portion of the book. It seems to afford a very probable explanation of the origin of this class of mental facts. The recognition of similarity and difference being evidently one of the primary steps in perception. Had our limits permitted, we should have proceeded to test its application to the higher classes of mental facts. We have only room to say that, to our thinking, the law signally breaks down in its application to three of the leading phenomena to be explained, viz., the association of ideas, the causal judgment, and the moral faculty. We refer the reader to these instances. In the last two especially the failure is palpable.

It is only just to admit, that the hypothesis which pervades the book gives great simplicity and harmony to the treatment of the several parts, and that it facilitates the statement of such questions as those

regarding "innate ideas," the "freedom of the will," and "instinctive actions." The lucid style, the ease with which Dr. Morell condenses quite intelligibly his finding on so many interesting questions (for he has given results rather than processes), make this book very pleasant reading.

Memoir of the Rev. John Stevens Henslow, M.A., F.L.S., F.G.S., F.C.P.S., late Rector of Hitcham, and Professor of Botany in the University of Cambridge. By the Rev. Leonard Jenyns, M.A., F.L.S., F.G.S., F.C.P.S. London: John Van Voorst. Pp. 278.

THIS volume is the memoir of a clergyman of the Church of England, written by another clergyman of the same Church; it is the biography of a man of science, from the pen of another man of science; it is the life of an excellent and able man, written by one who stood to him in the near relation of brother-in-law. In each capacity the author was qualified to do justice to his subject, and may well claim an attentive hearing.

Our first business is with the author. Mr. Jenyns is favourably known by his *Manual of British Vertebrate Animals*,—his edition with notes of White's *Natural History of Selborne*, and other works. His *Manual* is an example of careful research, scrupulous care in details, and rigidly correct description. In the present work he never puts himself forward; he tells us in simple language what he has to tell; and in the portrait which he gives us of his deceased friend is most careful to "o'erstep not the modesty of nature." Every word he employs is literally true, and seems to have been weighed with jealous care before being used. The *Memoir* tells us of the labours of Henslow, and their diversified character; his amiability and good sense; his genuine kindness, and his inflexible adherence to principle. We are led by the *Memoir* to regard him with respect, with admiration, with esteem; but there we stop: we feel no glow of any warmer feeling. Yet those who have been in personal contact with Professor Henslow would not hesitate to say that his winning manners gained our affection, and the kindness of his nature our love. Much we could have wished that to the faithful portraiture now given, there had been added somewhat more of "those trivial fond records," on which memory delights to ponder.

John Stevens Henslow was born at Rochester, in Kent, in 1796. He died at Hitcham, in Suffolk, in 1861, in the sixty-sixth year of his age. We pass by his early youth, his fondness for natural history, and his course of education. We find him appointed to the Professorship of Mineralogy in Cambridge in 1822, and to that of Botany in 1825. He had married in 1823, and been ordained in the following year. "In 1837 he was presented by the Crown to the valuable living of Hitcham, in Suffolk, worth upwards of £1000 per annum." He did not immediately cease to reside at Cambridge; but in 1839, "finding that the duties of so large a parish could not be properly attended to except by living constantly amongst his people, he came to the determination to quit the University altogether; and from that

year to the period of his death, the rectory-house at Hitcham was his sole residence, from which he was scarcely ever away, except when called by his professorial duties to lecture at the University." He therefore combined in his own person, for more than twenty years, the professor and the minister. Let us regard him in both these characters.

Zoology, chemistry, mineralogy, and geology in turn claimed his attention, and he never lost his interest in those pursuits even when circumstances had rendered botany the object of his especial study. His predecessor at Cambridge "had held the Professorship for the protracted term of sixty-three years. He was a very old man when he died, and, from age and infirmities, had long previous to his death ceased to lecture, or even to reside in the University. There had been no lectures on botany given in Cambridge for at least thirty years." The herbarium, the botanic garden, the lecture-room, soon attested the fact, that a man of knowledge, ability, and judgment had entered on a new career of duties. After he became a married man, he received at his house, one evening in each week, all who took the slightest interest in scientific, and especially in natural history, studies. A spirited and most kindly letter from Darwin, with reference to this period of Professor Henslow's life, gives a good idea of the influence he exerted over the youthful students with whom he came in contact. His various publications, whether pertaining to botany or to other departments of science, are enumerated at the end of the volume. The contributions with which he enriched the Museums of Kensington, Cambridge, and Ipswich are noticed. His papers on the diseases of corn, on the phosphate nodules found in the green sand of Cambridgeshire, on celts found in the drift, and on various other subjects, are referred to, or their purport briefly mentioned, and convey an idea of his very diversified knowledge, as well as of his untiring assiduity.

"His mind (says Mr. Jenyns) was of that philosophical cast that fitted him to deal equally well with details and generalizations." "As it is, his character as a scientific man will rest not so much on what he discovered and worked out for himself, as on his indefatigable energy and consummate tact in organizing methods of acquiring useful and scientific knowledge, in suggesting and directing the best ways for conducting particular inquiries, in stimulating and assisting others, who enjoyed opportunities denied to himself, and putting them on the right track for successfully prosecuting their respective researches."

A sad picture is given of the wretched condition of the people of Hitcham at the time he entered on his ministerial duties:—

"Parish relief was not unfrequently levied by bands of forty or fifty able-bodied labourers, who intimidated the previous rector into instant compliance with their demands. With this state of things was associated, as may be imagined, a people sunk almost to the lowest depths of moral and physical debasement. Ignorance, crime, and vice appear to have been rife even to a degree beyond what was too generally prevalent at that time among the Suffolk peasantry." "Such was the moral waste which Professor Henslow was called upon to till and cultivate. Such were the evils he had to correct; such the people he had to deal with."

He set about the duties that lay before him in a manner highly characteristic. His first object was to win the people to himself by

kindly and considerate acts. "He got up a cricket club, and encouraged other manly games of a like character." The village school-house was rebuilt; ploughing-matches were established; in course of time, horticultural shows and annual excursions of a festive character were organized. By such means he gradually acquired a happy influence over his parishioners, and made their physical and mental improvement the prelude to that higher teaching which is the especial province of the Christian minister. For all details of his useful and laborious life as a parish clergyman, and especially for the closing scenes of his earthly career, we must refer to the book itself. Few will read without emotion the account of his parting interview with Professor Sedgwick. To us it seems, in its brief simplicity, one of the most touching pages we have ever read.

We close our notice of this most truthful memoir by two brief extracts. The Professor introduced botany as a part of the instruction given in the village school:—

"The botanical pupils were all volunteers, and limited in number to forty-two. They varied in age from eight to eighteen, and mostly entered with great spirit into the work set them, seeming thoroughly to enjoy it. They were divided into three classes." "The lesson was given by himself every Monday afternoon. He taught not only the names and properties of plants, but their structures and affinities." "By what methods he taught, and with what measure of success his efforts were attended, are satisfactorily set forth. Botany, he thought, "might to a certain extent be conveniently employed for strengthening the observant faculties, and expanding the reasoning powers of children in all classes of society." "Even in the case of children of the lower orders, it tends to make them more useful in the several callings they are likely to exercise in after life." "It furnishes them with innocent and rational amusement in those leisure hours which so many servants and poor people idly throw away when their required work is done. Above all, it tends to raise their thoughts to the contemplation of the Creator."

Elsewhere it is remarked:—

"It was his strong desire to see the intellectual standard raised in all classes of society, joined to the conviction that no branch of knowledge was better adapted than natural history to quicken the energies and improve the minds of young persons, as also to humanize their affections, and lead them to higher views of the Divine Wisdom and Goodness, that made him take so much interest in schools and education." "He did more than any one to raise the teaching of natural history, in particular, to its proper value as a method, and dignity as a pursuit."

R. P.

Mommsen's History of Rome. Translated by the Rev. William P. Dickson. 2 vols. London: Bentley. 1862.

THE history of Rome is a tale that is ever old and ever new. It can never fail to be interesting, for it is the key-stone of the arch that binds the civilisation of antiquity to that of modern times. In the history of Rome that of all ancient nations ends; and out of it, that of all modern nations has grown. The influence of the art and literature of Greece has reached us by way of Italy; and the same channel has conveyed to modern times the far more powerful influences of our holy religion. Even in the middle ages, when learning was almost

wholly neglected, the history of Rome was held in high esteem, and Valerius Maximus was reckoned only second in importance to the Bible. With the revival of letters arose an increased and more intelligent interest in the history of Rome; and since then, each succeeding generation has continued not only to study it, but to give it a better arrangement; and as thought and science advanced, to throw upon it much additional light. It seems paradoxical, but it is not the less true, that we now know the history of Rome, and the origin of its institutions, much more accurately than did Livy or Cicero. In the sixteenth century, scholarship was too busy gathering up and arranging and expounding the newly discovered treasures to leave much leisure for criticism of the statements made by the ancient historians. The publication of the *Animadversiones Historiæ* of Jacob Perizonius, in 1685, laid the foundation of the higher historical criticism. Hitherto the statements of the ancient historians had been received with implicit faith, and it would have been regarded as almost blasphemy to call in question anything found in Livy. Perizonius was the first who taught that it was necessary to inquire regarding every statement of an ancient historian whether it was credible; whether it was really possible; whether it was not inconsistent with other statements made by the same or other authors. But though Perizonius and others in his train—chief among whom was Giambattista Vico—did much to shake the old beliefs, yet they did not wholly abandon them. Their method was that of an eclectic rationalism. Rejecting all that was supernatural, and all that was self-contradictory, they feebly endeavoured to raise such a structure as was in accordance with the method they had adopted. And in this Vico was much more successful than Perizonius—indeed, he seems to have had a dim anticipation of much which later investigation has clearly established. It was not possible but that the sceptical spirit of the eighteenth century should exercise a powerful influence on the views entertained regarding the history of Rome. It reached its culminating point in the *dissertation sur l'incertitude des cinq premiers siècles de l'histoire romaine*, published by Beaufort in 1738. Some feeble attempts had previously been made by Pouilly and Sallier, but this was the book which marked the epoch. In it he maintains that the traditions regarding the first five centuries of the history of Rome are either wholly unworthy of credit, or at least wanting in all reliability, and with this negative result he remains content; a position very much the same as that taken up by Sir George Cornewall Lewis in his *Inquiry as to the Credibility of Roman History*. It was left for Niebuhr not only to destroy but to re-build; and it is a strange fact that his inquiries were brought to maturity quite independently of his predecessors. For he had not read Beaufort until after the completion of his own work, and became acquainted with the inquiries of Vico only at a later period of his life. Niebuhr brought to his work a learning of the most vast proportions, a critical acumen of the rarest kind, and a power of intuition, which seemed to his admiring followers a sort of "divination." The main results attained by him—such as his views regarding the Plebs, the

character of the relation subsisting between the Patricians and Plebeians, the nature of the *ager publicus*, remain unshaken, and have been adopted by all his successors up to the present day.

Since the days of Niebuhr, however, there has been opened up one field of scientific inquiry, which, though yet in its infancy, has already cast undoubted light on many points which without it must ever have remained a riddle. We refer to the youthful science of Comparative Philology. And it is in the systematic application of this science to the early history of Italy that Mommsen specially stands distinguished from all his predecessors, and it was this peculiarity which first drew attention in this country to a work which is not only in this but in every other respect the production of a master mind. The translation of the first volume, which has just been published, from the pen of the Rev. Mr. Dickson, is carefully and accurately performed. It is a worthy English transcript of a style which, we should say, had been formed on English models.

Mommsen's *History of Rome*, which in the original consists of three volumes, is divided into five books, each of which corresponds to a distinct epoch. As it has already been carried down to the fall of the Republic, it may safely be pronounced to be the best complete history of that period in existence; for the works of Niebuhr and Arnold are, like so many other historical works, but mighty torsos. The first book is occupied with the period anterior to the abolition of the monarchy; the second extends to the invasion of Italy; the third to the subjugation of Carthage and the Greek States. And to this point only does the present translation reach. Of the remaining two books, each of which makes up a volume; the fourth carries the history from the battle of Pydna to the death of Sulla, and the fifth concludes with the battle of Thapsus. The work was the first of a series intended to popularize the study of Classical Antiquity among the general German public. The form and scale in this way imposed upon it, renders it in some respects teasing and unsatisfactory to scholars. The writer gives the result of his inquiries *ex cathedra*. Authorities are but seldom cited, and there is little discussion of controverted points. Though we feel that Mommsen, whose powers of research and judgment are of the very highest kind, has himself carefully gone through every point of controversy, and is quite capable of holding his own against all comers, yet it would have been more satisfactory had he admitted us to witness the process, as well as given us the result.

From what we have already said, it will be seen that the first book contains that which chiefly distinguishes him from all his predecessors—his re-construction of the prehistoric age of the Italian nations from the evidence put in by Comparative Philology; and although it is but little that can be established regarding them, that little has all the charm of novelty, and a certainty as great as belongs to a science pursuing a method entirely similar—the science of Geology. The one examines the phenomena of human language; the other examines the phenomena of the earth's strata. From the one we deduce the prehistoric doings and wanderings of man; from the other, the prehistoric

changes in the crust of the earth, man's dwelling-place. As the fossils found in Siberia tell that elephants once lived there, so the identity of the languages of Italy and India prove that their inhabitants are members of one great family. Upheavings have taken place both on the surface of the earth and among its inhabitants, but the processes of those changes we can still trace from fossil remains, and from language,—which has well been called “fossil poetry,”—in a way not thought of a century ago.

The method pursued by Mommsen must be familiar to all who have read—and all ought to read—Professor Max Müller's admirable *Essay on Comparative Philology*, or his more recent lectures on the subject of language. Starting with the common origin of the Aryan nations,—including Indians, Persians, Armenians, Greeks, Romans, Celts, Slaves—Mommsen endeavours to discover what stage of culture they had attained, while they still lived together as one nation, and spoke one common language. He finds that they possessed not only the simplest expressions of existence, action, and conception, as *sum*, *do*, *pater*, but that they led a pastoral life, that they built houses and huts, that they constructed rowing-boats, that they had waggons, that they broke in draught animals, that they had clothing, that they sowed, that they used fire for the preparation of their food, that they used salt as a condiment, that they were acquainted with brass and silver, that they could count up to one hundred, and, lastly, that the idea of Godhead itself had already dawned on their minds. The lowest stage of barbarism, in which man lives by hunting and fishing, had already been passed, while Italian and Hindoo were still one people. On the other hand, it cannot be satisfactorily established, that at this early period they practised agriculture, or that they were acquainted with the art of weaving. The most common agricultural terms are found, it is true, in Sanscrit, but in a more general meaning; and it is very interesting to observe how they had passed from this early indefinite meaning to their subsequent special application. Thus *agras* (*ager*) means level ground generally, *venas* (*vinum*) means anything pleasant, and so on. With this dowry, then, of ideas and words the Italians started from their first abode in the western portion of Central Asia in company with the Greeks, Celts, Teutons, and Slaves. They had not yet seen the sea; for there is no word for sea which is common to the Asiatic and European branches of the Aryan race. It is probable that they tarried for some time in Persia and Armenia after the departure of the Indians, and that here they first cultivated grain and the vine. They must also have reached the Black Sea or the Caspian in company, for the name of sea is common to most European nations. Where the Italians were, when they had separated from all but the Greeks, cannot be determined, until it is ascertained whether the latter entered Greece from Asia Minor, or from the valley of the Danube. It is impossible also as yet to assign to each of the European races the special elements of civilisation which each wrought out for itself. This is a task which can only be accomplished after our acquaintance with the several languages, and with the history of the several peoples, has been greatly extended.

Thus far a fair acquaintance with the results of Comparative Philology might have guided any one who had once conceived the idea of writing history from this new point of view. Mommsen's previous studies, however, had specially fitted him, more than probably any other man, for continuing the application of the method to the discovery of the various component elements of the population that took possession of Italy. For many years he had devoted himself to the study of the various dialects that had been spoken there, so far as they can be ascertained from existing inscriptions. By the publication of his *Unteritalische Dialekten*, he had himself made no small contribution to the science of Comparative Philology; and it can hardly be doubted that it was from these studies he first acquired the idea of the method he has so successfully pursued. The general conclusion he arrives at is that Italy contained three distinct races: 1st, the Iapygians in the south, of whom almost nothing is known; 2d, those whom he calls "Italians," including the Latins and Umbro-Samnites, in the middle; 3d, the Etruscans, in the north and north-west. The race, which includes the Latins and Umbro-Samnites, is called, distinctively, Italian, because on it rests the historical significance of the peninsula. Of the dialects spoken by them, Latin became the language of Western Europe; of their cities, Rome became the mistress of the world.

We have dwelt so long on that which constitutes the peculiar feature of Mommsen's work that we have only space to say that he handles all he undertakes in an original and masterly style. He proves conclusively that Rome was a purely Latin city, that it owed the first beginnings of its greatness to the favourable nature of its site, which constituted it the commercial capital of Latium, and the great bulwark against invasion from the north. His treatment of what may be called the diplomatic history of Rome is worthy of special admiration. With clear eye he marks out the natural stages by which the emporium of a small district of Italy rose to be the mistress of the world. He rejects the idea that any systematic scheme of universal dominion was ever pursued by the Romans. The acquisitions of Rome were almost thrust upon her, and she constantly drifted into foreign wars rather from the force of circumstances than from set purpose.

At the termination of each epoch the author devotes separate chapters to Law, Religion, Literature, Economics, and such general topics. In his dissertations on Law, his special studies have again rendered him signal service, and Mr. Dickson deserves special commendation for the manner in which he has contrived to translate these chapters, abounding as they do in technical terms.

The sample of this work just made available to the English public, will undoubtedly afford convincing proof of the opinion that we have expressed regarding it. It is the greatest work on the History of Rome now existing. Its style may appear cold and tame when compared with that of Arnold, but what it lacks in sympathy it makes good in clearness and truthfulness. If we miss the "inspired" guessings of Niebuhr, as he seeks to unravel the tangled web of tradition, we have, on the other hand, the sure guide of a scientific method;

and the facts, if few, which language discloses, yield the satisfaction of certainty. Above all, it is a book which marks a new era as distinctly as did the works of Perizonius, Beaufort, and Niebuhr—the era when Comparative Philology was first methodically applied to the beginnings of history.

XIV. NOTICES OF BOOKS.

A Latin-English Dictionary.—By Rev. John J. White, M.A., and Rev. J. E. Riddle, M.A. London: Longmans. 1862.

THE requisites of a good Dictionary, as distinguished from a Vocabulary or list of words in present use in any language, with their meanings, are, *first*, that it should contain all the words used by the recognised and standard authors in the language; *second*, that it should specify all the meanings of each word; *third*, that it should verify the words, and the separate meanings by accurate quotations from the authors who use them; *fourth*, that the several meanings should be classified logically, so as to exhibit their relation to each other; *fifth*, that the meanings should also be classified chronologically, so as to exhibit the different meanings attached to the word at the different stages in its history,—from the most recent and usual to the rarest and most remote, which will suggest the *sixth* requisite that it should exhibit, so far as can be ascertained, the etymology and verbal affinities of each word given. It must be apparent on the face of it, that, supposing all the materials to be within reach, the production of a work incorporating all the points we have referred to, will require powers of organization of no ordinary kind. We should have the utmost confidence in intrusting the man who succeeds in such a task with the Governor-Generalship of India, or with the command of an army. When we say, therefore, that in point of completeness of organization the Dictionary before us is simply the best in existence, we mean to bestow upon it very high praise. It has not, however, reached its present dimensions and present state of completeness all at once. Like the British Constitution, it has grown gradually, and through various stages, the history of which is interesting in connexion with

so important a success and so great a boon.

The basis of the whole is Freund's *Wörterbuch der Lateinischen Sprache*. This Lexicon, as every scholar knows, was translated by Dr. Andrews, and in its new dress was long a standard work. With a view to the present work, this Translation was revised by Dr. Freund, and at the same time improved by additions and corrections. Dr. Freund's revision of Andrews's translation was then consigned to Mr. Riddle for comparison with the original, and for further emendation. Finally, it passed into the hands of Mr. White, who has the greatest share in the work in its present form, for besides verifying quotations and correcting errors, both in meaning and etymology, he added to it new matter collected by himself (both new words and new meanings) which has increased it by one-third of its original bulk.

We have spoken of the excellence of the organization of the great mass of material which this work contains: it is right to state that the plan and the principles upon which it proceeds are essentially those of Dr. Freund, as explained in the preface to the original work. We believe we shall best enable our readers to form a notion of the character of the book by explaining what that plan is. First are mentioned, after each word, the leading features of its inflection. Next [in square brackets], the etymology is given where known; where doubtful it is so stated, and in the case of root-words, their analogy with Greek and Sanscrit is traced. Then comes the most general meaning of the word. Its literal meaning, when the word is obsolete in that sense, is enclosed in parentheses (). Now comes the great difficulty with which the Lexicographer has to grapple, the classification, according to certain principles, of the numerous deviations from that general or primary

meaning; and it is in this particular that the crowning excellence of the present Dictionary lies. The first meaning mentioned is that which is either quite literal, or lies nearest to the etymology of the word. This is what is termed the proper meaning of the word. But this admits of subdivision. It may be general or especial; and in each of these senses it may be used in connexion with different objects, and with subsidiary notions of space, time, number, etc., out of which these derived meanings arise. Returning to the primary division of meanings, contrasted with the proper, we have the figurative, in which the concrete and physical meaning passes into an abstract and spiritual one. This, too, has its divisions and subdivisions. But, thirdly, there is mentioned that meaning of a word which lies mid-way between its proper and its figurative use, in which the sign is put for the thing signified, and answering to the rhetorical figure of Metonymy. This is illustrated by the word *Arena*, which literally means *sand*; by metonymy, *an amphitheatre* (strewn with sand); and figuratively, one's *sphere of labour*. We may remark, that the metonymic meaning so evidently forms the transition from the proper to the figurative meaning, that it would have been more natural to have made it stand between the other two in the Dictionary. Each of these meanings, down to the finest shades of meaning, is exemplified by full and appropriate quotations, which swell out the article to more than six closely-printed small-type columns. It is hardly in the nature of things, — certainly not of lexicons, — that these references should be in every instance absolutely correct, seeing that the volume extends to upwards of two thousand triple-columned pages. But we certainly have the nearest approximation to correctness, and greater copiousness, in this Dictionary than in any similar work; and this has been secured by Mr. White having been at the trouble to transcribe, or get transcribed afresh, most of the quotations from authors. The only department in which this Dictionary leaves anything to be desired is that of etymology. In this it is still imperfect, and sometimes incorrect. Perhaps, in the present immature though progressive state of classical philology, this was unavoidable. Let us hope that, before a second edition is called for, the research which this subject is now undergoing in

Germany, and in this country, may enable the editors to make their Dictionary in this, as it now is in all other respects, the best work of its kind. At present it is the *Latin-English Dictionary*.

The Student's Manual of the English Language: Lectures on the English Language. By George P. Marsh. Edited, with additional Lectures and Notes, by William Smith, LL.D., etc. London: Murray. 1862.

This is the latest addition to the admirable series of *Students' Manuals* published by Mr. Murray, and edited chiefly, it is understood, by Dr. William Smith. Mr. Marsh's Lectures, published at New York by Scribner in 1860, were delivered at Columbia College, New York, in the autumn and winter of 1858-9, as part of a series of "Post-Graduate Lectures," organized for the purpose of enlarging the means of education afforded by that College. For Mr. Marsh's first two lectures,—one, "Introductory;" the other on the "Origin of Speech and of the English Language"—Dr. Smith has substituted two new lectures, in which the subject of the origin, affinities, and constituent elements of the English language is treated with more minuteness than the author's original plan contemplated. The period to which the editor's original chapters refer is in some respects the most difficult to deal with in the whole history of our language, or of our country. Occupying that perplexing stage in which tradition is growing into history, it is not surprising that controverted points should be thickly scattered over it. These latter have been very ably and satisfactorily dealt with by Dr. Smith. He agrees with Dr. Gnest in thinking that there is no sound evidence of a pre-Roman settlement of Germans in Britain; and he follows the same authority (notwithstanding the arguments of Lappenberg, Kemble, and others, to the contrary) in asserting the credibility in the main of the commonly-received history of the Saxon and Anglian settlements in the fifth and sixth centuries, on the ground chiefly that the distance between the events and the first chroniclers was quite within the limit which Sir G. C. Lewis allows for the trustworthiness of tradition; for Gildas (whose account coincides with that of Bede) was born only 70 years after the date fixed as that of the landing of Hengist and

Horsa. These introductory chapters are indeed an admirable condensation of all the recent speculations on these and kindred topics. The notes and illustrations appended to the different lectures are also exceedingly useful, and quite abreast of modern linguistic research.

The plan of the work itself is probably the best for exciting general interest in the subject. It addresses itself not to the professed grammarian, but to educated men and women "who have received such an amount of elementary discipline as to qualify them to become their own best teachers in the attainment of general culture."—(Mr. Marsh's *Preface*.) The language is therefore studied "through its earlier literary monuments, rather than through the medium of grammars and linguistic treatises." It was intended to have devoted a second course to a "grammatical history of English literature," but we suppose Mr. Marsh's present diplomatic appointment in Italy has in the meantime postponed this part of the design. Altogether, this is at once the most complete and philosophical and the most readable manual on the English language that we possess.

Modern Philosophy; or, a Treatise of Moral and Metaphysical Philosophy, from the Fourteenth Century to the French Revolution, with a Glimpse of the Nineteenth Century. By Frederick Denison Maurice, M.A. London: Griffin, Bohn, & Co. 1862.

THIS work having reached us after our review space in the present Number was exhausted, we must content ourselves with a brief statement of its aim, its method, and its results. It is the fourth and concluding volume of the admirable series on Moral and Metaphysical Philosophy, which Mr. Maurice has contributed to what used to be known as the *Encyclopædia Metropolitana*. The first volume of the series was devoted to the philosophy of the ante-Christian ages, and included a survey of the strictly oriental, as well as the Greek, Roman, and Alexandrian systems. The second volume discussed the philosophy of the first six centuries of the Christian era, beginning with Seneca and Plutarch, and coming down to the time of Justinian. Mediæval philosophy was the subject of the third volume, covering the period from Boethius to Duns Scotus

and Aquinas. The present volume opens with the philosophies which were developed out of Islamism and Christendom, and extends from William of Occam in the fourteenth to Kant, and Jacobi at the close of the eighteenth, while a supplementary chapter summarizes the results of the history, and reviews the speculations of the present century from Fichte to Sir William Hamilton.

The work is not a history of philosophy in the sense of being a description of schools and systems, with their peculiar tenets and characteristic methods. Mr. Maurice has even a higher aim than this. He aspires to be the historian of thought, to note its development, its various manifestations, not only in connexion with speculative science, but with action, with all that constitutes individual and social life. By adopting this method, too, the subject is carried out of the region of mere abstractions, and becomes in every page instinct with life, and pervaded by human interest. In some parts of his work, it may be that this method has led him to under-estimate the labours of the psychologists proper. But in other cases,—as in those of Hobbes and Spinoza, philosophy gains immensely by this mode of treatment.

Mr. Maurice makes no secret of the view-point from which he regards his subject. He has in every part of these volumes "felt as a theologian, thought as a theologian, written as a theologian." And when he speaks of theology, he uses the word in its old sense, as the science of the Being and Nature of God, not in the modern and restricted sense, of a body of religious doctrine and pious sentiment. Mr. Maurice is a man of strong feeling and broad sympathies. But his own love of truth is stronger than his sympathy with independence; and the student of philosophy needs no other warning in taking up this admirable and valuable volume than that Mr. Maurice has himself given in his preface, that "all other subjects in his mind are connected with theology, and subordinate to it."

A Handbook of Descriptive and Practical Astronomy. By George F. Chambers, F.R.G.S. London: Murray. 1862.

THIS volume is an admirable specimen of what it professes to be. It contains little or no mere theory or

speculation. It is a succinct embodiment of the more important results of astronomical science. Though written in a popular style, it is not a mere popular elementary treatise; neither is it of such a formal, scientific character as to alarm the general reader. It stands midway between a popular and a scientific treatise; sufficiently popular to be attractive to the general reader, and sufficiently scientific to be of constant use as a book of reference to the regular student and to the practical astronomer.

This work consists of upwards of 500 octavo pages, and is divided into ten books, each a treatise in itself, and a perfect store-house of accurate and interesting information. The first book, to which our space compels us to limit our remarks, consists of a brief survey of the solar system. In the first chapter, the reader is presented with the more important facts concerning the centre of our system, the sun, and his spots. In regard to the bodies which revolve round the sun as the centre of force, they have certain characteristics in common, and certain characteristics peculiar to each. The facts common to all the planets are described in the second chapter, and summed up in the well-known enunciations by Mr. Hind, and in the still better known three laws of Kepler. These laws are not merely enunciated, but amply and clearly illustrated. The facts common to all the planets being disposed of, those peculiar to each are next taken up. To the peculiarities of each planet, beginning with Vulcan, the one nearest the sun, and passing outward to Neptune, the most remote body of the Solar System, a separate chapter is devoted. These chapters contain much curious information concerning the history of the discovery of the planets, in addition to the usual statement of their distances from the sun and from each other, their volumes, their masses, and other scientific results.

The diagrams are not only neatly drawn; they throw real light upon the text. By means of them the ordinary reader, who never heard of Kepler's laws before reading this book, may obtain accurate conceptions of their meaning; and what perhaps appears more difficult, he may obtain, comparatively speaking, correct notions of the general nature of the perturbations to which the planet Uranus is subject, and which led to the discovery of Neptune. He may see how

the perturbations between 1781 and 1822 may be described as an excess of longitude, and how after 1822, up to the date of the discovery, the error in longitude changed its sign. The illustrations in general are quite as much to the point as those we have more particularly specified.

One feature of this volume is the immense amount of information condensed into tables and catalogues, which will be of great use not only to the practical astronomer, but to the student who is in right earnest setting about the study of Physical Astronomy. It is only the real, earnest student of astronomy, who brings to bear upon his work an extensive and accurate knowledge of modern mathematical analysis, that can gain access to the inner sanctuary of the temple of the most perfect of the sciences. Urania can be wooed with no soft or flattering phrases; only those who are heart and soul devoted to her are rewarded with her sweetest smiles and her highest favours.

A Manual of English Literature, and of the History of the English Language, from the Norman Conquest. With numerous specimens. By George L. Craik, LL.D. London: Griffin, Bohn, & Co. 1862.

We reviewed Professor Craik's compendious *History of English Literature* in our fourth Number, and we were glad to be able to say a great deal in its praise. As the *Manual* now published is simply that larger work made down, all that we said of the one applies in substance to the other. Very few verbal alterations have been made, except in the case of dove-tailing paragraphs which originally stood somewhat farther apart. The reduction in the amount of matter has been judiciously effected; chiefly by omitting the detailed accounts of the Latin chroniclers, of the Norman poets and Anglo-Norman chroniclers and Romancists, and the discursive chapters on universities, classical learning, and similar subjects, which, however important in a complete history of literature and learning, are not essential to the completeness of a school-book, which the *Manual* is designed and well adapted to be. The feature which most strongly characterized the larger work is the originality of its criticisms, evidently based upon immediate acquaintance

with the authors discussed. In this respect, the *Manual* and the *History* have scarcely a rival.

Reges et Heroæ: or Kings and Heroes of Greece and the East; a Selection of Tales from Herodotus:

Origines Romanæ: or Tales of Early Rome, selected from the First Five Books of Livy: Both, with Notes for the use of Schools, by the Rev. E. St. John Parry, M.A. London: Longmans. 1862.

THESE books are offered as Readers intermediate between the *Delectus* and the classical authors themselves; and their peculiar claim is, that they combine immediate interest with permanent use. No teacher can make an unabridged classic very interesting to boys, because they work their way through it laboriously and at a snail's pace; and no memory can store up the miscellaneous contents of ordinary collectanea for subsequent use. How, then, does Mr. Parry effect the desirable combination?

It happens that both qualities belong in the highest degree to Livy's traditional tales: with them the history of Rome must ever begin, and the deeds of daring they exhibit are as interesting to boys as the adventures of "Puss in Boots" to children. By mastering these tales, a boy learns, besides a good deal of Latin, almost all that is known of Roman history from the foundation of the city to the invasion of the Gauls, a period of three centuries and a half.

It is not Mr. Parry's fault that Greek history is unheralded by traditional tales of the same stamp, pervaded that is to say by stirring movement, and bearing directly on the future development of one state. Herodotus' stories are a miscellany: they are besides in the Ionic dialect, to which many teachers decline turning the attention of their pupils till they have become pretty familiar with Attic. Mr. Parry, in his preface, makes small account of this latter objection. It may, however, be affirmed that his excellent idea has been less successfully realized, as indeed it was less realizable, in Greek than in Latin. The *Tales of Early Rome* are likely to become a favourite school-book.

*Notes on the *Œdipus Tyrannus* of Sophocles.* By William Basil Jones,

M.A. (Pp. 73.) Oxford: At the University Press. 1862.

THESE notes, the first of a series which is to embrace the whole of Sophocles, were undertaken at the request of the Delegates of the Press, and are intended to accompany the 16mo edition of Dindorf's text, published by them in 1860. A brief analysis of *Œdipus Tyrannus* is prefixed.

The object of the series being strictly educational, the author of the notes, instead of discussing at length words of doubtful interpretation, has simply stated opposing views with the great names endorsing each. This method gives him so much room, that few lines remain without some elucidating remark,—a parallel passage not unfrequently, and always admirably serving the purpose; and no difficulty either in the grammatical structure or in the logical sequence seems to have been passed by.

In line 541, ἀνὴρ τε πλήθους is annotated by the single word "hyperbaton," which is quite sufficient for the student who can set in array before his mind's eye the half dozen kinds of that syntactical figure enumerated by grammarians; but for one so far advanced, is it not superfluous to annotate line 536 by the remark that *πρὸς θεῶν* is a formula of adjuration? However, no two men agree in the more and less of such things.

Mr. Jones' notes possess, besides the merit of thoroughness in the matter, the charm of unpretendingness in the manner.

Ancient History of Egypt, Assyria, and Babylonia. (Pp. 418.) By Elizabeth M. Sewell, author of a *First History of Rome*, etc. London: Longmans. 1862.

ONE cannot read a paragraph of this work without feeling that the authoress is a practised hand. All that is important and certain in the history of ancient Egypt, Assyria, and Babylonia is here set forth in plain idiomatic English, which recalls, by resemblance, Goldsmith's easy flow. Two maps, small but clear, are added, one of Ancient Egypt, the other of Syria, Mesopotamia, and Assyria.

The countries in question being Bible lands, Mrs. Sewell's work is a popular complement to the sacred history of the Hebrew nation, to which indeed

very frequent reference is made by chapter and verse. It forms a valuable addition to the small stock of really good books which even the strictest would allow to be suitable for Sunday reading.

Trigonometry, Plane, and Spherical.

By Edward Butler, A.M., T.C.D.
Dublin: Alexander Thom. 1862.

As Mr. Butler intends his lessons on plane trigonometry for those who have not gone beyond the first two books of Euclid, he first gives some "preliminary geometrical propositions," as substitutes for III. 22 and 21; VI. 4, 16, and D of Euclid. As soon as the student can solve a right-angled triangle, he is referred to the lesson containing a short summary of navigation. Having prosecuted the development of the trigonometrical ratios, he comes to the solution of oblique-angled triangles which further prepares the way for the determination of heights, distances, and areas. A fine example of triangulation, conducted towards the end of last century by General Roy, in ascertaining the difference of longitude between the observatories of Greenwich and Paris, is taken from the "notes and illustrations" appended to Sir John Leslie's *Elements of Geometry and Plane Trigonometry*, to which Mr. Butler refers. After the student has mastered common plane trigonometry, he is initiated into the formulæ of analytical, and shown their application to the solution of equations. The treatise concludes with some lessons on spherical trigonometry, which suppose "an acquaintance with the first twenty-one propositions of the Eleventh Book."

Mr. Butler, who has a thorough mastery of his subject, has displayed much talent and ingenuity in the elucidation of principles and the arrangement of exercises of which there is a copious number; but we think he has rather over-estimated the capabilities of those for whom he has specially written this treatise.

A new edition (the seventh) of Cornwell and Fitch's *Science of Arithmetic* has reached us, testifying to the increasing acceptance with which this well-known text-book meets. For students who wish to investigate thoroughly the principles as well as the practice of Arith-

metic, and amongst these we may reckon particularly the young men attending our training-schools, we know of no manual which we could recommend in preference to it. We have also to acknowledge receipt of a new edition of the more elementary manual by the same authors, under a title better suited to its contents.—The *School Arithmetic*, as it is now called, comprises that part of the subject which may be mastered by the pupils of an ordinary elementary school, treated in a style suitable to their intelligence. It may be safely recommended to teachers as a manual well adapted for its purpose, particularly if taught in the spirit of the excellent suggestions contained in its preface.

We regret that we are compelled to omit for the present notices of Rev. A. B. Davidson's *Commentary on the Book of Job* (Williams and Norgate); Mr. Godkin's *Hand-Book of the Education Question: Education in Ireland* (Saunders, Otley, & Co.); Mr. A. Garfit's volume on *Some Points of the Education Question* (Longmans); Rev. John Hunter's *Elements of Plane Trigonometry* (Longmans); *Elementary Lessons in English Etymology*, by O. Allen Ferris (Simpkin, Marshall, & Co.); *English Grammar Practice*, by G. F. Graham (Longmans); *Companion to English Grammar*, by Jacob Lowres (Longmans).

We have also received *Counsels respecting the Pastoral Office*, by the late George Hill, D.D. (Murray & Son); a reprint of the late Principal Hill's excellent addresses to Students on their functions as Ministers, edited, with an Appendix, by his son, Professor Hill of Glasgow.—*The A. B. C. of Thought*. By Rev. W. G. Davies (Williams & Norgate); a somewhat strange title for a work which presupposes in one of its chapters "that the reader has acquired an ordinary knowledge of the technicalities of logic, and has some acquaintance with the speculations of modern logical writers, especially with those of the late Sir William Hamilton, and those of Mr. J. S. Mill!"—An able and elegantly written lecture on *Memory*, addressed to Sunday-school teachers, by J. G. Fitch, M.A. (Sunday-school Union).—*The Papal Criminal History*. By Dr. Beggi (W. Easby), a book the half of the profits from which are to be "devoted to the funds in aid of the support of the expatriated Roman and Venetian families."—*The Shepherd's Daugh-*

ser (Murray & Son).—*Guy's Simple Catechism of Astronomy*. Edited by W. Hardcastle (Relfe, Brothers);—and *A Military System of Gymnastic Exercises for the Use of Instructors*. By Archibald Maclaren (Parker), which, though primarily a military hand-book, and issued with the authority of the Commander-in-Chief, will be found to contain many useful hints on the cultivation

and development of the physical resources of the body generally.

To Gordon's "School and Home Series" there have been added, since our last publication, Lamb's *Tales from Shakespeare*, in four parts, at threepence each, each part containing the story of four plays,—an admirable idea to have these long-loved Tales put within the reach of school boys and girls.

XV. RETROSPECT OF THE QUARTER.

I.—THE REVISED CODE.

The Debate in Parliament.—Mr. Walpole introduced his resolutions, on March 25th, by a motion for going into committee. The debate was resumed on the 27th by Mr. Whiteside, who supported the resolutions; as did also Sir J. Pakington. The Government policy was supported by the Chancellor of the Exchequer, Mr. Adderley, and Mr. Lowe. The House then went into committee, but only formally.

Government Concessions.—On the 28th, before any of the resolutions had been taken up by the committee, Mr. Lowe made a statement on behalf of the Government, in which he announced their intention of still further modifying the Code, by allowing a substantial part of the grant to depend upon the general report of the Inspector, by giving up the principle of grouping by age, and with reference to the transition from the old to the new Minutes, by making good to present pupil-teachers whatever is necessary to pay them at present. Government would also accept of Mr. Walpole's tenth and eleventh resolutions, requiring modifications in the Code to be submitted to Parliament before being carried into effect. The further discussion of the Code was postponed till 5th May.

In the Lords.—On the 10th of April, in the House of Lords, Lord Lyveden expressed his opinion that the Revised Code was a great improvement on the old system; but suggested the appointment of a select committee to consider the subject. Lord Granville objected

to the select committee, because it would just have to go over the same ground as the Royal Commission, which had sat for three years. Lord Stanhope assented to this; and Lord Ellenborough wished success to the Government in their attempt to check the enormous expense of the Education Department.

The Modifications.—The official announcement of the modifications proposed by Government was issued on April 12th. The following are the chief points referred to:—

I. Managers may claim 4s. per scholar per year on the average attendance at day, morning, and afternoon meetings; 2s. 6d. per scholar at evening meetings.

II. Managers may claim, in addition to this, for every scholar who has attended more than 200 day meetings, of not less than two hours each, (a.) if above six years of age, 8s., subject to examination, and to a reduction of 1s. 3d. for failure in each of the subjects, reading, writing, and arithmetic; (b.) if under six years of age, 6s. 6d., subject to Inspector's report.

III. Managers may claim, in addition to this, for every scholar above twelve years of age who has attended more than twenty-four evening meetings, of not less than one and a half hours each, 5s., subject to examination, and to a reduction of 1s. 3d. for failure in each of the subjects, reading, writing, and arithmetic.

IV. The principle of "grouping by age" is abandoned, and the following six standards are substituted, no scholar being allowed to undergo examination twice in one standard:—

	Standard I.	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading.	Narrative in monosyllables.	One of the Narratives next in order after monosyllables in an elementary reading-book used in the school.	A short paragraph from an elementary reading-book used in the school.	A short paragraph from a more advanced reading-book used in the school.	A few lines of poetry from a reading-book used in the first class of the school.	A short ordinary paragraph in a newspaper, or other modern narrative.
Writing.	Form on black-board or slate, from dictation, letters, capital and small, manuscript.	Copy in manuscript character a line of print.	A sentence from the same paragraph, slowly read once, and then dictated in single words.	A sentence slowly dictated once, by a few words at a time, from the same book, but not from the paragraph read.	A sentence slowly dictated once, by a few words at a time, from a reading-book used in the first class of the school.	Another short ordinary paragraph in a newspaper, or other modern narrative, slowly dictated once, by a few words at a time.
Arithmetic.	Form on black-board or slate, from dictation, figures up to 30; name at sight figures up to 30; add and subtract figures up to 10, orally, from examples on black-board.	A sum in simple addition or subtraction, and the multiplication table.	A sum in any simple rule as far as short division (inclusive).	A sum in compound rules (money).	A sum in compound rules (common weights and measures).	A sum in practice or bills of parcels.

V. The first condition of the grant is that the Inspector be satisfied,—

(a.) As to the *building*; which must be healthy, well lighted, drained, etc., and contain 80 cubic feet per child in average attendance.

(b.) As to the *teacher*; who must be duly certificated and duly paid. Teachers certificated before 31st March 1864 must receive not less than three times the grant allowable on their certificates by the Code of 1860; and they have a first charge to the extent of this grant, being one-third of such due payment, upon the money received by the managers for attendance alone. (I. *supra*.)

(c.) As to *plain needlework*; that it is taught to the girls in the school.

(d.) As to the *registers*; that they are accurate and trustworthy.

(e.) As to the *state of the school*; that there is no *primâ facie* objection to it of a gross kind.

(f.) As to the *receipt for the grant*; that three persons are designated to sign it.

VI. The grant is liable to reduction:—

(a.) By not less than one-tenth, nor more than one-half, on the Inspector's report of faults in instruction or discipline, or (after one year's notice) in the state of the building.

(b.) By £10 for every 40 scholars above 50 in average attendance without a pupil-teacher, or for every 80 above

the first 50 without a certificated or assistant teacher; £5 if the failure be confined to the examination of a pupil-teacher.

(c.) By its excess above—(1.) the amount of school fees and subscriptions; (2.) the rate of 15s. per scholar in average attendance.

VII. Pupil-teachers admitted before 30th June 1862, and their instructors, have a second charge for their salaries upon the money received for attendance alone (I. *supra*), so long as they comply with the conditions of the Code of 1860. "And in case the money so received shall not be sufficient to meet the second charge upon it, the Committee of Council will add the sum requisite to make up the deficiency."

VIII. Revisions and alterations of the Code, when necessary, shall be printed in January of each year, and shall be submitted to Parliament before action is taken upon them.

The Code Passed.—The Revised Code, with its final amendments, was discussed in the House of Commons on the evening of May 5th. Mr. Walpole accepted the Government modifications. Sir J. Pakington was willing to follow the same course, though he thought the country would not be satisfied. Mr. Walpole's resolutions were then withdrawn, and the Code was finally passed.

Confirmed.—The Committee of Council, by a Minute of date May 9, 1862, have provided for the new Code coming into effect as follows :—

"1. The Revised Code shall regulate all grants to be made upon applications received after 30th June 1862.

"2. The Revised Code shall regulate the engagement of all new pupil-teachers in schools where the next inspection (Art. 16) falls due after 30th June 1862.

"3. Until 30th June 1863, the annual grants falling due at the end of each school year (Art. 17) shall be paid according to the Code of 1860, in all schools from which application for them has been made before 30th June 1862.

"In Scotland, grants shall continue to be made as before the Minute of 29th July 1861, until further directions are given."

We understand that no renewed application is necessary from the managers of schools which have been admitted to receive annual grants before the 30th of June 1862, in order to enable them to receive such grants according to the Code of 1860 during all current school years which end before the 30th of June 1863.

II.—THE SCOTTISH EDUCATION BILL.

The Established Church.—The Established Church very early declared against the Bill. Even before the Bill itself had been printed, Dr. Cook, the Convener of the Church's Education Committee, condemned it because it gave no security for the teaching of religion, and because it would excite greater ecclesiastical animosity than before. The *Commission* held a special meeting to consider the Bill, and adopted (by 24 to 12) a resolution to petition both Houses of Parliament against the Bill.

The General Assembly unanimously resolved to petition Parliament against the Bill, which they "viewed with deep regret and alarm," and considered fitted "to sever entirely the precious and essential element of religious instruction from the public institutions for educating the youth of the land."

Parochial Schoolmasters.—The Committee entrusted with the interests of parochial schoolmasters had an interview with the Lord Advocate in April, at which his Lordship promised that

clauses whose effect upon parochial schoolmasters was doubtful would be amended.

The parochial teachers of Aberdeen, Banff, and Moray, who are interested in the Dick and Milne Bequests, resolved to request the Lord Advocate to insert a clause in the Bill preserving their interests in these Bequests.

The Free Church.—The Free Church early indicated approval of the principle and general scope of the Bill, but suggested certain important amendments. In particular, they suggested that the provision for instituting rural schools should be wholly omitted, and that all the new schools should be constituted and managed popularly, as was provided in the Bill for district schools. They also objected to the special provision for Roman Catholics and Episcopalians.

The Association of Free Church Teachers met on April 19. They passed resolutions objecting, amongst other things, to the plan of examining schoolmasters for every new appointment, to the inadequate provision made in the Bill for assistant-teachers, and to the absence of security for the future employment of teachers in the schools to be absorbed into the parochial system.

The Free Church *Commission* met to discuss the Bill on the 1st May. Dr. Candlish explained the modifications which the Lord Advocate had intimated his intention to the "General Committee on National Education" of endeavouring to get made upon the Bill. They were as follows :—

1. Schools should not be taken from denominations for the purposes of the Act without the parties to whom the schools belonged making their own terms as regards the administration of the schools.

2. The parish minister should not be conjoined with the heritors in the management of new rural schools.

3. The school committee should be elected triennially.

4. As regards the constitution of the commission, he should be guided by the views of Scotch members; and he was quite prepared to abandon the University element on which it was founded.

5. He was not prepared to withdraw the grants from Roman Catholics and Episcopalians; but if he could arrange with the Committee of Council, he was

willing that the Bill should be silent on the subject altogether.

6. He was willing to insert a clause providing that no child should be required to attend upon religious instruction to which his parents or guardians objected.

7. A certain amount of the £75,000 should, in the first instance, be set aside for burgh schools.

8. The Commissioners should make a special report within a limited time as to what had been done by the magistrates in pursuance of the powers given by the Bill.

9. He was not inclined to alter the provisions of the Bill regarding the examination of schoolmasters after election.

10. He did not propose that the new system should come into operation for three years after the passing of the Act.

The United Presbyterians.—The leading ministers and elders of the United Presbyterian Church in Edinburgh held a meeting in April, at which resolutions were passed objecting to the constitution of the proposed Commission, to the government of the rural schools by the minister and heritors, to the appointment of divinity professors on the General Board, and to the special provision made for Roman Catholics and Episcopalians.

The Roman Catholics.—Bishop Gillis, early in April, wrote a letter in defence of that provision of the Bill which proposed to continue special grants to Roman Catholics. He did so on the ground that, "Under no conceivable circumstances can education with us be ever disembodied from what we believe to be religion."

Public Meeting in Edinburgh.—A public meeting, called by the "General Committee on National Education," was held in Edinburgh on the 21st April, at which the Lord Advocate and Mr. Dunlop, M.P., were present, and explained their views on the subject of the Bill. A report was read from the General Committee, in which a hope was expressed that the Bill might be so adjusted as to pass into law with the concurrence of all impartial men. The Committee strongly disapproved of the entire provisions regarding rural schools, specially of the right conferred by the Bill of taking schools from their present

supporters and giving them to the minister and heritors. They suggested an increase in the number of the committee of management of district schools, and strongly condemned the provision for continuing the system of rates in aid to Episcopalians and Roman Catholics.

The Convention of Royal Burghs, on the 8th of April, adopted a resolution (by 24 to 14) recommending their Committee to take such steps as were deemed necessary to prevent the Bill passing this session.

The County Meetings.—Of twenty-two county meetings of which we have obtained reports, 13 were decidedly against the Bill, 3 were partially in its favour, and 6 were neutral, or wished further inquiry to precede legislation.

The Hospital Foundations.—The governors of the leading hospitals in Edinburgh held a meeting in April to consider what steps should be taken for securing the exemption of their institutions from the provisions of clause 38 of the Bill, which empowers the Commissioners to "revise all foundations, mortifications, endowments, or bequests for educational purposes which have taken effect for more than fifty years." It was suggested that there should be inserted in the clause the words, "on application made to them by the governors or trustees." This amendment the Lord Advocate afterwards intimated his intention of adopting.

Withdrawal of the Bill.—On the 26th of May, the Lord Advocate announced in the House of Commons, that he did not intend to proceed with this Bill, on account of the large measure of opposition with which it had met; and that instead of amending it, he proposed to introduce a new Bill, incorporating the alterations he had resolved upon, before the close of the present session, but which would not be proceeded with till next year.

III.—EDUCATIONAL INTELLIGENCE.

The Education Grant.—The vote taken on the 8th May, for public education in Great Britain during the current year (£842,119), is the largest ever granted, exceeding that of last year by £38,325; and the vote for Ireland will

raise the entire grant this year to more than £1,100,000. The estimate is framed according to the old Code, and every school admitted to aid before July next will receive its next grant as if the system had remained unchanged; but schools admitted to aid after July will fall under the Revised Code, and it is fair to add that this causes a charge of £13,500, which would, under the old Code, have belonged to next year, because, while the grants to pupil-teachers were not payable at the time of their admission, the new grants obtainable for the examination of the scholars in reading, writing, and arithmetic will have to be paid at once for the year ending at the date of inspection. In Great Britain, in 1861, the grants for building amounted to £99,506, to meet £207,043 voluntarily subscribed, and additional school accommodation was provided for 47,103 children. The pupil-teachers increased from 15,535 to 16,277, and the sum of £301,826 was paid to them, or for their being taught; a sum which brings the expenditure upon them since 1839 up to more than £2,000,000. The capitation grants, from 3s. to 6s. on children attending school 176 days, amounted in 1861 to £77,239, and the vote now to be taken is to be £86,000; the payment was made on 316,226 children, being 42.75 per cent. of the children attending 5199 schools, an increase of 54,220 children that year. The sum of £1177 was paid in respect of 5686 scholars above twelve years old attending night-schools (connected with day schools under inspection) on fifty nights. The number of certificated teachers in charge of schools at the end of 1861 was 8698, an increase of 987 over the previous year; nearly £130,000 was paid in direct augmentation of their salaries, and the vote proposed this year is £142,000. The number of students in training-colleges increased 21, and was 2847 at the end of the year; the vote is £100,000, as before. Small grants are made (£1600 will now be voted) for industrial departments of common elementary schools having land, kitchens, laundries, or work-rooms attached to them. Uncertified ragged schools are also aided, but the grant is to be reduced to £2500.

The vote for public education in Ireland was £290,904. Objection was taken to various items in the estimates: for teachers in district model literary schools; for female teachers in indus-

trial schools; for agricultural schools and a model farm; for professors of English and science in the Training-College, and for a classical instructor; but after a debate, in which the principles of the Irish system were attacked by Mr. Whiteside and Sir H. Cairns, and defended by Mr. Cardwell and Lord Naas, the vote was passed without reduction. From a return, recently obtained, on the motion of Mr. Henley, of sums awarded to schools of all denominations, it appears that, in Scotland, burghs receive £25,415; landward parts, £28,444; while the assessment (¼d. per £) in burghs amounts to £8625.

Progress of Education.—Twenty years ago, only 67 in every 100 men who married in England signed their names upon the register, and 51 in every 100 women; and thirteen years later, the percentage was but 69.6 of the men, and 56.1 of the women; but in the last seven years, a period which probably shows in its marriages the result chiefly of the education of the years 1840-45, or thereabouts, the advance has been much greater, and the Registrar-General reports that in 1860 the proportion of men writing their names had risen to 74.5, and of women to 63.8.

Winchester College.—On an average, about fourteen scholarships are vacant every year in Winchester College, and these are open for public competition to all boys of the Established Church between the ages of ten and fourteen. Boys may remain on the foundation until they are eighteen years old. The subjects of examination are principally, if not exclusively, Latin, Greek, and Arithmetic. The only invariable charge is £1, 10s. annually, under the head of "foreign masters." To this is added £2, 2s. annually if a boy learns German; and £2, 2s. annually for a tutor assigned from the prefects, if a boy is not a prefect himself. On an average, the yearly bills of a Winchester scholar are supposed to amount to about £30 or £35.

Public Schools Commission.—The inquiries of this Commission are progressing rapidly. The Commissioners have lately visited Rugby, Shrewsbury, Winchester, and Harrow schools, and orally examined Dr. Temple, Dr. Kennedy, Dr. Moberly, and Dr. Butler,

as well as several of the assistant masters.

Anniversaries.—The 353d apposition-day of Dean Colet's foundation at St. Paul's School was held on the 26th of May. The annual "Fourth of June" procession at Eton took place on June 5.

Church of Scotland Education Scheme.

—The returns from the General Assembly's schools for the past year show an attendance of 18,031 on 169 mixed and 21 female schools,—in all 190. Besides these, the Sabbath classes are attended by 2436 who are not members of the week-day schools—giving a total of 21,367 at present under instruction through the agency of the committee. The liabilities of the committee for salaries of teachers during the past year amounted to £2828, 3s. 4d. to teachers on the first scheme; £512, 10s. to those on the second; and £157, 10s. to female teachers—making in all, £3498, 3s. 4d. The average income of each of 121 teachers on the first scheme, including emoluments, from whatever source derived, was £53, 0s. 3d.; of each of 42 teachers on the second, £62, 17s. 10d.; and of each of 19 female teachers, £38, 18s.

Free Church of Scotland Education Scheme.—The following is the substance of the report of the schools supported by this scheme for the past year:—

1. Congregational Schools,	451
2. Side and Industrial Schools,	124
3. Missionary Schools,	29
4. Grammar Schools,	4
5. Normal Schools,	2

610

6. Number of Teachers,	636
7. Number of Scholars,	61,654

The Congregational contributions amounted last year to £7492 16 11
And this year to . . . 7259 1 11

Decrease this year, at	
31st March 1862,	£233 15 0
The other sums received this year	
amounted to . . .	£8171 16 2
Last year they amount-	
ed to	8780 14 5

Decrease, . . . £608 18 3

General Council of Medical Education.—The fourth annual session of

this Council was held in London on the 14th of May. One of the most important questions discussed by the Council related to a higher standard of general medical education in the profession. A majority of the Council repeated their oft expressed opinion, that medical graduates should also be required either to graduate in Arts, or to pass a strict literary examination before receiving their professional degree. The returns called for by the Council from all licensing bodies, of the number of candidates examined and passed by each, give 1609 as the total number examined, of whom 1409 passed. Of these, the College of Surgeons of England licensed 465, the Apothecaries' Company 317, the Irish College of Surgeons 130, the Edinburgh College of Surgeons 94, the London College of Physicians 83, the University of Edinburgh 68, the Glasgow Faculty 62, Oxford 4, Durham 4. Reporters were again excluded.

Vernacular Education in India.—

In addition to the £200,000 annually spent by the State on "Education, Science, and Art" in India, there will be £100,000 devoted to this purpose in the current year. How much efforts in this direction are needed, may be gathered from the fact that while in England one in every seven of the population is at school, the proportion, according to the last returns, is one in every 1000 in the most highly educated part of Bengal. Only 5 per cent. of the 52,000 prisoners in the jails of Bengal in 1859-60 could read and write; the remainder were altogether "ignorant."

Army Schools.—From the report of the Council of Military Education for 1861, it appears that for 38 per cent. of men in the ranks the most elementary education is required; 19 per cent. can neither read nor write; and above 19 per cent. can only read and not write; 7.44 per cent. have a superior degree of education; and the remaining 54 per cent. can read and write. The great hindrance is in the irregularity of attendance. The additional attention paid of late to education in the Artillery has reduced the percentage of the uneducated from 40 to 25; and in the Foot-Guards from 20 to 11.

Ragged School Union.—The annual meeting of this Association was held in

Exeter Hall on May 12th; Lord Shaftesbury in the chair. The report stated that in 176 school buildings there were 201 Sunday schools, with an average attendance of 25,000 scholars; 172 day schools, with 18,000 scholars; and 211 evening schools, with above 9000 scholars. The progress of the Union since 1850 is shown as follows:—

	1850.	1856.	1862.
School Buildings,	95	150	176
Sunday Schools, .	53	128	201
Attendance, .	10,439	16,987	24,885
Day Schools, .	45	98	172
Attendance, .	5,558	13,057	18,315
Evening Schools, .	74	117	211
Attendance, .	5,332	8,085	9,082

The number of industrial scholars this year is 3600; voluntary teachers, 2800; paid monitors, 420: and paid teachers, 317. The number who regularly attend the parents' meeting is 2850, while those who attend other religious services held in ragged schools is upwards of 5000. The number reported as sent to situations from ragged schools during the year is 1930; the number rewarded at last prize-meeting was 960. The united earnings of the shoe-black brigade last year amounted to £4665, the number of boys belonging to the brigade being 362. Eighty-six penny-banks had collected £8520 during the year, and 54 clothing clubs collected above £900. The appeal for a special fund of £5000 had already produced £2000. The given income was £8600, which, after meeting expenditure, left a balance of £1239.

Industrial Schools.—On May 27th, Colonel Sykes moved a resolution in the House of Commons, requiring that, in any system of Government Education, provision should be made for supporting industrial schools. Mr. Lowe urged that the duty of sustaining these schools did not fall within the Education Department, but belonged either to the Home Office, who had to do with criminals, or to the Poor-Law Board, which had to do with providing for destitute children. The resolution was withdrawn.

There are at present 26 certified industrial schools in England and 18 in Scotland. The number of children in attendance is, in England, 339; in Scotland, 283. Seven of the English schools have been certified under the Act of last session.

A Bill for extending the duration of the Acts regulating industrial schools in England and Scotland, so that they might

be fully carried into operation until 1st January 1867, has been introduced into the House of Commons by Sir G. Grey and Mr. Cardwell.

Education of Pauper Children.—In the House of Commons, on 10th April, Sir S. Northcote obtained leave to bring in a Bill to provide for the maintenance of pauper children in certain schools and institutions.

Competitive Examinations.—On the 2d of April, Mr. Hennessey moved in the House of Commons a resolution in favour of the introduction of open competition (similar to that for the Indian Civil Service) into the Home Government Offices, etc. Mr. Cochrane moved as an amendment, that as many of the qualities constituting a good public officer—principles, habits, judgment, intelligence, energy—cannot be ascertained by examination, the system would be injurious to the efficiency of the public service. The competitive system as now in force was defended by Lord Stanley, Sir G. C. Lewis. Sir C. Wood having moved the previous question, both motion and amendment were rejected.

Military Drill in Public Schools.—Lord Stratheden called attention to this subject on April 7th, in the House of Lords, by asking Lord Clarendon, as President of the Public Schools' Commission, whether that Commission had power to deal with the subject. He mentioned that there had been a sensible decline in the practice of drill at all the public schools. At Westminster, it had been entirely given up; at Eton, the number under training had fallen from 400 to 200; at Harrow, from 200 to 100; and at Winchester there had also been a sensible decrease in the attendance. This he much regretted, because the military drill at public schools would tend to the permanence of the Volunteer movement. Lord Clarendon said that drill would certainly be included in the inquiries of the Commission. He also agreed as to its importance, but thought it must not be made compulsory. On the other hand, the masters would object to the time for drill being taken from school-hours, and the boys as strongly objected to its being taken from their play hours.

Scholastic Registration.—We referred in our last Number to the movement that

had been begun by the College of Preceptors to obtain a Scholastic Registration Act, similar to the Medical Registration Act of 1858. An influential meeting of private and public schoolmasters, presided over by the Rev. Canon Hey, was held at York in April, when an Association was formed for the purpose of promoting this most desirable object,—in the words of the chairman, “to protect the fair, honest teacher, who taught *bonâ fide* what he professed to teach, against illiterate pretenders who deceived the public.” The Rev. Canon Hey is president of the new Association; the Rev. Canon Robinson, vice-president; and Mr. Mosley and Mr. Birchall are honorary secretaries. The annual subscription is 2s. 6d., and all teachers are eligible for membership.

Royal College of Surgeons.—In the revised regulations relating to the preliminary examination for this College, notice is given that, after January 1, 1863, certificates of having passed the junior Local examinations of any university will not be received, on the ground that in these examinations Latin is not compulsory. At the same time Latin will be added to the compulsory subjects in Part i. of the College examinations.

Haileybury College.—The buildings of this College, having been bought by the British Land Company, have been appropriated, under trustees (amongst whom are Mr. W. F. Cowper, M.P., the Dean of Manchester, etc.), to the purposes of a school for the education of the sons of the nobility.

IV.—THE UNIVERSITIES.

Oxford.—Mr. James Bryce, scholar of Trinity, was lately, though a Dissenter, elected a Fellow of Oriel.

Convocation has authorized the curators of the Ashmolean Museum, and the Bodleian Library, to lend objects of art to the Exhibition at the South Kensington Museum.

A statute was passed by congregation in May for the addition of £100 per annum to the salary of the present Chancellor's secretary.

There will be an election to a Fellowship in Magdalen College in October.

Convocation has accepted of £310, received by subscription, to found a prize in memory of the late Mr. Manuel John

Johnson, M.A., F.R.S., to be called “The Johnson Memorial Prize,” for the encouragement of the study of Astronomy and Meteorology.

A decree, allowing Trinity Term to be kept this year by a residence of twenty days, passed Convocation in May.

A statute has been promulgated in congregation to reduce the amount of residence required in summer, in consequence of the idleness and extravagance which it is said to cause, especially about the time of commemoration.

The fifth series of annual Local examinations was held at Oxford and fourteen local centres from the 10th to the 18th of June. The number of candidates who had entered their names for the examination was 1052 (756 juniors, and 296 seniors),—the number who really present themselves may be expected to be somewhat smaller; the number actually examined in 1861 was 939; in 1860, 865. The result of the change which this year came into operation regarding the “religious difficulty” will be watched with considerable interest. The alteration referred to permitted candidates to accept the *historical* part of the religious examination, and to decline the *doctrinal*, values bearing on the general result being allowed for each. Last year 39 per cent. of the candidates examined, declined the religious examination. This year, of the 1052 who intended to be present, only 84, or less than 8 per cent. declined the religious examination entirely; and 191, or 18 per cent., have availed themselves of the new regulation of undergoing the examination on the Bible, but not on the Church Standards. This seems very plainly to favour the opinion, that hitherto the objection to this part of the examination has been less an objection to religion than to conformity. Even in this respect, however, the results exhibit an advance on previous years, for the total number of those who decline the doctrinal part of the examination is only 275, or 26 per cent. The following table exhibits the progress of this question:—

	1858.	'59.	'60.	'61.	'62.
Declined } 38 per c.	33	38	39	8	
Religion. }					

keeping in view that in 1862, other 16 per cent. decline the doctrinal questions.

Cambridge.—The installation of his Grace the Duke of Devonshire as Chan-

cellor of this University took place on the 9th of June. On Sunday, the 8th, his Grace attended the University Church, when an eloquent sermon was preached by the Bishop of Chester. The congregation for the conferring of honorary degrees was held on the 9th, when the degree of Doctor of Laws was conferred upon the following distinguished persons:—Lord Brougham, the Duke of Argyll, the Marquis of Bristol, the Marquis of Hartington, Lord John Manners, Lord Stanley, Lord Lyttelton, Lord Belper, Sir Edmund Head, Sir Henry Rawlinson, Sir Emerson Tennent, Sir Hugh Cairns, Sir William Armstrong, M. Michel Chevallier, Mr. Selwyn, M.P. for the University; the Astronomer-Royal, Professor Faraday, Dr. Acland, Regius Professor of Physic at Oxford; and Mr. Fairbairn.

Sir Robert Reade's lecture was delivered in the Senate House on May 20th, by Major-General Sabine; subject—"The Cosmical Features of Terrestrial Magnetism."

London.—A memorial has been presented to the Senate of London University, signed by upwards of a hundred of the leading educationists in and near London,—including Dr. Jelf, Dr. Jacob, Dr. Major, Dr. Hessey, Professors Halley, Godwin, and Malden,—representing that the number of subjects included in the matriculation examination is larger than either sound theory or experience will justify, and suggesting that Chemistry should either be omitted, or made alternative with Natural Philosophy. The committee of the Senate, to whom the memorial was referred, have recommended that the examination should be maintained in its integrity.

At a recent meeting of the Senate, the question of admitting females to the degrees of the University was raised by the application of a young lady to be examined. It was decided that the charter did not admit of this. Subsequently, Mr. Grote moved that the Senate should endeavour to obtain a modification of the charter, rendering female students admissible to degrees, but not to convocation. Ten members voting for the motion, and ten against it, the Chancellor (Lord Granville) gave his casting vote against it, and it was accordingly rejected.

Scottish Universities.—The Commis-

sioners have recently issued ordinances consolidating and regulating the bursaries in the Universities of Glasgow, St. Andrews, and Edinburgh. The general effect of the new arrangements is to make the bursaries fewer in number, and greater in value. One important feature is that, whenever possible, it is a primary condition that the bursar be a Graduate in Arts.

St. Andrews.—The half-yearly meeting of General Council was held on the 27th March. It was moved "that the Council agree to memorialize the University Court toward replacing the chemical class in the Arts curriculum." A counter motion, "that while the Council recognise the importance of chemistry as a branch of academic study, they do not feel called upon at present to make the recommendation proposed," was agreed to without a division. It was also agreed to "to ask the University Court to represent to the Commissioners the desirableness of reviving the Degree of Bachelor of Divinity (B.D.)."

The College-Hall Company has announced in its first annual report, that the movement has been entirely successful,—so much so, that it was resolved to keep the Hall open for students during the summer session—May, June, and July.

Glasgow.—The statutory half-yearly meeting of University Council was held on the 16th of April. The report of Committee on Degrees in Arts was unanimously adopted. This report recommended that candidates for honours should be permitted to select their own authors for examination, with the advice of the Professors, and that English Literature should be included in the subjects for graduation examinations. The report also referred to the best means of co-operating with the other Universities on the subject of military education, and suggested that steps should be taken to oppose any arrangement for concentrating military education in one institution. The subjects of a summer session, and of a re-adjustment of the academic year, and thereafter of the curriculum, were referred to the committee appointed for the ensuing half-year.

Edinburgh.—The University Court dismissed the representation of the Se-

natus Academicus regarding Professor Donaldson's dereliction of duty, finding it unnecessary to take further steps in the matter, on the grounds that the Professor had intimated his intention of statelily rendering an account of his intrusions, and of resuming his lectures; and that the charges with reference to the Reid Concert were neither distinct nor relevant.

The half-yearly meeting of General Council was held on the 15th April. A motion suggesting a different distribution of the academic year, either by having one longer, or two distinct sessions—and that with a view to the shortening of the curriculum—was opposed by the Professors, and rejected by the Council. A proposal to petition Parliament on the subject of the Lord Advocate's Education Bill was, after a discussion, withdrawn.

The public ceremonial of conferring degrees in Arts and Law was held on the 21st April. The degree of Master of Arts was conferred upon twenty-six students; ten others passed the examinations, but did not come forward for their degree, intending to compete for honours next year; twenty-nine students obtained certificates (preparatory to a degree) in the department of Classical Literature, sixteen in Mental Philosophy, and sixteen in Mathematics. The honorary degree of LL.D. was conferred upon Sir William Jardine, Bart., of Applegarth. Professor Kelland delivered an address on "The Scottish Universities from an English Point of View," in which he insisted strongly upon the necessity of money, in the shape of scholarships, as the only means of elevating Scottish learning.

The question of the better endowment of the Chair of Agriculture in this University (to which we called attention in our January Number, vol. i., p. 483), has been engaging the attention of the Highland Society. That body made a proposal to the Universities Commissioners for the joint support and patronage of the chair; but the Commission having declined to contribute any of the public money for this purpose, the efforts of the Society have failed, and are in the meantime discontinued.

Aberdeen.—The Commissioners have issued an ordinance regulating the Arts class fees and funds of this University, as follows:—For the course of English

Literature, one guinea; for each of the other classes in the Faculty of Arts, three guineas; but the University Court may make it two guineas the second year. Each candidate for the degree of M.A. has to pay one guinea for each of the three divisions of the graduation examinations. Each member of General Council pays a registration fee of five shillings, and an annual fee of two shillings and sixpence, or a life-fee of one pound. These fees shall go into the general University fund, out of which expenses for meetings of the Court, Senatus, and General Council are defrayed.

The half-yearly meeting of General Council was held on the 9th of April. Deliverances of the Court were read on the representations agreed to at the previous meeting of Council. They said that they had no power of dealing with the question of open teaching, and that it was premature to enter on the question of an annual statement of the income and expenditure of the University. The Council rejected (by 51 to 44) a motion requesting the Senatus and the Court to make reports of their proceedings to the Council. They also rejected (by 34 to 20) a motion in favour of "Middle-Class Examinations." They cordially and unanimously adopted a representation praying the Court to take steps for the modification of the Commissioners' ordinance on class fees, referred to above.

A Bill has passed the House of Commons to alter and amend the Universities Act, in so far as relates to the bequest of the late Dr. Alexander Murray, in the University of Aberdeen. There are to be three Murray Lectureships (to be held by the Professors of Systematic Theology, Church History, and Biblical Criticism), and one Bursary (to be adjudged by examination, and held for three years by one who, within three years previously, has taken the M.A. degree), to each of which one-fourth of the net proceeds of the bequest will be attached annually.

Queen's Colleges, Ireland.—Local examinations, similar to those of Oxford and Cambridge, were held in June by these Colleges, simultaneously at Dublin, Belfast, Cork, and Galway.

Queen's College, Cork.—On May 15th the western wing of this College

was completely destroyed by fire, supposed to have been the work of incendiaries. A large amount of rare and valuable property was lost, estimated at £7000; of which £5000 is claimed by the Board of Works, and the rest by the professors and students as the value of personal property consumed in the fire.

Parliamentary Grants for Universities.—The following are the sums voted by Parliament for the support of the different Universities during the current year:—London, £5473; Scotland (including Royal Society, etc.), £20,161; Ireland, £7112.

V.—FOREIGN NOTES.

FRANCE.—Progress of Primary Instruction.—*Extract from the "Exposé de la Situation de l'Empire," presented to the Senate and Corps Législatif.*—"The erection and restoration of school-houses have proceeded on an extensive scale, by aid of the extraordinary credit of a million francs. . . . We have been able in the course of last year to employ a sum of more than 1,500,000f., and to undertake numerous engagements which will be easily fulfilled. It will be necessary in 1862 to fall back to the normal allowance for schools and *salles d'asile*; but, the future being relieved of nearly all the charges of the past, the diminution of our resources will not be, at first, sensible. Nevertheless, as the demands and necessities will greatly exceed the figure habitually inserted in the budget, it would be wise, perhaps, from the present time, to increase it in proportion to the exigences which can be foreseen. The results of a good administration have permitted the augmentation of the salaries of primary inspectors, without any demand being made upon the State; these results will also permit of an increase of their allowance for travelling expenses. Their tours of inspection—indispensable for the surveillance and good order of the primary schools—were becoming irregular and infrequent, because the inspectors were too long detained in their homes each year, occupied with drawing up numerous reports and enormous statistical tables. This burden has been lightened, and the inspectors restored to their true mission.

"The number of primary schools, communal and free, increases along with

that of the pupils who attend them. We can thus bear testimony to most notable progress made under the existing régime, which provides gratuitously for the instruction of poor children. . . . The position of the teacher, in a material point of view, has become better, owing both to augmentation of salary and the very considerable increase of the school fees. The solicitude of Government will not stop there; and, from the present time, the Minister of Public Instruction, enlightened by an inquiry made in the midst of the teachers themselves,* will take the necessary steps for rendering more dignified and more stable the profession of the men who have devoted themselves to the education of the people in our cities and rural districts.

"Several new 'primary Normal schools' have been instituted; and efforts have been made to communicate, in the instruction given to the pupils in these establishments, good notions of agriculture and practical horticulture. Most of the Councils-General of Departments have been eager to contribute to the defrayment of the expenses, necessitated by the extension of so useful a branch of instruction."

International Colleges.—On this subject the *Revue de l'Instruction Publique* has the following:—

"A committee has been formed to carry out the application of an idea in the highest degree worthy of public sympathy. This committee is composed of the most prominent representatives of science, of public administration, and of industry; we remark among its members M. Dumas, president; the originator of the project (M. Barbier), secretary; MM. Bonjean, Michel Chevalier; Mourier, vice-rector of the Academy of Paris; the Deans of the Faculties of Letters, of Sciences, and of Law; Gustave Rouland and Jules Pelletier, secretaries-general of the ministries of Public Instruction and Finance; Ravaisson, Emile Péreire, Hachette, Denière, Arlès-Dufou, the Directors of Central Schools, Turgot, Chaptal, etc.

"The committee, after a first general meeting, at which highly interesting questions were discussed relative to the character which the new establishment ought to present, and the organization which it ought to receive, appointed a

* This refers to the eliciting of the views of the teachers by means of the prize-essay scheme.

sub-committee charged with the elaboration of the definitive bases of the project.

"The sub-committee, consisting of MM. Dumas, Eugène Rendu, Bonjean, Mourier, Hachette, Emile Pèreire, Marguerin, and Monjean, has already held two sittings.

"We shall recur to the questions that have been discussed in these meetings, and we hope to be able to publish in some detail the views that have been brought forward."

New Museum of Celtic and Gallo-Roman Antiquities.—The following is from the *Moniteur*.—"The Emperor, in ordering the creation, at the Chateau de Saint Germain, of a museum of Celtic and Gallo-Roman Antiquities, opens a new path to science.

"For remote epochs, our national history has not, like that of the classical world, numerous texts to consult; and the Greek or Roman writers, to whom we are obliged to have recourse, are only really intelligible when we can form an exact idea of all the objects observed by them among our ancestors.

"To effect the realization of the Emperor's intentions, the Administration of the Imperial Museums is about to collect all the material evidences suited to produce a correct estimate of those Gauls, whose name, at so early an epoch, resounds through the annals of the nations.

"The Museum of the Louvre will furnish, in the first place, a collection of arms, in stone or in bronze, and of pottery—a nucleus, to which will be added the fruits of excavations undertaken at various points of our soil; as also the rich collection specially formed by the Emperor. Casts, taken either from the great Celtic monuments, or from the Greek, Roman, and other sculptures (statues and bas-reliefs), representing Gauls, will give a considerable importance to the new Museum, in which France will be able, in some sort, to contemplate her cradle. Models of warlike machines, executed by order of the Emperor, by the Capitaine de Reffye, facsimiles of utensils of every kind, the execution of which foreign and departmental museums will certainly be ready to facilitate, will also find their proper places, and will contribute to the elucidation of the original monuments.

"The beautiful collection recently sent to the Emperor by his Majesty the King

of Denmark will occupy a distinct place in the Museum of Saint Germain."

Examinations for Inspectorships.—In France, as part of the examination for the "*Brevet of aptitude for the functions of Inspector of Primary Instruction*," candidates are required to draw up a "report," of a nature similar to those they might be called upon to formulate in the actual discharge of the duties of their office.

PRUSSIA.—Improvement and Increase of Training-Schools.—The *Centralblatt* (official organ of the Ministry of Public Instruction) has the following:—

"The question has again been lately raised in meetings of teachers, partly with reference to the law of public instruction at present under preparation, whether training-schools may be more advantageously established as *Internats*, institutions within which the students are to live, or as *Externats*, merely day-schools.

"The Ministry of Instruction in Prussia, since the training of teachers in special seminaries was adopted in principle, has always been of the mind that training-schools should be established as *Internats*. Only where the necessary buildings were wanting, have *Externats* been permitted in whole or in part; and such exist at present in Angerburg, Marienburg, Berlin, and Petershagen. On the other hand, during the last ten years, every care has been taken to give the *Internats*, in all outward relations, a character corresponding to the aim and the requirements of social life in larger communities. With this view, altogether new edifices have been erected for training-schools in Münsterberg, Steinau, Eylau, Pölitz, Exin, Lubenthal, Peiskretscham; while the training-school in Neuwied is nearly completed, and that in Drossen is in process of erection. Further, the following royal castles have been transformed into training-schools:—Cöpenick, Oranienburg, Elsterwerda, and Barby. The castle of Kozmin has been purchased with a similar view, and a new training-school has been established at Osterburg.

"Exertions have been used to give these new training-schools such an architectural arrangement as, while preserving simplicity, seemed most likely to promote the ends of health,

and unassuming yet self-respecting habits of life. The principal accusation brought against the system of Internats by their opponents is, that a cloister-like or barrack-like nature is inseparable from them, and that the personal life of each student is watched with an oppressive anxiety and closeness. The Administration of Public Instruction in Prussia, has, from experience, formed the opinion that such a character is not necessarily connected with Internats, and that such accusations do not apply to the Prussian training-schools."

Political Freedom of the Prussian Teacher.—Whatever the Prussian teachers are trained to in their two years' or three years' course, it is not, in all cases, we fear not in most, to political manliness. The following is not a joke extracted from "Kladderadatsch;" it is from the official *Centralblatt*, and is a good sample of the results of "paternal Government:."—"Political Reading of Teachers.—A teacher, in a communication which he had sent in to the Minister of Public Instruction, had remarked that he read the *Volkszeitung* (newspaper), because the procuring of the same in a club cost him only two groschen (about 2½d.) quarterly. Private friends had drawn his attention to the possibility that he might make himself disagreeable by so doing. On this point he begged the decision of the Minister." (*Sancta simplicitas!*)

"The instructions hereupon issued are as follow:—

"With regard to your communication of the 12th November last, in which you put the question, Whether, on the part of the Government authorities, objections are entertained to teachers reading the newspapers? I inform you that, in the matter of general civil rights and duties, teachers in the Prussian State occupy no exceptional position.

"The Minister of Ecclesiastical, etc., Affairs,

"V. BETHMANN-HOLLWEG."

"BERLIN, 9th January 1862."

Such affecting and childlike docility does not, however, characterize all the Prussian schoolmasters; nor are the Prussian educational authorities so liberal as the reply of the Minister just quoted might lead us to believe. The Provincial Educational Board for the Rhine

Province, if it allows teachers to read newspapers, would evidently like to prevent them from forming and expressing opinions on political subjects. That body, at the commencement of this year, in an order addressed, not to teachers of primary schools, but to the directors of the higher schools of the province, declared that the complete devotion of the teacher to his duty was risked by his taking an interest in public affairs, even although in doing so he kept aloof from passion and bitterness. "Connection with a political party would cause coolness, nay animosity to spring up between him and those parents of his pupils who favoured different views." The Board therefore warned teachers against such political partisanship, with the remark that, "in forming an estimate of a teacher, this point of view would essentially be adopted."

The majority of the teachers of the Gymnasium at Coblenz—the seat of the Board in question—lodged a protest against this proceeding, stating that if the order were to be taken in its literal acceptance, it would forbid to every man, actively engaged in the profession of teaching, the exercise of civil rights guaranteed to him by the Constitution. The affair excited considerable interest, and was taken up in Parliament in the month of February last. Bethmann-Hollweg (now no longer Minister of Public Instruction; the present Minister is Dr. von Mühler) defended the Board, declaring that a teacher, by his mere dumb presence at the meetings of a political party, might appear as an associate and accessory, and thereby damage the interests of his school,—and repeatedly affirming the "paternal character of the order of the Coblenz Board." The motion of Herr v. Henning, to the effect that the Government defence of the Board was unsatisfactory, and the order an encroachment on the civil rights of teachers, was supported by the entire Left and part of the Centre.

GERMANY.—*Educational Training for Clergymen.*—The ecclesiastical authorities of Baden, alarmed by the spread of the agitation for a separation between school and church, have prescribed a certain amount of pedagogic instruction for students of theology. The object of this is to weaken the main ground of the agitation referred to, which is, that

the clergy who, in virtue of their office, are local inspectors of schools, are in many cases, especially the younger of them, entirely ignorant of educational matters, and even despise both school and schoolmaster.

Chair of Pedagogy.—The Ministry of Instruction in Saxony has resolved to establish a Chair of Pedagogy (we cannot help the word) in the University of Leipsic. Dr. Masius, well known in Germany as the author of a popular, but clever and original work on Natural History (*Naturstudien*), is to be the first Professor. We view such a matter as worth chronicling, for few in this country have yet conceived the idea that education may be treated as a science, and prelected on from professorial chairs.

RUSSIA.—Educational Reform.—The reform about to take place in education in Russia concerns not only the Universities, but the entire system of public instruction, more especially the common schools. With regard to these, the term reform cannot, properly speaking, be used; for, so long as serfdom existed, popular education was nearly out of the question. The Ministry has resolved, in order that it may be able to proceed with all desirable certainty in making the requisite changes, to lay the drafts of the regulations for the common schools, etc., before the leading professional men and teachers of Germany, France, and Belgium. It is proposed, meanwhile, to lay down the principle, that in town and country, a school shall be established for every 1000 of the male population. Where the establishment of separate girls'-schools cannot be accomplished, girls would be taught along with boys up to the age of thirteen. The maintenance of the school would be the affair of the Commune; the children of ratepayers receiving instruction free, those of others paying a small fee. The ratepayers would choose curators of the schools, who, however, would only have charge of economic matters; in other respects the schools would be subject to a Government director.—*Allg. D. Lehrerzeitung.*

Diesterweg, reviewing an educational work published in St. Petersburg, in the *Rheinische Blätter*, remarks:—Generally speaking, Russian educationists and teachers have hitherto had recourse to foreign countries. Every year

private individuals, and persons specially deputed by Government, travelled through the countries of Europe most advanced in culture, Germany, France, and England, in order to make themselves acquainted with the prevailing systems of training and instruction, the schools and their methods, with a view of afterwards transplanting to their own soil what they found adapted for that end. The Russian book trade dealt mainly in foreign works, issued in the original or translated. For a number of years past a change has been to some extent taking place. Already several educational journals are published in Russia in the national language; and to these various German teachers are contributors, their articles being written in German and translated into Russian.

VI.—PROCEEDINGS OF SOCIETIES.

The National School Society.—The fifty-first annual general meeting of this Society was held in London, on June 5; his Grace the Archbishop of York presiding. The report stated that the special efforts made to obtain increased support for the institution had resulted in a considerable augmentation of the income for the year. The number of cases in which during the past year they had voted grants in aid of building or enlarging schools and teachers' residences was 156. Since the last audit the treasurer has paid the sum of £4541 on account of 175 schoolrooms, calculated to accommodate 19,451 children, and of 80 teachers' residences. The total number of schools united to the society, without including those in union with diocesan boards, is now 11,909. Of these 184 have been added during the past year. The report also referred to the Revised Code, expressing satisfaction that in its latest edition the Order of Council of 1840, settling the terms on which Church of England school inspectors are to be nominated and dismissed, etc., was distinctly recognised as in force. The meeting was addressed by Mr. Hubbard, M.P., Mr. Walter, M.P., Archdeacon Denison, etc.

British and Foreign School Society.—The annual meeting was held on May 12th, under the presidency of Earl Russell. The report of the Society stated that the alterations at Borough Road, and the buildings, etc., at the New Training-College at Stockwell, had been

completed and paid for, at a total cost of £24,174, of which £5742 had been received from the Committee of Council. Earl Russell, in his address accepting of the presidentship, in room of the late Duke of Bedford, referred to his connexion with the foundation of the Committee of Council, in conjunction with Lord Lansdowne and Sir J. Kay Shuttleworth. His Lordship reviewed the recent proposals in connexion with popular education; gave his opposition to the system of local management, and to local rating, both because it would imply local control, and because it would not extend to all species of property in the country.

Home and Colonial School Society.—The annual meeting was held on May 5th, the Earl of Chichester in the chair. The report gave the income of the past year at £8044, 11s., of which, after meeting expenses, £2, 12s. 6d. remained in the treasurer's hands.

College of Preceptors.—The monthly evening meetings of this body continue to be held regularly, and to excite considerable interest. At the April meeting, a paper was read by the Rev. W. C. Izard on "Moral Training in Schools." He held the end of moral training to be to form individual character, that mark by which the man is known; to teach duty, and the reasons for it. He discussed the intellectual faculties of the mind seriatim; but he held that moral teaching was best inculcated by indirect means, by turning to account opportunities as they arise. The paper at the May meeting was read by Mr. J. Ogle, on "Chronology as an Aid to the Study of History." After stating the difficulties by which the study of chronology is beset—for example, the fact that no fewer than one hundred and twenty different systems of chronology had been propounded, and the difficulty of remembering mere numbers—the lecturer explained his method of arranging time, from the creation of Adam, into great periods, each of which had its characteristic features, and between which there appeared to be striking resemblances. Thus, at the close of each of the four periods of one thousand years from the creation of Adam, there arose a great representative man—Noah, Abraham, Solomon, Christ. He extended his illustrations to modern history, and concluded by expressing the opinion,

that such systematic arrangement of time would greatly facilitate the study of history. Mr. J. Kimber was the lecturer at the June meeting. His subject was "The Pestalozzian System."

The midsummer examination of pupils of schools in union with the College was held from 19th to 22d May. The total number of pupils examined was 650, nearly 100 more than last year. Of these, 215 (from twenty-four schools) were examined in London. The examination for the Royal College of Surgeons, which is conducted annually by the College, took place from the 9th to 11th June. The number of candidates was 250.

Considerable dissatisfaction having been expressed with the system of proctorial examinations pursued by the College of Preceptors, the Council have resolved to discontinue it.

The following additions have been made to the Board of Examiners:—*Italian*, Professor Carlo de Tivoli; *Scripture History*, Rev. L. J. Bernays; *Natural History*, Dr. C. Schaible; *Political Philosophy*, Dr. W. B. Hodgson, and W. Ellis, Esq.

General Associated Body of Church Schoolmasters.—This Society, which aims at bringing into sympathy and co-operation the whole body of elementary teachers in England, has made great progress of late. In two years, from Christmas 1859 to 1861, its members increased from 439 to 1100. Its operations have been almost confined to the defence of teachers. The Society is at this moment engaged in obtaining signatures to a petition, which shall serve as a protest against the withdrawal of the Augmentation Grant on account of the teachers' certificates of merit. The petition urges, "That the Lords of the Committee of Her Majesty's most Honourable Privy Council on Education have, from time to time, offered inducements to persons to become teachers in elementary schools, whereby many have been persuaded to embrace the vocation of a teacher who otherwise would not have done so. Among these inducements are the following:—First, Employment in the Public Service; Secondly, Pensions; and thirdly, Augmentation Grants and Gratuities." The petitioners represent that they have not been fairly dealt with; every promise made to induce them to enter the profession of elemen-

tary teachers being entirely withdrawn, and nothing provided in lieu of the assistance given in accordance with these promises.

Schoolmasters' Social Science Association.—During the Easter term, which commenced on April 3d, and terminated on June 5th, this Association held eight of its usual class-meetings in University College. The subjects discussed included the moral bases of social economy, and the educational bearings of the subject. At the closing meeting the subject of inquiry was, "What is Education?" and the services of Mr. W. A. Shields, by whom the class has been conducted, were suitably acknowledged.

VII.—EDUCATION IN THE INTERNATIONAL EXHIBITION.

General Arrangements.—Access to the court containing the educational works and appliances is gained by a staircase leading from the vestibule between the English and Foreign portions of the great Picture Gallery. The scheme of an educational exhibition, which was drawn up by the Superintendent and other members of committee, was more comprehensive than it has been found possible to realize in so small a space. It was hoped that the court would be an international one; but the Foreign Commissioners expressed a wish to keep the educational collection of each nation separate, so that there are no facilities for comparing the educational appliances of the different parts of Europe with each other.

The space demanded by exhibitors in this class amounted to nearly fifteen times the actual area at the disposal of the committee. Unusual difficulty was therefore experienced in reducing the applications, and at the same time preserving as much as possible of the original scheme. The following is the classification finally adopted by the Superintendent:—

- A. Books, maps, and diagrams.
- B. Apparatus employed in teaching.
- C. Toys and games.
- D. Illustrations of elementary science.

A few of the most noteworthy objects in each of these classes are here indicated:—

A. Books, Maps, and Diagrams.—The principal educational publishers have sent their latest school-books to

this class; Visitors are allowed to consult them, and teachers and managers of schools will find this permission of great advantage. One recess is exclusively devoted to books on education, and here all the newest works are displayed. The Christian Knowledge, and the Religious Tract Societies, the Christian Vernacular Education Society for India, and the British and Foreign Bible Society, also exhibit their latest publications. A very ingenious mode of projecting the maps of the hemispheres, so as to exhibit the true globular character of the earth, is exhibited by Mr. Abbatt. The collection is especially rich in miscellaneous diagrams for educational purposes, and in contrivances not only for instruction, but for making the walls of a school-room cheerful and picturesque. The inflated India-rubber globe of Messrs. Macintosh is one of the most remarkable specimens of manufacture in this department.

B. Apparatus.—One of the most remarkable features of this Exhibition is the interest which has been shown in it by all the great religious educational societies. The National and the British and Foreign School Societies severally display complete sets of the fittings, furniture, tabular lessons, books, apparatus, and pictures required in the equipment of elementary schools. Infant schools have long been under the special care of the Home and Colonial School Society, and it is therefore fitting that in its department the beautiful and rational discipline of the *kinder-garten*, and all the newest contrivances for making very little children happy in school, should be well illustrated. The work of the reformatory and ragged schools is illustrated by a novel and singular contrivance. A large portion of a counter is occupied by a model representing the career of a street urchin who is rescued from vice and degradation, and conducted through the ragged school or the reformatory, and a subsequent course of wholesome and industrial training, until he becomes a prosperous colonist.

Close to this series of tableaux, there is appropriately placed a model of the latest addition to the Philanthropic Farm School at Red Hill. It is a house built in memory of the late Mr. Samuel Gurney, which is adapted for the reception of fifty boys, and which forms, we believe, the fifth of the homes erected

by the Society on their admirably managed estate.

The adjacent bay is devoted to the illustration of the articles employed in teaching drawing and design. Here the science and art department exhibits a complete series exemplifying the course of instruction pursued in the Government Schools of Design. To the philanthropist, few features of the Educational Court will be more attractive than the small recess devoted to the illustration of processes employed in teaching the blind. Here will be found every device for instructing the blind in reading, in writing, in arithmetic, in geography, and in the industrial arts. It is especially interesting to study the several forms of the alphabet which have been devised for the blind, and to observe that experience seems to have finally adopted the ordinary Roman character, in a varied form, as the best for the purpose. We may call special attention here to the beautiful specimens of work done in the Blind Asylum, and in the associations at St. John's Wood and at Euston Road. Of the miscellaneous objects of interest, we may notice the models of improved desks and forms for school use.

C. Toys and Games.—The exhibition in this sub-class has not been confined to toys having a distinctly educational purpose. The centre of the apartment will, therefore, be found to contain a great many articles which, though very beautiful and interesting, appear somewhat out of place in the educational division. But, besides these, the room contains many objects which serve the double purpose of amusement and education. Such are the contrivances for physical education, the Rugby foot-balls, and the articles used in cricket.

D. Illustrations of Elementary Science.—In this department are included two divisions, which were originally intended to be separate—those of natural history and of philosophical apparatus. The natural history collections are not numerous, the most prominent objects being very fine specimens of the head of a lion and of a tiger, and collections of British and other birds. There are also here classified collections of geological and other specimens intended to promote the more methodical teaching of natural history. In the department of philosophical apparatus will be found some very interesting and effective dia-

grams, intended to illustrate the elementary truths of physical science.

Of the objects in this class which are not specially educational in their purpose, the most remarkable are the beautiful scenes in chromo-lithography, and the engravings exhibited by the Arundel Society, which has devoted itself to the reproduction of many of the choicest and least accessible works of the earlier Italian masters.

A few educational works are also to be found in sub-class C, of class 28 (paper, stationery, printing, bookbinding), in the Gallery, North Court, which, amongst specimens of different modes of printing, contains a varied collection of Bibles, including Bagster's Polyglots, a volume of fac-similes of Anglo-Saxon mss. (exhibited by Professor J. O. Eastwood, Oxford), and illustrated and illuminated gift-books.

Foreign Countries.—The educational works, etc., of foreign countries are to be found in their respective courts. The most extensive and most interesting collections are those of Belgium, France, Austria, and Prussia.

The Belgian school museum is admirably arranged. It is divided into—1. The Primary School. 2. The Middle and Professional School. 3. The School of Industry. 4. School of the Blind and of the Deaf and Dumb. There is a collection of pedagogical and classical works, and copies of the Brussels *Journal of Popular Education*.

The French collection consists of various works and journals on education, books on educational subjects, and specimens of what has been done by the pupils of the primary schools in various places.

Austria exhibits educational works, atlases, maps geological and topographical, relief-maps, statistical charts and publications, mechanical toys and instructive games for children.

Russia, Norway, Sweden, Denmark, Switzerland, Italy, and the minor German States, are each to some extent represented.

VIII.—THE SOCIAL SCIENCE CONGRESS.

The Inauguration.—The sixth annual meeting of the Association for the Promotion of Social Science was inaugurated in Westminster Abbey on the 4th of June, when a full choral service was performed, and an eloquent sermon was

preached by the very Rev. Dr. W. F. Hook, Dean of Chichester. In the evening, the Association met in Exeter Hall, to receive a deputation from the Brussels' "Congrès International de Bienfaisance," and to hear the address of the venerable President of the Congress, Lord Brougham. To the members of the Continental Society, Lord Brougham, after a feeling reference to the death of Prince Albert, offered a cordial welcome. He then reviewed the progress made by Social Science since last meeting, commenting upon the political state of the different nations of the earth. Next he lauded the fortitude of our labouring classes in their present distress, and referred to the power of co-operation to improve their condition. He lamented the partisanship which warped the Education question, and thought that much that was valuable in the Revised Code had been abandoned. He rejoiced in the success with which Miss Faithfull's printing-press enterprise, conducted entirely by women, had been attended.

Departments of Education and Reformation.—The first of these departments was presided over by the very Rev. the Dean of St. Paul's (Dr. Milman); the second, by Mr. T. Chambers, Q.C. For a detailed account of the proceedings in these sections, we refer our readers to the article on "The Social Science Congress," in the present Number (Art. xi.)

Department of Jurisprudence.—The proceedings in this section commenced on Saturday, June 7, with an address by its president, Sir Fitzroy Kelly, Q.C., M.P., in which he dwelt at some length on the changes that had taken place in the laws during the last few years, and the improvements which were still desirable. The most interesting papers in this Department were on "The Consolidation of the Statute Law," by F. S. Reilly; on "The Courts of the City of London," by Mr. Chambers, Q.C.; on "The Marriage Law of Scotland," by Mr. G. H. Palmer.

Department of Public Health.—This Department was presided over by Mr. W. Fairbairn, F.R.S., who, in his opening address, commented eruditely on the various applications of drainage. Papers were read on "The Health, past and present, of the Working Classes of the General Post Office," by Dr. Waller Lewis; on "Hospital Dietetics," by Dr. J. C. Steele; on "London Hospital

Abuses," by Dr. Markham; on "The Principles of House Drainage and Town Sewerage," by Mr. Rawlinson, C.E.; and on "The Health and Mortality of Birmingham," which gave rise to a valuable discussion; on "Over-crowding in London," by Mr. G. Godwin.

Department of Social Economy.—Mr. R. Monckton Milnes, M.P., presided over this section, and in his opening address pointed out the necessity of having the mental conditions of civilisation combined with the material elements of it, in order to make a nation truly great. A very great number of papers were read, and several important discussions took place. The Dwellings of the Working-classes occupied the attention of the department during an entire day, and the application of the principle of co-operation—that great principle which is gradually leavening the mass of working men with the spirit of self-help, was powerfully recommended as the agent most likely to achieve the improvement to be desired. The Employment of Women occupied another entire day. Mr. Russell Gurney read a paper by Miss Emily Davies, "On Medicine as a Profession for Women." She showed the great desirableness of having female physicians for women and children, and the necessity for the highest professional qualifications being secured to those women who were ready to enter on the most laborious and useful of professions. Miss Bessie Parkes, Miss Emily Faithfull, and other ladies, followed by reading papers which showed that the "woman's movement," as it is called, is conducted in England with an amount of earnest thoughtfulness and practical ability, which is the best guarantee for its being piloted safely through the dangers which beset it on every side. Another day was devoted to Charity and the Relief of the Poor; and the last day was given to the consideration of Taxation, direct and indirect, and its social and economical influences. We note the titles of some of the most important papers—by Professor Huber, on "Co-operation in Germany;" by M. de la Fleurière, on "The Population Question, in connexion with the last Census in reference to the rate of Wages;" by Mr. J. M. Ludlow, "On the Investigation of Trade Differences;" by Mr. G. Lushington, on "Apprenticeship;" on "the Moral, Social, and Hygienic effects of Volunteering," by Mr.

J. Macgregor; and on "Amusements for the Working Classes," by Mr. J. Hyde.

Department of Trade and International Law.—This Department held an important meeting on the evening of Friday, June 6, in Burlington House. Dr. Travers Twiss, president of the Department, in the chair, for the discussion of the subject of Belligerent Rights. The chairman, M. Garnier Pages, Lord Brougham, and Sir F. Kelly, took part in the discussion. Dr. Travers Twiss delivered his introductory address on Monday. He stated the two great maxims on which improvements in International Law should be based to be: *first*, nothing is lawful which is not necessary; *second*, nothing is lawful which is not founded on good faith. He regretted that the United States had declined to abandon privateering, though its abandonment had been originally proposed by Benjamin Franklin. Mr. Fitzgerald read a paper on the "Social State and Relations of Africa;" Mr. S. Bourne, on "The British Free-labour Colonies."

Congrès International de Bien-faisance.—The third session of this Society, was opened at Burlington House, on Monday, the 9th of June. The Earl of Shaftesbury was chosen president, and delivered the inaugural address, in which he reviewed the topics that fell within the sphere of the Society. He said that he had found that at the bottom of all discussions on economics lay a great principle: that aid should be given only to those who were willing to help themselves; and a great fact: that the condition of the poor depended on their domiciliary accommodation. Papers were read by M. le Vicomte A. de Melun, on "The Charities of France;" by Miss Carpenter, "On the Education of neglected Children;" by M. Grosselin, on "The Education of the Deaf and Dumb;" by Mr. W. Spottiswoode, F.R.S., on "The Schools, etc., at Her Majesty's Printing-Office;" and by Miss Florence Nightingale, on "Army Sanitary Reform under the late Lord Herbert." There were also discussions on Poor Law Relief, Mutual Assistance Societies, Sanitary Art and Science, Neglected Children, and Compulsory Education.

The proceedings of both Congresses were brought to a close on 13th of June.

IX.—APPOINTMENTS.

The Ven. Archdeacon Jackson, D.D.:—Provost of Queen's College, Oxford.

Matthew Arnold, M.A.:—Professor of Poetry in the University of Oxford (re-elected).

Rev. J. E. T. Rogers, M.A.:—Professor of Political Economy in the University of Oxford.

Rev. James Hannah, D.C.L.:—Bampton Lecturer for 1863.

Rev. Alfred Mackinnon, M.A.:—Sub-Librarian, Bodleian Library, Oxford.

Dr. Wilson Fox:—Prof. of Pathological Anatomy in Univ. Coll., London.

Dr. Jenner, Physician to the Queen:—Professor, Principles and Practice of Medicine in University College, London.

Theodore Aufrecht, M.A., Oxon.:—Professor of Sanscrit and Comparative Philology in University of Edinburgh.

James Lorimer, M.A., Advocate:—Professor of Public Law in the University of Edinburgh.

John Nichol, B.A., Ball. Col. Oxon.:—Professor of English Literature in the University of Glasgow.

J. S. Brazier:—Professor of Chemistry in the University of Aberdeen.

Rev. S. Davidson, D.D.:—one of the Examiners on the Hebrew and Greek Scriptures in the University of London.

Professor J. F. Ferrier, LL.D.:—one of the Examiners on Logic and Moral Philosophy in the University of London.

Balfour Stewart, M.A., Edinburgh:—one of the Examiners on Experimental Philosophy in the University of London.

Dr. J. G. Fleming, Dr. John Coats, and Dr. Thomas Watson, all of Glasgow:—Medical Examiners in Glasgow University, for one year.

Rev. J. J. S. Perowne, B.D.:—Vice-Principal of St. David's Coll., Lampeter.

Rev. R. S. Candlish, D.D.:—Principal of the Free Church College, Edinburgh.

Rev. Robert Rainy, M.A.:—Professor of Church History, Free Church College, Edinburgh.

Rev. A. G. Butler, Fellow of Oriel:—Head-Master of Haileybury College.

Rev. A. Barry:—Principal of Cheltenham College.

Rev. W. B. Gurney:—Head-Master of Doncaster Grammar School.

Rev. W. T. Savell, M.A.:—Head-Master of St. Clement Danes Commercial Grammar School.

J. Rogers, B.A., Ch. Col. Camb.:—2d Master of Preston Grammar School.

THE MUSEUM.

OCTOBER 1862.

I. QUINTILIAN AS AN EDUCATIONIST.

IN justification of the present attempt to call attention to the opinions of an ancient writer so well known, by name at least, as Quintilian, I content myself with adducing one reason only. Quintilian seems to me to have passed through the first two stages of a course not uncommon in literary history. At first estimated above his desert, an author is afterwards estimated below it; the height of the elevation is the index of the depth of the subsequent depression; and long time may elapse before he ascend again to the true level at which he shall continue to repose, with but slight fluctuation of rise or fall. It was in 1417 that the once famous Poggio Bracciolini (whose life by Dr. Shepherd of Liverpool rescued him for a time from oblivion), when on his way to the great Council of Constance, discovered the ms. of the *Institutiones Oratoriae* of Quintilian in the Abbey of St. Gall, in Switzerland; and there the manuscript was long reverently preserved, till, as I found by inquiry on the spot some years ago, it was removed—why, I know not—to Zurich, where I have since examined it. A large part of the work being rhetorical and technical, it fell in with the tastes and wants of the soon subsequent period of European history, in which *Art* predominated over *Nature*, style was more studied than matter, spontaneity was repressed and compressed by the tight stays of rule, and a school of literature flourished, the character of which might well be expressed in the words of Ovid—“*Materiam superabat opus.*” In the language of Buffon, though in a sense far lower, if not deeper, than his—“*The style was the man.*” Quintilian was a treasure to those of this calibre and this bent. As a recent French writer (Al. Pierron) says :—

“The age of the *renaissance* admires this good sense, this good taste, this good style: this rhetoric ready-made takes possession of all the schools; Quintilian is expounded, translated, and commented. Quintilian speaks all languages; thoughts of Quintilian, phrases of Quintilian, judgments of Quintilian; what else has since been seen in treatises for the use of studious youth? Quintilian in all places, Quintilian at all times; what name has more resounded in all books for some four centuries? . . . To those times Quintilian was almost a god. A translator of Quintilian was a *personage*. He was reckoned among the most considerable names

in literature; the French Academy threw its gates wide open to him, happy in possessing in its bosom a French Quintilian. I say a translator—and what a translator! not even the shadow of Quintilian—the Abbé Gédéon! La Harpe speaks of Quintilian only in terms of a hyperbolic enthusiasm. Before engaging in the study of the monuments of ancient eloquence, he makes a very detailed analysis of the *Institutiones Oratoriae*. This task completed, our learned Aristarchus perceives that he has forgotten that Cicero, who well knew his business, has also spoken of the art treated by Quintilian. And, presto! he writes a chapter on the didactic works of Cicero. But Quintilian had one hundred pages; Cicero has thirty! What a proportion! It is true that La Harpe takes up only the Dialogue *De Oratore*; that he scarcely mentions the other treatises, and that he has not cited even the name of the most beautiful of all, the *Orator*. All that I wish to infer from this is that La Harpe knew his Quintilian better than his Cicero.”*

There is no doubt that in this country, so far as I am aware, the enthusiasm for Quintilian never reached the height of French idolatry, while the reaction began sooner, and has, as yet, proceeded further, as might be expected in a country where Shakspeare, and even Chaucer, so early gave the victory to the romantic over the classical element; that element which Corneille and Racine so long held dominant in France. Here, at least, Quintilian has long been regarded by many as a mere rhetorician, grammarian, elocutionist, posture-master, one who treats of the most trifling tricks and artifices of look and gesture, and tone and dress, as indispensable to oratorical success, and as bearing much the same relation to a great orator and philosopher like Cicero, that a drill-serjeant bears to a great general, Corporal Martinet to the Duke of Wellington. It is true that a large, by far the largest, portion of his work is devoted, and necessarily devoted, to details; though even the driest of these he seems to me to invest with an interest almost surprising: but not less true, if less obvious and striking, is it that he regards his subject from an elevated point of view; that he surveys it with a comprehensive glance; that he never, like the rustic, fails to see the forest for the trees, or the town for the houses; that he assigns to the parts their due place in the circle of the whole, and that he subordinates the details to a noble principle, and consecrates them by direction to a noble aim. It is, indeed, the very multitude of his details, and the minuteness of his precepts, that give effect to the more general and more ethical passages which he might, without blame, have omitted, as being beyond his province. A man of inferior order of mind might well, and certainly would, have confined himself within the lower and narrower region of purely professional discipline and instruction; with such matters, in common phrase, his hands would have been sufficiently full; and he would not have felt himself called upon to touch on topics so lofty and of seemingly so little direct bearing on his subject, as those which Quintilian has treated with a firm hand. It is to these and these only that I wish now to direct attention.

I do not intend to analyse the treatise itself, a work already well done by Professor Ramsay in Smith's *Biographical Dictionary*, or to trouble you with the events of Quintilian's life as recorded in that, and in many other places. Neither do I intend to inquire how far Quin-

* Al. Pierron, *Hist. de la Litt. Rom.*, p. 548, c. 38. 1852. Paris.

tilian is indebted to Cicero for his doctrines of either detail or principle, either intellectual or moral. This inquiry is sufficiently extensive and interesting to warrant a separate discussion. But at present, I take the book as we find it. No matter whether the writer originated, or adopted the sentiments it contains, he is responsible for them. It is no mean praise to be able to adopt and make one's own the noble thoughts of others; and it is no excuse for the utterance of ignoble thoughts, that they are not the creation of him who gives them forth. It is with the nature of the thoughts that we are here concerned, not with their originality, a question in all cases difficult to determine. I say, we take the book as we find it, *the book, i.e. the Institutiones Oratoriæ*. For, if we could regard the dialogue concerning the causes of the corruption of eloquence to be the work of Quintilian, our review would be much extended. There seems, however, sufficient reason for believing that, whether or not the honour of the authorship of that dialogue can be more justly assigned to Tacitus, it cannot be assigned to Quintilian. It is for the same, as well as for other reasons, that I am silent about the 164 declamations usually attributed to his pen, and in some editions published along with his continuous and didactic work. With these limitations then, let it be remembered, that it is with *Quintilian as an Educationist*, not as a rhetorician, or instructor in the rhetorical art, that we are concerned; that is, with the principles on which he proposes to build the edifice of rhetorical instruction; the purpose with which he would direct it, and the spirit that he would have to pervade and dominate it from first to last. Now, of the twelve books which compose his treatise, *De Institutione Oratoriâ*, it is chiefly, almost solely, to the first and twelfth that we must look for our materials. For it is in the first book that he treats of the general training which ought to precede the more special work of the rhetorician (*ea quæ sunt ante officium rhetoris*), and sketches the principles of general education from the pupil's earliest age; and it is in the last that he takes up what he himself calls the most weighty portion of his task (*partem operis destinati longe gravissimam*), various matters not included in the technical course he has completed, but indispensable for the formation of a great orator, such as, among many other things, his *manners, morals, and motives*. If, from the variety of subjects embraced in those two books, I were to pick out every detached remark which I find characterized by sound sense and a high philosophy, this paper would stretch beyond all reasonable limits; and I propose to select only four points, to which, taken together, we may, I think, refer almost every other educational question, not one of mere detail; and even these I shall content myself with indicating, rather than discussing, so as to induce to a careful study of our author, rather than to supersede its necessity.

The *first* relates to the dependence of intellectual power on moral strength.

The *second* to corporal punishment of the young.

The *third* to the comparative advantages of private and of public education.

The *fourth* to the relation which the study of *things* ought to bear to the study of *words*.

It may appear afterwards more clearly how far these four considerations go to exhaust the great principles of education, not that of an orator only, but of all men. At present it may suffice to say, that the *first* recognises the great unity of man's nature as a moral as well as an intellectual being, and the true scope of education as embracing both, though the *physical* part, too, under the title of *valetudo, corporis firmitas*, is not forgotten. The *second* includes virtually the whole question of discipline in its vulgar sense. The *third* involves the great question of the best organization of our teaching machinery for either moral or intellectual ends; and the *fourth* strikes deep into the controversy which now rages, and will rage for many years to come, regarding the true basis of intellectual culture.

I. At the very outset he says:—

"But our purpose is to train a finished orator, who, to be such, must needs be a good man, and accordingly, we require in him not merely an accomplished faculty of speech, but every excellence of character. For I can in no wise grant that, as some have thought, the method of upright and honourable life is the business of philosophers only, seeing that the truly well-qualified citizen, skilled in the administration of affairs public and private, who can rule States by counsels, establish them by legislation, reform them by judicial decisions, can assuredly be no other than an orator."—Vol. i. p. 7.

But it is in the twelfth book that he develops and defends against various objections the thesis here laid down:—

"Let us then regard the orator, at whose instruction we aim, as, according to Cato's definition, a *good man*, skilled in speaking. But the quality which he has placed first, and to which nature herself assigns the priority, *goodness as a man*, is the greater and the more important."

The passage, however, which extends to thirteen pages of the edition before me (Edinr. 1810, vol. ii. p. 445, lib. xii. c. 1), is too long to quote, and I must refer the reader to the work itself.

The doctrine here maintained is open at the threshold to so many cavils, and indeed requires so much limitation ere it can be accepted by men in general, that it may be well to remark, that Quintilian has high authority, both ancient and modern, on his side. Aristotle, in his *Ethics*, after distinguishing between the cleverness which is craft (*δευρότης*), and the prudence which is wisdom (*φρόνησις*), thus continues:—

"For depravity perverts the vision, and causes it to be deceived on the principles of action, so that it is clearly impossible for a person who is not good to be really wise or prudent."—(Lib. vi. c. 12).

The idea has been condensed into a single phrase: "The pure heart maketh a clear head." Cicero might be quoted to a similar effect. Coleridge, in his *Table Talk*, cites a passage from Strabo, affirming that "in order to be a good poet, one must be a good man," a sentiment with which the Highgate sage concurs, adding, "though not, perhaps, a *goody* man." (Vol. ii. p. 245.) The distinction I cannot profess quite to understand, but a recent critic declares it

admirable.* Coleridge elsewhere says, "A rogue is a roundabout fool, a fool in *circumbendibus*." Henry Taylor says:—

"Wisdom is not the same with understanding, talents, capacity, ability, sagacity, sense or prudence, not the same with any one of these; neither will all these together make it up. It is that exercise of the reason into which the heart enters; a structure of the understanding rising out of the moral and spiritual nature. It is for this cause that a higher order of wisdom, that is, a highly intellectual wisdom, is still more rare than a high order of genius. When they reach the very highest order they are one, for each includes the other, and intellectual greatness is matched with moral strength."†

Carlyle, too, says:—

"Intellect is not of the speculative head only; the great end of intellect surely is that it makes one see something, for which latter result the whole man must co-operate." "The real quantity of our insight,—how justly and thoroughly we shall comprehend the nature of a thing, especially of a human thing, depends on our patience, our fairness, lovingness, what strength soever we have; intellect comes from the whole man, as it is the light that enlightens the whole man."‡

Many of my readers will remember other passages in which he distinguishes with great effect between the mere vulpine intellect which knows where the geese lie, and the true human reason which blends the understanding and conscience into one. I will not attempt to determine with what exceptions or modifications this doctrine of the great central unity of the moral and the intellectual must be received; but it seems to me no small merit in Quintilian to have seized it and set it forth. It is, of a truth, not yet generally comprehended among us, as doleful controversies about goodness distinct from greatness, and greatness distinct from goodness, and even the antagonism of the two, too clearly show. It would be well for our education if it were better comprehended; our efforts at moral training would, doubtless, be better directed than hitherto they have been. The importance of morality is, of course, admitted on all hands, but if its intellectual bearings were duly recognised, we should scarcely hope to produce it by non-intellectual, by anti-intellectual means, such as the rote-repetition of verbal forms, the committing to memory of seemingly arbitrary precepts and prohibitions, backed, indeed, by authority and threats, but seldom justified by appeals to reason, or tested by reference to facts.

II. Very memorable are the words in which Quintilian speaks of the corporal punishment of the young:—

"That pupils should be beaten, although the practice is common, and not condemned by Chrysippus, I can by no means approve: first, because the punishment is servile and degrading, and, as is generally admitted when used at a later age, an insult and a humiliation; secondly, because, if there is any one of so coarse a nature as to be insensible to reproof, blows will only harden, as in the case of the vilest slaves; thirdly, because this infliction would be unnecessary were the teacher assiduous in his duty. But now, too commonly, in compensation for the teacher's negligence, boys who have not been led to do what is right, are punished

* "He was, shall I say? too good to be perfect; or even what Coleridge calls admirably 'a goody man.'"—Rev. George Gilfillan; *Hist. of a Man*, c. i. p. 17. 1856.

† *Notes from Life*, p. 68. 1854. "Of Wisdom."

‡ On Mirabeau, *Miscell.*, vol. v. p. 125.

for not having done it. Finally, when you have with blows coerced the child, how can you act upon the youth, who is beyond the application of fear, and who has yet greater tasks to accomplish ?"—(Lib. I. c. iii. p. 32.)

A truly compact and comprehensive summary of the chief arguments against a practice which, I fear, still lingers among us in spite of reason, in spite of abundant example. I may be pardoned, if I speak with some bitterness of feeling on this subject, for, after the lapse of more than quarter of a century, I still look back with the keenest indignation to the time I spent, if not in the present building,* at least in the old High School, which still exists in the Old Town, now as formerly a place of pain and suffering,† but now for their alleviation, not, as formerly, for their infliction. For four precious but most tedious years did I groan under the tyranny of one of the most odious and despicable pedants that ever wielded a rod, or conjugated *ῥῶπρω* in all its tenses, and in every mood, chiefly the imperative, but always in the active voice, illustrated by practical experiments, and innumerable *cuts*. Truly a *plagosus Orbilius*, mis-shapen in body and mind; offensive to the eye and ear of youth; ignorant of everything (so far as appeared) except of his vocabulary and grammar; incapable of appealing to any emotion but fear; one with whom "physical force" meant the use of the *taws*,‡ and "moral force" a threat to use the taws, but who, having little faith in "moral force," even so interpreted, seldom resorted to it, the "physical" being more efficacious, and, literally, ever at hand. A worthy parallel was he to the Swabian Cleishbotham of whom we read in Southey's *Life of Dr. Bell*,§ and if my persecutor was his inferior in variety and ingenuity of method, he was not so in severity or frequency of infliction. Few more savage despots can have embittered the existence, bewildered the brains, soured and darkened the heart, crushed the intellect, exasperated the temper, and broken down the honour, candour, and self-respect of successive generations of boys. The aversion and disgust which he inspired spread to the subjects, or rather subject, which he professed to teach. If one learned at all, it was in spite of one's-self; just as one cannot help inhaling the vapour, however nauseous, which pervades the room we dwell in. And all this occurred many years after the Rector, now Professor Pillans, had set the example to his colleagues of maintaining order and good conduct by higher and gentler means. I know not how far the practice still prevails in Edinburgh schools; but while I must loudly condemn the system, I

* This paper was originally a Lecture delivered in the High School of Edinburgh.

† It is now an adjunct to the Edinburgh Infirmary.

‡ A woodcut representation of this formidable "teaching-tool" is given by Voigt, in his *Unterrichtswesen Englands und Schottlands*, 1857, p. 150.

§ He dominated over a school for fifty-one years, and was reckoned, from recorded observations, to have given 911,500 canings, 124,000 floggings, 209,000 custodies, 136,000 tips with the ruler, 10,200 boxes on the ears, 22,700 tasks by heart, 700 stands upon peas, 600 kneels on a sharp edge, 500 fool's caps, 1700 holds of rods, and over his grave were placed these words of Martial:—

"*Ferulæ tristes, sceptræ pædagogorum, cessant.*"

—(Vol. ii. p. 623.)

would yet make allowance for individual teachers who, condemning it themselves perhaps, find or fancy themselves compelled on peculiar occasions to resort to it. Evil propagates evil, and so long as boys are mis-managed at home, and treated with excessive severity, or excessive indulgence, so long must schoolmasters find the management of boys difficult. So long as flogging prevails in some schools, it must be difficult to abolish it in neighbouring schools. And strongly would I reprobate the practice in some public institutions of absolutely forbidding the teacher to employ the rod under pain of dismissal,—a measure which gives to turbulent boys a triumph over their teacher, and tempts them into offences by the very prospect of impunity. On the other hand, I am convinced that the teachers who most require to use the rod are precisely those who are least likely to use it with discretion or moderation. Those who might use it wisely do not need it; and those who need it cannot use it well. So true is it, as I hinted before, that this subject of corporal chastisement is co-extensive with the whole question of discipline. Where it is not employed, it is indispensable that higher and better agencies be appealed to; and just in proportion as it is employed, must all other agencies be inoperative, or, at the very least, work at a great disadvantage. Corporal punishment in schools is not unlike capital punishment in a state. They have flourished together, they have decayed together, and they will probably go out together. The necessity for either arises from ignorance and neglect of better instrumentalities, and both will be superseded by the introduction first of more moral and therefore more efficient means of punishing, and secondly and chiefly by the substitution of measures of prevention for measures of cure. But, while corporal punishment has a moral root, to which I have already alluded, it has an intellectual root also, of which, too, a few words may here be said. In the first chapter of his first book, Quintilian says:—

“Groundless is the complaint that to very few has nature given the power of learning what is taught, and that most lose time and labour through sluggishness of wit. On the contrary, you will find the greater number both able to think and prompt to learn. This, indeed, is the natural characteristic of man, and just as birds are fitted for flight, horses for running, wild beasts for killing their prey,—so mental activity and skill are our inheritance; and for this very cause the human mind is referred to a heavenly source. The dull and indocile are not more in accordance with human nature than are monstrous and deformed bodies; both are very rare. And if it be objected that the promise of youth is often belied by the performance of age, it is obvious, that it is not nature, but training, that is at fault.”

Yes! it is as natural for man and for the boy to think and to learn, as for the bird to fly, or for the horse to run; it is as natural for the boy to exert his mind as his body. But we thwart the course of nature by anticipating the period, and reversing the order, of its development; we steadfastly withdraw the attention of the young from the objects which nature has provided for their mental sustenance at their stage of growth; we strive to fix their attention on matters necessarily distasteful to them because fit only for older intelligence to grasp; and then we punish the stupidity, the idleness, the indifference

we ourselves have caused. The boatman may best show his strength by rowing against the stream, but he must row with the stream if he wish to make much way, to advance even while he reposes, and, above all, not to have his work undone by the ceaseless energy of the current which mocks his intermittent toil. But it is not enough that the subjects of instruction be suited to the age and progress of the taught,—the teacher himself must learn the art of arousing and arresting the attention, on the intellectual side, and on the moral, of appealing to the better feelings of his pupils, and so engaging them on his behalf. Here is Quintilian's portrait of the ideal teacher :—

“Above all things, let the teacher assume towards his pupils the disposition of a parent, and consider that he takes the place of those who consign their children to his care. Let him not himself commit, or in others suffer, what is wrong. Let him be neither too stern and austere, nor too lax and easy, lest on one hand aversion, on the other disobedience, result. Let him often speak of what is honourable and good ; for the oftener he advises, the more rarely will he punish. By no means given to anger, let him not, however, overlook the faults which need correction ; simple and clear in teaching, indefatigable in work, steadily persistent rather than urgent overmuch. To those who ask questions let him freely answer ; those who do not ask let him question. In praising the compositions of his pupils, let him be neither niggardly nor lavish ; for that makes labour irksome, this produces carelessness. In correcting what needs amendment, not harsh, and, above all, not insulting, for to reprove as some do in personal bitterness quenches in many all love of learning. Daily let him say something, nay many things, which his hearers may bear home with them. For, though reading may supply examples enough for imitation, still there is a fuller encouragement in ‘*the living voice*,’ and especially of a teacher, whom his pupils, if only they are rightly trained, both love and revere. It can hardly be told how much more gladly we imitate those whom we love.”—(Lib. ii. c. 2.)

And again :—

“Great care should be taken to avoid, especially for boys, a dry, uninteresting teacher, just as for plants still tender a soil without moisture is to be avoided. Otherwise their growth is stunted, and, as it were, they droop towards the ground, not daring to aspire beyond the speech of every day. Meagreness takes the place of health, feebleness of sound judgment ; and while they think it enough to be free from vice, they fall into this very vice—that they have no virtues. . . . Nor is it unworthy of remark that the youthful mind is often broken by too severe correction ; for this produces despair and discontent, and at last aversion ; and, saddest of all, when everything is feared, nothing is attempted. Even peasants are wise in this respect, for they do not apply the knife to the tender shoots which seem to dread the steel and shrink from wound. The teacher, then, ought to avoid asperity, especially in reproof, that so remedies which are naturally painful may be by gentleness alleviated ; to praise some things, to bear with some, to change others for reasons assigned, and by introducing something of his own, to give his pupil further light.”

Truly a noble picture, worthy of one who says of the great aim of education—“The whole rule of life consists in our doing willingly ourselves what in others we approve.”

III. On the third point there is likely to be more cordial agreement than on the second. In the controversy which then, as now, existed between the advocates of private and those of public education, it is gratifying to know that so wise a judge as Quintilian takes part with the latter, and for reasons which apply not merely to the future orator,

but to all youth. It is on moral grounds that in all times, down to Cowper's *Tirocinium*, and even the present day, objection has been taken to public schools. On this head, Quintilian nobly says :—

“A weighty reason assuredly ; for if it were proved that schools are intellectually advantageous but morally injurious, I should greatly prefer the training for a virtuous life to that for even the greatest excellence in speech.”—(Lib. i. c. 2.)

Quintilian, accordingly, is no bigoted partisan, who sees on one side only advantages, on the other only evils : on both sides he sees and allows for both, and strikes the balance between them. This whole chapter (the second of the first book) abounds in just reflections on emulation, influence of sympathy and example ; and to the original I must again refer the reader. But one passage I must quote, for the beauty of the simile it employs to illustrate a doctrine of great practical importance :—

“As emulation stimulates the higher progress in learning, so to beginners of yet tender growth it is more pleasant, because easier, to imitate their fellow-pupils than their teacher. For from the first elements they can scarcely dare to aspire to what they regard as the height of eloquence ; they lay hold rather on what is nearest to them, as vines, when fastened to trees, by first grasping the lower branches rise gradually to the top. And this is so true that it is the duty of the teacher, if he prefer the useful to the ambitious, in treating minds yet unformed, not to overtask the pupil's feebleness, but to moderate his strength, and to descend to the intellectual level of his hearers. For, as in pouring liquid too rapidly into vessels with narrow necks much of it is spilled, while all is retained if poured in gently, or if needful, drop by drop (vel etiam *instillatis*) : so the capacity of children's minds must be looked to, for what is beyond their narrow intelligence they cannot receive. It is well, accordingly, to have objects of imitation not beyond the effort to surpass ; thus, by degrees, still higher excellence may be hoped for.”—(Lib. i. c. 2.)

From this passage it might almost seem that the phrase “instil,” in its secondary sense of teaching, has been derived.

Explicit, however, as is the declaration of Quintilian in favour of public schools, we must not forget that by public schools one thing is meant in Scotland, and quite a different thing in England. Of such institutions as English public schools, where large hordes of boys are wholly removed for three-fourths of their school-life from parental control and influence, Quintilian could have no idea ; and all the advantages which he ascribes to public instruction may be attained, with least of its compensating evils, in a system which combines parental supervision and home associations, with the emulation and other agencies peculiar to the school. The happy blending of the two sets of influences is, in the main, the characteristic of Scottish schools, with the exceptions, which necessity or other special reasons may justify, in case of boys here and there boarded away from home, and of the “hospital” system, which is regarded with ever-increasing disfavour, and by none more so than by those who do their utmost, by judicious management of that very system, to counteract its mischievous effects. If home and the family are really a divine institution, English public schools cannot possibly furnish the model of a true educational system ; and I venture to think that recent efforts to extend that system from the sons of the higher to those of the middle and lower classes, are greatly to be deplored. I should be sorry indeed were I forced to the

conclusion that of such schools Quintilian on principle approved. It is not to be expected that he should condemn what he knew not of; it suffices that he cannot be fairly quoted as an authority in their defence.

IV. The fourth and last point to which I have now to advert, is Quintilian's view of the relative importance of words and things in the education even of an orator, and *a fortiori* of all men whose mode of life is less identified with the use of words. It is in the introduction to the eighth book (and the whole passage deserves attentive study), that he says: "*CURAM VERBORUM, RERUM volo esse SOLICITUDINEM*;" and again, "*Sit ergo cura elocutionis quam maxima, dum sciamus tamen, nihil verborum causâ esse faciendum, cum verba ipsa rerum gratiâ sint reperta.*" To appreciate these sentences duly, we must remember two things, 1st, that Quintilian is writing on a subject which of necessity concerned words and their proper use; and 2d, that he wrote in times far other than ours, in which the knowledge of things has been so vastly extended, and so vast an armoury of educational materials and instruments has consequently been provided. I do not belong to that school of thinkers, who in their love of what they call *facts*, treat *words* as wholly beneath the notice of reasonable men, and who would trace deep and wide the demarcation between the two. Instead, however, of running into the extravagance of those who would reduce things to the exact level of thoughts,—those whom Sydney Smith so happily ridicules when he says to Lady Holland, "I take the liberty to send you two brace of grouse, curious, because killed by a Scotch metaphysician; in other and better language, they are mere ideas, shot by other ideas, out of a pure intellectual notion, called a gun."*—I would rather take the problem by the opposite handle, and instead of lowering a thing to the level of a thought, I would raise a thought, and *a fortiori* a word, to the level of a thing. A word is a thought made visible or audible; made palpable to the senses in order that it may be significant to other minds than that in which it was conceived. It is not by hazard that *res* and *reor*, *thing* and *think*, are allied; or that the German *sache*, a thing, is akin to *sagen*, to say; just as *λογος* in Greek means either a thought, which is the prototype of a word, or a word, which is the antitype of a thought. A word is a fact, a result, a phenomenon, an existence, as gunpowder or the Pantheon is; and the laws which presided at its formation are well deserving of human study in proper time and place. But, spite of this metaphysical unity, we should deceive ourselves if we overlooked the common-sense and practical distinction between the two—which John Sterling exactly hits when he says, "Rome was not built by thinking of a building, but by building a thought." Especially important is this distinction in their educational aspect, *i.e.*, as regards their respective place in the education of the young. And I cannot blind my eyes to the conviction, that hitherto our school systems have been far too exclusively verbal; that in this respect they have not only run into excess, but have quite reversed the order in which these two several

* *Memoir and Letters of Sydney Smith*, vol. ii. p. 37, lib. 32.

classes of objects ought to be presented to the youthful mind. They have placed the last first, and by consequence, the first last. If we watch the development of the youthful faculties, it is very obvious that they look outward long before they turn inward; that sensible objects early and long engage attention, while the phenomena of consciousness are unnoticed, mental abstractions are not apprehended, and language is used unwittingly as a mere instrument of utterance, and not in the slightest regarded as an object of contemplation. This great and universal law we ignore; instead of physical objects, we place abstractions before the child; instead of things, in the ordinary sense of the term, we give it words; words to which it attaches no idea, or a false, at least most imperfect idea; and we cram its memory with empty formulæ, hoping that some time or other they will be filled. Meantime, the observant powers are blunted by want of exercise; learning is a task which oppresses and enfeebles, not stimulates and strengthens, the powers that perform it; it is associated with feelings of weariness, not of happy because natural activity; the little that is done is done ill; and the much that might have been done well is not done at all. The famished intellect seeks forbidden vent; and intellectual distortion follows from intellectual meagreness and debility. Again, natural, healthful, spontaneous activity is the law not only of happiness but of moral soundness; and we wonder at and deplore the immorality of our schools, without thinking of its true cause, the hard, dry, unsatisfying because indigestible nature of their mental diet. We give tough meat to babes, and men turn with indifference from the milk that would have nourished their childhood, had it not been preposterously withheld. But this theme requires a much fuller discussion than can here be given it. Before leaving it, however, I would quote a passage from a well-known writer:—

“It is a most important truth, and one which requires at this day to be most earnestly enforced, that it is by *the study of facts*, whether relating to nature or to man, and not by any pretended cultivation of the mind by poetry, oratory, and moral and critical dissertations, that the understandings of mankind in general will be most improved, and their views of things rendered most accurate.”

Now, who do my readers suppose is the writer of this? Is it some Gradgrind, such as Mr. Dickens summons from his prolific imagination in order to scorch him with his scornful wit? Is it Mr. Joseph Hume? or Mr. George Combe? or any of those daring innovators who are denounced as incapable of poetic enthusiasm, and devoid of literary taste? It is that learned scholar, that accomplished teacher, that liberal thinker, that wise and good man, Dr. Arnold. You will find the passage at page 379 of Thomson's *Hist. of Roman Literature*. Yes; it is “the study of facts, whether relating to nature or to man,” that is needed in the world, and that is needed in the school; and most firmly do I believe that it could be attained not only without injury but with a positive gain to the most purely literary culture.

I will here quit the subject, on which, however, much remains unsaid. In turning over the familiar pages of Quintilian, I have been struck by many detached observations of great justness and value,

which I might have quoted, such as those on imitation, on the importance of beginning early the work of education, on the absurdity of choosing inferior teachers for young children, and reserving superior teachers for their more advanced years, and a host besides. But I content myself with the four points I have selected; and I conclude with mingled admiration of Quintilian, and humiliation at the thought that, with all our progress, we have not yet, in some most important respects, come up to the standard which he raised more than seventeen hundred years ago.

W. B. HODGSON.

II. AMERICAN POETRY.

A STORY is told of an English lady on the Rhine who, on hearing a German speak of her party as foreigners, exclaimed, "We are not foreigners, we are English; it is you who are foreigners." In ordinary circumstances we are only half-disposed to apply this rule to the Americans: they seem nearer to us than other nations. The ages that have passed since the New World began to nurture a new race, eighty years of separate government, quarrels old and new, have not sufficed to obliterate from our minds the feeling of our original identity. Their traditions, and many of their aspirations, are still ours, and their poets are in some sense English bards. There never was a time when it was more to be desired that the one country should be reminded of the excellences of the other, or when it was more incumbent upon both to consider that, while the correction of unjust deeds is sometimes the duty of a man, the retaliation of foolish words is only the prerogative of an angry child. Within the sanctuaries of Art, at least, we may find refuge from the storms of politics; mutual rancours and jealousies need never interfere with our appreciation of those high thoughts and feelings which may surely hope to outlive them.

Scarcely any citizen of the United States would be bold enough to claim for the existing literature of his country a place proportionate to her greatness. It is not deficient in quantity. The American press, in times of peace, pours forth a mass of volumes in prose and rhyme with a rapidity which has excited the laughter of their satirists:—

"Why, there's scarcely a huddle of log-huts and shanties,
That has not brought forth its own Miltons and Dantes."

When a prize was lately offered for a new national anthem, 1200 aspirants sent in copies of verses, the best of which have unfortunately been printed, but none of which were found worthy of acceptance. No great modern country has in the same number of years produced fewer works which are likely to become classical. We may account for this to some extent by considering the conditions under which the communities of the New World were established. With the vanities

of this world the early Puritans rejected its graces. The spirit which tore down the aisles of St. Regulus, and revived in England in a reaction against music, painting, and poetry, the Pilgrim Fathers bore with them in the "Mayflower," and planted across the seas. The life of the early colonists left little leisure for refinement. They had to fight against enemies, to subjugate nature, to struggle for existence before looking about for its embellishments. While Dryden, Pope, and Addison were polishing their stanzas, and adding new grace to English prose, they were felling trees, navigating rivers, fertilizing valleys, and extending the dominion of the Anglo-Saxon race. We had time amid our wars to form new measures, to balance canons of criticism, to discuss systems of philosophy; with them—

"The need that pressed sorest
Was to vanquish the seasons, the ocean, the forest."

Their War of Independence developed military genius, statesmanship, and oratory, but was hostile to what is called polite literature. The United States had to act their *Iliad*, and they have not yet had time to sing it; the period that has elapsed since then has been consumed in political struggles as fatal to the development of Art as those which occupied the early settlers. We have been told that the highest culture of the New World is to be found, where alone that leisure essential to culture existed, among the planters of the South; but it is a remarkable fact that, while the literature of the North has been hitherto inferior to that of any European State, the South has produced no literature at all. It is true that Edgar Allan Poe was a Virginian, but all the other poets whom we shall have occasion to mention, by birth, and he himself by adoption, with all the great prose writers of America, belong to the Northern States. To the names of Longfellow, Lowell, Hawthorne, Irving, and Emerson, the Carolinas can only oppose the genius of their one great orator, Daniel Webster. In explaining this fact we must first take into account the influence of climate. The eastern races, if we are to include the Hebrews under that category, have produced some of the grandest poetry the world has ever seen, but, whether we look to India or Louisiana, it would seem that there is something in the fire of a tropical sun which takes the poetic fire out of Anglo-Saxon veins. The indolence which is the natural concomitant of despotism has the same benumbing effect. The Spartan marshalling his helots, the English officer drilling his sepoys, the American planter lounging among his slaves, self-centred and self-satisfied, learns to look down on his real or imaginary inferiors; it is on those who are stirred to strain upwards to things above them that inspiration descends. Literature generally, and poetry above all things, is fed on Freedom. There have been no poets worth naming in Austria for the last fifty years. With the exception of that wonderful Virginian, who seems to have been born to defy every rule, all the American poets of note have recorded their protest against the "peculiar institution" of their country. However it be regarding questions of government, we must turn for all the vitality, all the aspirations, all the scant performance and large promise of American literature, to New England.

Its conspicuous defects and merits are those of the national character as developed in the Northern States. Its grand fault is impatience. The Americans have never learnt that "raw haste" is "half-sister to delay;" that whatever is worth doing at all is worth doing well; that "works done most rapidly, Art least cherishes." Our agriculturists tell us that they have run over their land like locusts, leaving heaps of stones behind them; our engineers, that a shaft which takes six weeks to turn in one of Mr. Napier's yards, is thrown out from the docks of New York in a fortnight, that the Mississippi steamers are built of something very like *papier maché*, and their houses of veneering. The make-shifts which were at first a necessity have grown into a habit. They adopt ten half-measures instead of one whole one; they begin bravely, but never know where to stop, and their ambition is perpetually vaulting from the sublime to the ridiculous. Nothing less will satisfy it than sweeping the fleets of Great Britain from the sea. The transcendentalism of the New England philosophy out-Germans the Germans. The Athenians were restless, audacious, rash; they had their Cleon and their Syracuse; but their Art was regulated by laws even too precise. The ideas of Limit and Order were paramount on their stage: they never knew when they had done, but they always knew when they had said, enough. Traditions of godlike calm gave an elevation to their tone, and, above all, their works were models of artistic *Taste*. America has produced many powerful, a few great writers, but we only know three who can be said to have learnt to spell this important word: Washington Irving, Nathaniel Hawthorne, and Longfellow. She has no "ancestral voices" of her own: her literature is therefore subject to a double danger; on the one side of vagueness and irreverence, on the other of becoming a mere handmaid. If the people of the United States had spoken a language of their own, it is probable they would have gained in originality. As it is, they have not grown strong enough to shake themselves free from foreign influences:—

"You steal Englishmen's books and think Englishmen's thought,
With their salt on her tail your wild eagle is caught;
Your literature suits its each whisper and motion
To what will be thought of it over the ocean."

It will take a long series of more propitious years to evolve a genuine national and yet noble school of art out of those perplexing elements, and in the face of those difficulties; difficulties which we must bear in mind as a running comment on our special criticisms of the American poets.

The best and most widely known of these is also the most popular of living English poets. His works have run through more and a greater variety of editions than those of any cotemporary writer in verse: they lie on every drawing-room table, on the desk of every school, and the shelves of every library. The admirers of Mr. Tupper and the admirers of Shelley have this one point in common, they both admire LONGFELLOW. His songs are sung before every pianoforte in the three kingdoms, and the thirty-four States. Speculative men study

Emerson and Browning; thoughtful men and women prefer Tennyson; but every man, woman, and child reads Longfellow, and not a few have half his minor poems by heart. A popularity so universal is a sure indication of some conspicuous merit; but if we apply to it the tests we hinted at in a former essay, we shall scarcely find his merit proportioned to that popularity. Most men of culture assign a higher place to some of the other poets we have named, and incline to make reservations in their praise of the general favourite. One class as well as one age reacts against another, and English critics are disposed rather to under-estimate than to overrate a writer who, in spite of unquestionable weakness, is an unquestionable and genuine poet. The first thought that strikes us in turning his pages is that he is only half an American. His works have neither the special defects nor merits that characterize the national literature of his country. He has none of the vague grandeur, and somewhat uncouth power, and spasmodic exaggeration, of his western cotemporaries; he has all the grace and polish and sweetness of the east. One of his earliest books, "*Hyperion*," itself a poem in prose, is the key to half his poems. The Rhine runs through them; the Alps overshadow them. Washington Irving, it has been said, was half an Englishman. Longfellow's imagination is more than half Teutonic. His prevailing sentiment is borrowed, not indeed from other poets, but from another land. Cut Germany out of his volume, and less than half remains. His fancy recrosses the Atlantic for the inspiration which so many derive from contemplating the past. He is like an Æolian harp, hung between the branches of trees on his native shore, setting to music every orient breeze. Now and then he gives us glimpses of the hoar frost silvering the western pines, or heaping the logs on the hearth sits down to tell us a New England tale: but he likes better to turn round and narrate what he saw and felt, a pilgrim minstrel, *Outre Mer*. If there is one word on which this poet of the New World dwells with almost wearisome fondness, it is the word *old*. Ancient days, old associations that we cannot buy with gold; quaint old cities, Nuremburg, Bruges, and Prague; old poets and painters, Becerra and Bassalin, Albert Durer, and Hans Sachs, the cobbler bard; sweet old songs, old haunted houses, dear old friends, nature the dear old nurse, dear old England: on phrases and thoughts like these his fancy broods. His favourite haunts are not in the untracked forest, but beneath the ivied ruins of the feudal tower; for his emblem of life's river he chooses not the Ohio, nor the Hudson, nor the Assabeth, but the "Moldau's rushing stream." His ballads are bits of Danish, and German, and Spanish romance: "*The Skeleton in Armour*," "*Walter von der Vogelweide*," "*King Witlaf's Horn*." A third of his whole works are translations from known or unknown Swedish, German, Spanish, and Italian authors,—Uhland, Heine, Salis, Tegner, Aldana, and Dante. Only a poet can translate a poem, and few poets are modest enough to transcribe the thoughts of other men. All Englishmen ought therefore to be doubly grateful to Mr. Longfellow for his conscientious and incomparable rendering of "*The Silent Land*," "*The Castle by the Sea*," "*Coplas de Manrique*," and a score of

others which have all the beauty of originals with the twofold merit of being both old and new. Many of his best verses are avowedly suggested by Spanish proverbs or German sentences. A few words from an old French author give him the burden of "The Old Clock on the Stairs;" a leaf out of Mather's *Magnalia Christi* is rhymed into "The Phantom Ship;" the ballad of the Count Arnaldos sets him dreaming over the "Secret of the Sea;" a verse of Euripides is the key-note to his "Voices of the Night;" a few lines from Goethe gather up the essence of the "Psalm of Life." Mr. Longfellow's merit is that he has touched nothing which he has not adorned. His hands are not strong enough to carve out of fresh marble the images of the gods, yet he brings the fairest flowers to hang around their shrines, and decorates the more gracefully that he is not thinking of decoration, but how to touch the hearts of men. There is little in his works of that subtle alchemy which makes common things wonderful in the light of setting suns; little of that insight and condensation which reveals to us by a flash a new world. He does not so much give us thoughts, as express our best thoughts for us in the best way. All good and brave men have in their loftiest moments anticipated the "Psalm of Life," the "Beleaguered City," and the "Light of Stars," but we are deceived when we think we could ourselves have written what is so familiar to our minds. Robert Browning and our author stand at opposite poles, and are exposed to contrasted kinds of injustice. There are some critics who condemn all poems which are difficult, but there are others who are apt to condemn all which are easy, to understand. These forget the adage, "summa ars celare artem," and will never estimate Longfellow aright. If his writings are not very deep they are deeper than they seem, because they are so transparent. Every sentence he has penned is as clear as crystal and as pure as snow. Though his ideas are seldom absolutely original, from nature man and books he is constantly deriving new illustrations of homely truth. Woods in autumn, a reaper mowing grain and flowers, a smithy under a chestnut-tree, a mason hewing blocks of stone, a Greek legend, a broad river of the west, a gleam of sunshine, a rainy day, a fragment of sea-weed, a handful of red sand are the occasions of verses so linked with their associations that they consecrate them for ever; and as we wander through the forest, or loiter by the shore, or cross a running stream, or muse by the fireside, many a noble thought, and many a strain of melody long drawn out, cannot fail to recur from "The Prelude," and the "Village Blacksmith," and the "Footsteps of Angels," and the "Bridge." Those verses of Longfellow's really help to sweeten life; every one may take them to himself; they soften household sorrows, they mix like music with our common toil, floating upwards in storm and calm.

"Ever drifting, drifting, drifting
On the shifting
Currents of the restless heart,
Till at length in books recorded,
They like hoarded
Household words no more depart."

The poem from which those lines are taken is only one among a hundred instances of the poet's command over rhythm. He is successful in every sort of measure except blank verse, which requires a strength he scarcely possesses, and hexameter verse, which is not English. In his rhymes there is never a word out of tune, and sometimes, as in his "Occultation of Orion," the verse sweeps on with a fulness of harmony which no other poet of the second rank has attained. Turn, for instance, to the "Slave's Dream," and mark the ring of the verse about the ride:—

"His bridle reins were golden chains,
And with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his stallion's flank."

Or look at this contrast from "The Building of the Ship,"

"Standing before
Her father's door,
He saw the form of his promised bride:
The sun shone on her golden hair,
And her cheek was glowing fresh and fair,
With the breath of morn and the soft sea air;
Like a beauteous barge was she
Still at rest on the sandy beach,
Just beyond the billow's reach.
But he:
Was the restless, seething, stormy sea."

With the mood which the last line represents, the gentle poet has little sympathy. He has more of the feminine element in his nature than any of his compeers. Wearing all his "weight of learning lightly as a flower," he employs it to illustrate the shadowy nooks and silent bays of life, rather than the storms and change of history. He remembers "sea-fights far away," but he loves to turn from their hollow roar to

"The friendships old and the early loves," which
"Come back with a Sabbath sound, as of doves
In quiet neighbourhoods"—

from the emblem of the spear to that of "the lily and the palm," from the frowns of martial men to

"noble types of good
Heroic womanhood."

His favourite virtues are resolution, endurance, calm: his chosen confidants are "weary hearts and slumbering eyes." He leads us "Excelsior," but not through battle-fields. He is dowered only with the "love of love," and leaves to others the "scorn of scorn" and the "hate of hate." Singing glory to God and goodwill to men, his ways are ways of pleasantness, and all his paths are peace.

Generally speaking, Longfellow's latest works are his strongest: more is said in less space; there is less conventionality in his epithets; his ideas follow one another more rapidly, and his imagery is more striking. There is nothing in the "Voices of the Night" so powerful

as "Victor Galbraith," or the "Hebrew Cemetery," or the verses on the death of Wellington. Of his longer poems, "The Spanish Student" is an effort in a direction in which he never could have succeeded. "Miles Standish" is a more unaccountable failure. Of the remaining three, two interest us as being his only sustained attempts to illustrate national legend. *EVANGELINE* is founded on a fact of Acadian history; and the descriptions of scenery, which are among its main charms, are drawn from personal observation of the American forests. This poem is certainly the best existing example of English hexameters, but it is, on that very account, the best illustration of their essential absurdity; as it is mainly owing to the unfortunate choice of measure that many have found it a task to read through a volume in which there is so much natural grace and beauty. Lowell writes of it, mingling blame and praise:—

"Your modern hexameter verses are no more
Like Greek ones than sleek Mr. Pope is like Homer.
But set that aside, and 'tis truth that I speak,
Had Theocritus written in English, not Greek,
I believe that his exquisite sense would scarce change a line
In that rare, tender, virgin-like pastoral *Evangeline*,
That's not ancient or modern; its place is apart,
Where Time has no sway, in the realm of pure Art;
'Tis a shrine of retreat from earth's hubbub and strife,
As quiet and chaste as the author's own life."

There is nothing here that we are not ready to echo, only the absence of time about the poem seems to us rather a defect than a merit. Its excellence mainly lies in the picture of pastoral life with which it opens, and the high feeling that sustains it to the end. *Evangeline* herself is the only character that arrests our fancy, but she takes it captive for ever. Justice has scarcely been done to *HIAWATHA*, Longfellow's most direct contribution to a new national song. The measure here, too, is unfortunate, not because it is unnatural, but because it is so apt to become ridiculous. The poem owes its charm to the air of the far west that sweeps through it, and its music to the wild Indian names, which bring back suggestions of an earlier world. In *Hiawatha* there is something of the monotony that adheres to ballad poetry in general, but it has now and then the force of the best ballads. It is *sui generis*, unlike anything that has been done before. Episodes in the volume, as the wooing and death of Minnehaha, rank with the author's highest efforts. The *GOLDEN LEGEND* carries us to the other ends of the earth, from the Red Indians to the old monks, from Ontario to Cologne and Italy, from an untried theme to one which half the poets who have lived since Goethe have, in one form or other, been bold enough to attempt. When a great master has set his seal to a great work, we are inclined to say "hands off" to all after-comers; but there is a fascination about subjects that have already been consecrated to Art. The Greek tragedians were fond of repeating one another; to the "Orlando Innamorato" Ariosto owed at least the suggestion of his theme; during the last fifty years a score of German devil-dramas have been written after, and farther after the manner of Faust than

"Festus," or "the Golden Legend." This poem of Mr. Longfellow's has no unity; the story is so confused, that it puzzles most readers who have closed the book to recount the incidents. Yet it contains his loftiest flights of imagination, his richest music, the only specimens of his humour, and some of the most impressive examples of his pathos. Among these are the rhyme of the Monk Felix, Elsie's account of Gertrude's death, the ride through the lane, the musings of the Abbot Ernestus, Elsie's prayer, the talk of the bride and bridegroom in the terrace over the Rhine, the speech of Prince Henry from the balcony at Genoa, and Elsie's chant.

Few critics will claim for Longfellow a place among the fixed stars of song; he has neither variety, nor force, nor intensity enough for a great poet: his highest efforts, compared with Tennyson's, are "as moonlight unto sunlight, and as water unto wine;" but there are seasons, when "The Day is done," when the friend of quiet thoughts glimmers through the boughs, when, like the poet, we "long for rest," and accept his own melodious voice as our best interpreter.

Unlike Longfellow's, the best works of the other American poets are those which are most peculiarly national. Their verse has the vigour and freshness of a new literature. They seem to think better than they can write, and feel better than they can think. They are apt to confound Poetry with Rhetoric, Fancy with Imagination, Impetuosity with Power; but most of them have contributed something to the literature of the world, by writing what could only have been written on their side of the Atlantic. We mention Mr. EMERSON first, not because he is in any sense the best of those poets, but because he is the foremost among them on other grounds. The most original thinker that the New World has produced, he is an American of the Americans. What has been called the transcendental movement in New England, seems at first sight quite contrary to the prevailing current of the national mind. A philosophy which combines the mysticism of Hegel and the Neo-Platonists is far away from the worship of the Almighty Dollar. But we can trace in the pages of the Dial, in Mr. Alcott's Orphic sayings, and Margaret Fuller's rhapsodies, the same disregard of limit and degree which marks the commercial enterprises of the New England cities. The spirit which goes ahead so fast in practice, acknowledges no bound in theory. On one side it will land in pure materialism, on the other, in an idealism as sweeping and exclusive; and if the one extreme is to be regarded as an antidote to the other, it is only because desperate diseases require desperate remedies. Mr. Emerson's prose and verse occasionally supply an illustration of this. His prose is better than his verse; for he is the prince of epigrammatists, while he only now and then displays the artistic skill of a poet. Even his lectures sometimes remind one of those conjurors who bring forth so many good things from an inexhaustible hat. He is fond of throwing down masses of rich thought in a heap, and has not patience enough to mould them into form. He combines in himself the philosophic spirit, to which he has in his country given a most salutary impulse, with keen practical genius. His is, says Lowell in one of his best criticisms,

"A Greek head on right Yankee shoulders, whose range
Has Olympus for one pole, for th' other the Exchange;
A Plotinus Montaigne, where the Egyptian's gold dust
And the Gascon's shrewd wit side by side co-exist."

Three-fourths of his poems are pervaded and spoilt by this gold dust of mystery. Along with lines of remarkable force and beauty we have speculations about the "world soul," "the meaning sublime of the infinite law," and the "genesis of things," which seem at least out of place, and are sometimes out of taste. The triplet on "Initial," "Dæmonic," and "Celestial Love," "Monadnoc," "Uriel," "Guy," and the "Sphinx," are riddles which would have baffled *Cædipus*. But there are others clear and strong as a torrent from his native hills, fresh with "odours of brine from the ocean," or clover from the fields, which bear in every line the mark of a master hand, and interest us the more that the moods of mind they represent are foreign to our fashions. Reading these is like bathing in *Lethe*, we forget that the world is old, and our hearts echo the poet's matin song :—

"Thanks to the morning light,
Thanks to the seething sea,
To the uplands of New Hampshire,
And the green-haired forest free."

Among the best of those poems are the "Wood Notes," "The Poet's Apology," the inscription for Concord Monument, "The House," the "Lines to Ellen," "Good-bye, proud world," "The Dirge," and the exquisite "Threnody."

Of the strictly national poets of America, *MR. BRYANT* is the foremost. In his peculiar walk he surpasses *Longfellow*, and rivals *Wordsworth*; but the space he covers is comparatively limited. Where he is at home he is master of his position, but his excursions are weak. He loses his inspiration not only when he crosses the sea, but when he draws near his own cities. We are told not to shout till we get out of the wood; *Bryant* should only sing when he is in it. He never breathes freely elsewhere :—

"Ah, this is Freedom, these pure skies
Were never stained with village smoke,
The fragrant wind that through them flies
Is breathed from wastes by plough unbroke.
Here, with my rifle and my steed,
And her who left the world for me,
I plant me where the red deer feed
In the green forest, and am free."

He is ever longing to leave "the weariness, the fever, and the fret," with all the luxury and the tumult of life, for the woods, wider than the *Hartz* and older than *Sherwood*, whose branches cradle him into song, for the breezes of the hill and the valley, and the undulating sea of the prairies :—

"The gardens of the desert,
The unshorn fields, boundless and beautiful,
For which the speech of England has no name."

There is an autumn air about his writings which often reminds us of

Alastor; he loves rather the falling than the budding leaves, the air that cools the twilight of the sultry day rather than morning "clad in russet vest." Bryant's verse, which, next to Longfellow's, is the smoothest and most finished of all American verse, moves sedately. He has written successfully in various measures, but he never becomes lively. His masterpiece, "Thanatopsis"—a poem which Wordsworth had learnt by heart—strikes the key-note of his whole philosophy. "The Evening Wind," "The Forest Hymn," "Green River," "Monument Mountain," "The Burial Place," and "The Past," are written with the same slow music, sadly dreaming on. They are the natural utterances of a poet looking on all things with "an eye that hath kept watch o'er man's mortality," lingering "where old empires sit in sullenness and gloom" with a sombre fancy that seems to regard life as the avenue of death. If we compare his beautiful verses to a "Water-fowl" with Wordsworth's or Shelley's sky-lark, we shall be reminded more of our own good but melancholy Cowper than either of those poets.

Mr. LOWELL descants on Bryant's coldness, what he terms his *ice-olation*, the more severely because his own faults and excellences are exactly opposite to Bryant's. They are both poets and both Americans, but Lowell is a thorough Yankee. He loves the cities and their cries, and sets them to rhyme with hearty goodwill. When he goes into the country it is to have his blood sent faster through his veins by the spring morning, not to dream among "autumn woods." Contrast the following, one of the best of his descriptions, with "Thanatopsis":—

"And what is so rare as a day in June?
Then if ever come perfect days,
Then Heaven tries the Earth if it be in tune
And over it softly her warm ear lays.
Whether we look, or whether we listen,
We hear life murmur or see it glisten,
Every clod feels a stir of might,
An instinct within that reaches and towers,
And grasping blindly above it for light,
Climbs to a soul in grass and flowers."

Or turn the page to the picture of the grim old castle which "summer besieges on every side," or hear "Allegra" or "the Fountain," or his "Indian Summer Reverie," the same jubilant energy pervades them all. Lowell seldom reaches to the high level of Bryant. The impetuosity of his mind runs through and mars his verse. His inspiration is genuine, but it is like that of a sanguine school-boy. With most young reformers he lectures the present, and leaps from the past into the future with a cry of hope. The semi-political verses which fill half his volume are generally noble and manly exhortations. We read "The Present Crisis," or the "Ode to Freedom," with the glow which accompanies the hearing of a great speech; but their fire never rises to a white heat, and it seems to have burnt lower when we come back to them and revise our decision. Few of his ballads and songs are wanting in fine lines and finer thoughts, but many of them are spoilt by incongruities. He writes *currente calamo* verses good, bad,

and indifferent, and has not learnt that art which Pope pronounced to be the greatest. He repeats himself oftener, and offends against taste oftener, than any other true poet we know, excepting WHITTIER, who, with even a fiercer energy and greater lyric grace and equal nobility of sentiment, has the same faults magnified. Lowell does not know when he has said enough, but when Whittier begins we never know when he will stop. Like some after-dinner speakers, who find it more difficult to sit down than to get up, we do not see why he should not go on for ever. Of the two, Lowell has written more that will last, perhaps because he is less of an advocate, and because he has a keener sense of the ludicrous. "Remember"—was Goethe's warning to the young Germans who were upbraiding his apathy—"Remember politics are not poetry." There are no two things more opposed, and yet the one has a tendency to absorb the other. Politics are constantly intruding where they have no business to be. Opposite factions in every struggle wish to make the poet a partisan, and indeed it were unfair to demand that he should be as impartial as a judge. A poet may be, and there are seasons when he ought to be, a politician; but he should keep his two characters somewhat apart. No man can at the same time serve the muses and the hustings. Politics have to suit circumstances, parties, the interest of the hour; they mean discrimination, promptitude, action, and strife. The poets who claim kindred with the silent stars should have in their hearts a haven into which change and strife and restlessness cannot enter. Their mission is to stand between contending parties, to tone down their differences, and show them on what grounds they may meet and shake hands. Pericles and Thucydides, Aristides and Cleon, sat down together to hear the "Antigone;" Jacobite and Hanoverian might join in admiration of "Othello" and "Lear;" and the conqueror of Jena offer homage to "Europe's weightiest head." Whig and Tory may "stir their blood" at elections, and meet to read "the Excursion" or "the Idylls of the King." Hence it is that we would rather hear slavery denounced by the eloquence of Wendell Phillips than in Whittier's lyrics, and that while we approve of Mr. Lowell's politics, we admire his poetry most when he forgets them; when he looks about him and gathers flowers from the field and garden, when he turns round to make eye and ear, the head and heart, "suggest sweet counsels" about daily life, and, as in his "Requiem," and his "Beggard Bard," sets to music hopes and fears common to north and south, democrat and republican. His verses to "Irene" are worth all his platform poems.

American *humour* is something very unlike that ripe and mellow fruit of wisdom to which we properly apply the name. There is nothing in which the New World is more deficient than the delicate sense of incongruity, the insight into the undercurrents of human weakness which immortalizes Sterne, and Swift, and Richter. Nathaniel Hawthorne—on the whole the most accomplished writer the United States have produced—has more of this, as he has more subtlety than any of his cotemporaries; but even he sometimes makes us shed tears of vexation when he means to be amusing. A thorough sense of

humour would have made Whittier destroy one-half, and Lowell one-third of his verses; but the "Biglow Papers" of the latter exhibit remarkable powers of satire, and a spring of original fun. These have been over-estimated, as anything rough and broad is often apt to be. We are disposed to rank higher "The Fable for Critics," which abounds in discriminating criticisms, and is a very Leyden-jar of wit. In one of the smart couplets of this medley, the author introduces a brother poet as follows:—

"Here comes Poe with his raven-like Barnaby Rudge;
Three-fifths of him genius, and two-fifths sheer fudge."

This is true, but we must not omit to observe that Poe's genius now and then takes a flight beyond that of any other western poet. This wonderful writer was a phenomenon *per se*; he seems to have belonged to a sphere in which certain elements of human nature were omitted, and others developed to an almost unparalleled intensity. His excellences as a poet were narrow, his virtues as a man still more so; he had no humour; no general sympathies; no dramatic power (for his "Politian" is the worst play that has ever been written); and no conscience, for he never seemed to know the difference between right and wrong. If we were disposed to judge harshly, we might say he was both mad and bad; but we prefer to find in the insanity of a diseased organism the source and palliation of his errors. His precocity was as remarkable as Chatterton's, of whose career he often reminds us. A good critic has said of a short poem to a lady, written at the age of fourteen, that it is like Horace's "Ode to Pyrrha," *merum nectar*. His best poems, the famous "Raven," "Annabel Lee," "Annie," "The City in the Sea," "The Coliseum," "Eulalie," "Ulalume," "Leonore," and "The Haunted Palace," have a fascination which we can neither explain nor resist. Some of them are the very pearls of passion and tenderness, and even the most nonsensical are bewitched by the music of the spheres. Bryant and Lowell seem pale after the fervour of "Annabel Lee;" yet nothing is more remarkable than the purity of those poems: they are set in serene skies where no breath of his disordered life dared to ascend. Poe lived as it were in two worlds: the one was made desolate by his early orphanhood, his reckless youth, poverty, drudgery, and the demons worse than those which beset and blasted his career; the other was the world of his inner mind, the world of memories "coming from afar"—

"In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace,
Radiant palace reared its head.
In the monarch Thought's dominion
It stood there;
Never seraph spread a pinion
Over fabric half so fair.
Banners yellow, glorious, golden;
On its roof did float and flow;
This, all this, was in the olden
Time long ago."

The spectacle of genius at variance with life leaves on unimaginative minds an impression unfavourable to poetry. But we must judge Art by its noblest examples, recalling the names and career of those who have to a large extent succeeded, as well as those who have failed in realizing their aspirations, Milton, Dante, Schiller, Jean Paul Richter, and Wordsworth, as well as Marlow, and Richard Savage, and Hoffmann, and Edgar Allen Poe. We ought to estimate a man by his best, which he has left us; not by his worst, which he has taken with him, and for which he has paid the penalty. It is a commonplace to say, that men of genius are more severely tried than their fellows; but we do not always make allowance for susceptibilities, against which the world jostles with more than ordinary rudeness, for the apparent inconsistencies of a weakness which is raised from the shelter of oblivion, and exposed to our scrutiny in a manner that few lives would bear. Above all, we must remember that aspiration is in itself a gain. The heroism of thought is only less important than the heroism of deeds; for though we may think without acting, we cannot act without having thought nobly. All high poetry may have a practical effect. Tyrtæus helped the most unromantic people of the ancient world to fight: is it only for ornament that every modern regiment has its accompaniment of clarion and fife? was it only for pastime that the Marseillaise sallied northward with that revolutionary anthem on their lips? As long as great events continue to spring from little causes, there will be truth in the old fable of the Gygonian rock which could not be stirred from its place by an earthquake, but was swayed to and fro by a stalk of asphodel. "Let me make the songs of a nation, and who likes may make its laws." More than two thousand years ago, the greatest thinker of antiquity anticipated Burns in saying this, and history and biography combine to show how much it means. The power which helps to revolutionize kingdoms must help to mould the manners of men; and the very fact that what they write is above what they live, goes to prove that its influence is in the main beneficent.

Poetry teaches us to hope; and not the least of its advantages is, that it teaches us to admire. One thing is worse than admiration misdirected, and that is the total want of admiration: the fatal scepticism, the genuine despair is not that of an eye straining after a celestial city that it cannot see, and the ear listening for a music that it cannot hear, but that of the self-satisfied scoffer, who, like Atheist in Bunyan's Pilgrim, bids the enthusiast turn back from his cloud-gathering, who laughs while he denies, and coils himself up *totus teres atque rotundus*, in his contempt of faith, and hope, and charity.

In a material age, and among practical men, more than in any other time or place, do the claims of imagination require to be vindicated. Goethe said, "We must take care of the beautiful, for the useful will take care of itself:" the two nations which in this epoch of their history can least afford to forget this truth are the English and the American.

J. N.

III. PRONUNCIATION OF GREEK AND LATIN.

THAT the pronunciation of Greek and Latin commonly adopted by the English is in many, if not in most, respects incorrect, will scarcely be disputed; and unless sufficient reasons can be given for our continuing in established but acknowledged errors, it may fairly be asked why such changes should not be introduced as, while bringing us into closer harmony in this respect with continental nations,* may enable us also to approach more nearly to the correct pronunciation of the two languages, so far as that can be ascertained. Apart from our natural dislike of any change, we can only conceive of one argument of any weight in support of the pronunciation now prevalent in England; namely, that as many English words derived from Latin and Greek are pronounced as the English now pronounce their Latin and Greek originals, the changes contemplated would extinguish the traces of this connexion. Against this argument may be set the fact that all the modern languages derived from Latin, however much they differ from one another in many details, yet agree in their pronunciation of the learned languages in most essentials, while all differ widely from the English pronunciation in several important particulars. As modern languages are now so generally learnt in England, the advantages to be gained from pronouncing Latin in a manner more agreeable to continental traditions are surely, in this respect alone, far greater than the supposed advantages of retaining our present pronunciation for the sake of keeping up any connexion of sound that may now exist between certain English words, and the Latin words from which they are derived, mostly, be it remembered, through the Norman-French. To the French scholar learning Latin, or to the Latin scholar learning French, it would be no small benefit to perceive how often a French word is merely an abridgment, an echo, or a condensation of a Latin word, in cases where the connexion would be lost to one accustomed to the English pronunciation of Latin.

There are other reasons in favour of a change, quite apart from any regard to continental custom, and sufficient, as it seems to us, to warrant the adoption of some alterations, even though there may be many points on which scholars are not likely to agree, and which may either be left to the taste and judgment of individuals, or else settled by some temporary arrangement until fuller proof be found to satisfy all as to the correct sounds.

One good reason for changing our pronunciation is the increased

* It should also be observed that most of the improvements advocated by our Contributor are almost in daily use in Scotland, where the usual mode of pronunciation differs only in a few particulars from that prevalent in Germany. We believe, also, that the Scotch pronunciation has already begun to find its way into the English public schools.—ED. *Museum*.

facility that would thus be given for learning the languages themselves, and that chiefly because the link between the inflexions of different parts of the same word, which our present mode of pronunciation effectually conceals, would thus be made apparent to the ear as well as to the eye.

Such changes as are here advocated would also illustrate the common origin of Latin and Greek, by bringing out an identity or similarity of sound now quite lost.

Again, a more correct pronunciation would throw light on the metres of the Greek and Latin poets, and to no small extent also on the rhythm of their great prose writers. Many other advantages might be added, but the above seem enough to justify an attentive consideration of the subject.

In now illustrating our remarks, by examining some of the sounds in detail, and in throwing out suggestions for some improvements, our object will be rather to invite attention and arouse discussion by ventilating the subject, than to put forward our own views dogmatically.

In the first place, even supposing our mode of sounding the letters to be in the main correct, why should we habitually make such false quantities as *rōsa*, *rēgo*, *āmo*, *mōneo*, *video*, and so on? An accomplished scholar, to whom we once put this query, replied that we could not pronounce the vowels in such words short without seeming to sound double consonants after them, as if the words were spelt *rossa*, *reggo*, *ammo*, *monneo*, *viddeo*, etc. This, no doubt, is a plausible objection. The answer to it is, that we are habitually careless in giving the full sound to our letters in English. One versed in French or German, however, has his ear trained to discriminate, and his vocal organs to pronounce, the sounds of the letters with more nicety, and can without difficulty utter the above and like words so as to give a short sound to the vowel without at all seeming to double the consonant. The secret lies in dividing the word correctly, and adjusting the time evenly and exactly according to the value of each syllable; thus, as a general rule, we should give only half as much time to a short syllable as we take to utter a long one, whether it be long from containing a vowel naturally long, or a short one lengthened artificially by a double consonant. Besides such habitual false quantities, we are also wont to lay stress on the antepenultimate of such words as *impérium*, *collōquium*, *consiliū*, *amicitiā*, *ἐγγύμνην*, *ἀθάνατος*, etc., thus entirely losing their proper sound, and destroying our appreciation of rhythm and metre. The argument founded on English equivalents does not apply to such words, as witness *empire*, *colloquy*, *counsel*, where the stress is laid as it should be on the long syllable. Let any one take a play of Terence, or a Greek chorus, and read the lines with strict regard to the quantity or time of each syllable, and we venture to say he will find the lines more rhythmical and agreeable to the ear than he ever found them when read on any other principle. As to the frequent elisions which occur in Latin plays, the best hint we can give to one who would master them is, that he should mark how those who sing Italian well

can blend very frequently two, and sometimes as many as four vowels (as *victoria èonor*), into one vocal sound, and yet give each vowel its due and appreciable effect.

Let us now consider some of the letters which we pronounce differently from continental scholars. To begin with the Latin *a* and the Greek *α*, which seem to have exactly corresponded, it will probably be allowed on all hands that the proper pronunciations of this vowel are those found in the English words *hăt*, *tăp*, on the one hand; and *făther*, *răther*, on the other, according as the vowel is short or long. Those who pronounce *a* and *α* *always* broad, as the English *ah*, without regard to quantity, ignore the metrical principles of Greek and Latin, but for the English method of sounding this vowel (*ey*, *eh*, *ay*, or *ai*) as in *făme*, there seems to be no foundation whatever. In the case of such words as *pătris*, the first syllable, containing a vowel naturally short, must be lengthened, when required, not by giving a broad (*ah*) sound to the *ă*, but by simply dwelling on it longer. As regards the Latin *e*, and the Greek *ε* and *η*, we are quite convinced, for our own part, that the proper sound of the long vowel is that of the English *ai* in *air*, *aim*; and of the short vowel, that of the English *e* in *men*, *pence*, *elegy*, *element*. It may be objected that the modern Greeks sound their *η* as do we English, like *ee* in *thee*, or *e* in *me*; but the comic line, *βῆ, βῆ, λέγων βαδίσει*, said of a sheep bleating "bey," or "bay," seems conclusive against them.

The Latin *i* seems to have been nearly equivalent to the Greek *ι*;—not quite perhaps, inasmuch as names like *Κλεινίας* are Latinized *Clinias*, as if the Greek language required an *ε* prefixed to its *ι* to make it exactly equivalent to the Latin *i* (long), which was doubtless sounded as the English *e* in *măe*, *bē*; *ee* in *thee*, *beer*; *ea* in *mean*, etc., or *ie* in *mien*, etc. The short *i* and *ι*, we believe, though it might not be easy to prove the truth of our belief, to have corresponded to the English *i* in such words as *hit*, *sit*, *mill*. The nearest equivalent to the English *i* (vowel we call it, though really a diphthong) is to be found, we think, in the Greek *αι* and its Latin representative *ae*.

The two sounds of the Latin *o* (*ō* *o*) and the Greek *ω* and *ο* are still retained in the English *o*, long in *holy*, *roll*; and short in *hop*, *horror*. The exact sounds of the Latin *u* and of the Greek *υ* (far from identical vowels) there seems more difficulty in ascertaining. After a long and careful consideration, however, we have concluded that the Greek *υ*, whether long or short, corresponded to no English sound, but probably to the French *u*, and the German *ü* or *ue*, though perhaps the sound of the short *ü* in *ovv*, etc., may be approximately represented by its equivalent *y* in *synthesis*, or the English short *i* in "hip." The long Latin *ū* was always represented in Greek by *ου*; which diphthong is, therefore, clearly to be sounded as *ōō*, and not as *ow*; thus *οὐδ* = "hoo," not "how." The Latin short *ū* we may well conceive to have been sounded like the English *u* in "thus," "us," "fuss," as it clearly corresponds in case-endings to the Greek *ος*; for instance, *Brutus* is written in Greek *Βροῦτος*—*Anglicè*, *Brootus*. The Greek *υ* was

always represented in Latin by *y*, which Quintilian calls a *dulcis sonus*; and whatever sensation an untrained ear may feel upon hearing the French *u*, or German *ue*, those who are familiar with the sound will probably sympathize with Quintilian's remark. If there be any equivalent in Greek and Latin to the English *u*, which, like our *i*, is really a diphthong, *ee-oo*, *ewe*, *you*, not a vowel, it will perhaps be found in *iu*, as in "*diu*."

Leaving the diphthongs for the present, except such as have been incidentally discussed, with the remark that, if a reader give the correct sound to each component vowel, and, further, study carefully the Greek contractions, he is not likely to go far wrong, we now pass to more debateable ground in considering some of the consonants. That the Latin *c* answers sometimes to the Greek *γ* and sometimes to the *κ* is sufficiently shown by Caius being written Γαῖος, and Cassius, Κασσιός, Lucius, Λούκιος. Is it unreasonable to infer that originally *c* had always a hard sound, as in the English *k*, and should we not be nearer the truth, if not quite correct, in thus sounding the letter? Take any verb of the third conjugation whose present ends in *co*, as *dico*, and mark how natural and consistent all the inflexions become when the hard sound is given to *c* throughout; thus, *dic-o*, *dic-is*, *dic-ere*, *dic-si* (*dixi*), *dic-tum*, pronounced *deek-o*, *deek-is*, *deek-ere*, *deek-see*, *deek-tum*, seem more natural than *dyke-o*, *dice-is*, *dice-eree*, *dick-sigh*, *dick-tum*, as usually pronounced in England. Our pronunciation of the Latin *c* before *e* and *i* as an *s*, though supported by the French, we must confess seems to us on many grounds quite improbable and untenable, and is contradicted both by Italian and German tradition and usage, which are themselves also at variance. The Greek *χ* seems to have its equivalent in the Scotch and German *ch* in "*loch*" and "*ach*!" For *s* and *σ* we should perhaps do well to adopt the less sibilant sound which we give our *s* in "*as*," "*was*," etc., and confine the sibilant sound to the double *s* in "*asse*." The Latin *v* we believe, from the Greek attempts to represent it by *οs* and *οv*, to have generally had the sound of our *w*; thus *vicus* was sounded *weekus* = Greek *οἶκος*, *vinum* = *οἶνον* = *weenum*. The Latin *g* seems to admit of more doubt than any other letter of which we have yet spoken. It seems almost impossible to discover when it acquired the soft sound which is always given to it before *e* and *i* in French, English, and Italian. One thing, at any rate, seems certain, that it always answered to the Greek *γ*, and that it is inconsistent to pronounce *γένος* hard and *genus* soft, for no one can doubt that the two words were as identical in sound as in sense. On the whole, it seems the safer and more convenient course to pronounce both *g* and *γ* invariably hard; except, perhaps, before *n*, as in *γυνωσκη* (*Latinè* *nosco*) and *magnus*—pronounced probably *ghinyohakoh* and *mahnnyus*.

If this suggestion be thought fanciful, and warranted neither by the gradual disappearance of the *g* in *gnosco*, *gnatus*, etc., nor by the French, Italian, and Spanish traditional pronunciation of *gn* and *ñ*, it will at least be allowed to be a harmless substitution for the harsh

and grating sound now given to this combination by English lips. We need not expend space in discussing the letter *j*, as there seems little room to doubt that the English *y* is its proper equivalent, and that it is in fact only an *i* assuming a consonantal sound before a vowel. The soft sound of *g* (the French and English sound of *j*) was perhaps obtained by the combination *dj*, *di* before a vowel, an idea countenanced by "giorno" and "jour" from diurnus.

The Latin *x* and Greek *ξ* might with obvious advantage be resolved into their component letters *cs* or *gs* and *ks* or *ys*. Thus if we call *rex*, *reg-s*, we at once get the root *reg-*, which appears in all the inflexions and derivatives of the word. In the same way let us pronounce *crux*, *cruc-s*, and we have the root *cruc-*, which is found in all its cases and derivatives. In Greek verbs ending in *γω* with future *ξω* or *γσω*, the advantage comes out yet more clearly. The same remarks apply to the Greek *ζ* = *ds* (whence we see why the *δ* appears in some parts of verbs ending in *ω*, as *πέφραδον* from *φράζω*) and *ψ* = *ps* or *bs*, which accounts for the *β* in *ἐκρυβον* from *κρύπτω*, *κρύψω*. We will now present the suggestions here thrown out in a tabular form, which we respectfully submit to the attention of scholars generally, and more especially of such as are engaged in tuition, firmly believing that they, like ourselves, will, after a fair trial, find no small advantages accruing from the adoption of some at least of the above hints. For two letters only (*v* or *y*, and *χ* or *ch*) is any sound claimed which is not familiar to the English tongue.

GENERAL RULE.—*As the first step to more correct Reading ;*

Always give to a long syllable exactly double the time taken to utter a short syllable, and avoid the fault of laying stress on the antepenultimate without regard to quantity.

Latin.	Greek.	English.
ā	ā	ah or a in rather, grasp, etc.
ă	ă	a in man, that.
ae	ai	aye or igh in sigh, high, or y in my (nearly).
au	av	ow in cow, now, etc. (nearly).
ē	ē	a in fame, or ai in air, aim, or ay in bay.
ē	e	e in element, elegy, men, etc.
ī	i, ei	e in be, ee in bee, ie in bier, ea in tears.
ī	i	i in hit, sit, dip. Thus video, vidi, pronounce wid-ee-oh, wee-dee.
iu	iv	you, ew in mew, stew, eau in beauty, or u in duty.
eu	ev	yuh, a hollow sound (not = you, but) like you in young.
ō	ω	o in holy, oa in coal, ow in bowl, or oh!
ō	o	o in hot, top.
oe } ui }	oi	we; qui = quee in queer.
ū	ov	oo in booty, poor.
ū	(o)	u in us, fuss, etc.
y	v	French u or German ū (ue), pronounced with lips nearly closed.
c	κ	c in cat, cog, etc., always hard. Thus circi pronounce keerkee.

<i>Latin.</i>	<i>Greek.</i>	<i>English.</i>
	= χ =	German or Scotch <i>ch</i> in loch, <i>ach</i> , pibroch, etc.
g	= γ =	<i>g</i> hard (as in goose, not as in giblets).
gn	= γν =	<i>ny</i> = French and Italian <i>gn</i> , Spanish and Portuguese <i>ñ</i> .
j	= ι =	<i>y</i> in yoke.
s	= σ =	<i>s</i> in as, was, not as in sow.
t	= τ =	<i>t</i> , never = <i>sh</i> as sounded in "tio" endings.
x	= ξ =	<i>gs</i> or <i>ks</i> , in legs, breaks.
z	= ζ =	<i>ds</i> , in pads, cads.
	ψ =	<i>πs</i> or <i>βs</i> = <i>ps</i> or <i>bs</i> in helps or cribs.

J. R. BLAKISTON, M.A.

IV. REPORT OF THE PRIVY COUNCIL ON EDUCATION.*

THIS is by far the most important Blue Book which has yet issued from the Education Office. It embodies the result of twenty years' experience of a system of State Education—a system involving a much greater amount of central direction and control than has ever been contemplated by those who have endeavoured to legislate on the subject. It is, consequently, satisfactory to find that the experience of past years has led to the relaxation instead of the tightening of the official strings. The greater local freedom which accompanies the increased local responsibilities involved in the Revised Code has, in our opinion, received too little attention from theoretical educationists. Into the subject of the recent agitation, however, we do not intend again to enter, but shall content ourselves with quoting from the Lord President's report the view taken by their Lordships of the object and bearing of the new administrative rules. The recommendations of the Royal Commissioners, "which we have endeavoured to meet," his Lordship says, were:—

"(1.) That grants should be expressly apportioned upon the examination of individual children.†

"(2.) That means should be taken for reaching more rapidly the places not hitherto aided with the money voted for public education.

"(3.) That the administration of the grants should be simplified, not merely as regards the office-work of clerks, but in the much larger and more important sense of withdrawing your Majesty's Government from direct financial interference between the managers and teachers of schools."

The partial application of the Revised Code to cases dating after the 30th of June last, will serve the purpose of an "experiment on a limited scale," and aid their Lordships in "devising the administrative measures needed for the complete operation of the new system." After regretting the defeat of the proposal to group the children for examination according to their ages, while at the same time admitting the necessity of organization on the basis of proficiency, his Lordship says—

* *Report of the Committee of Council on Education, with Appendix.* 1861-2. London.

† The Commissioners contemplated only a very partial adoption of this principle.

and it cannot perhaps be too frequently reiterated in a country like ours—"That the probability of the next generation becoming duly educated depends on the number of children who secure the minimum of instruction *before* a given age, which the labour market inevitably and inexorably fixes;" and further, "that each child who in the tenth, eleventh, and twelfth years cannot pass according to Standards iv., v., and vi., will never possess even the humble attainments which those standards denote; and that, so far as the secular instruction of that child goes, the school which is paid on his account has done little or nothing to better him in life." By the encouragement which the Revised Code gives to infant and evening schools, much it is hoped will be done for the education of those who support themselves by manual labour. The pauper class on the one hand, and the criminal on the other, lie outside the sphere of action contemplated by the Privy Council Office, and are therefore provided for by special legislation. "The Committee of Council, the Poor-Law Board, and the Home Office, have thus their several provinces; and when we add to them, by way of supplement, the missionary action of Sunday schools and ragged schools, we feel justified in saying that no part of the great field of education for the poor remains unknown or uncared for; and that, in the midst of many difficulties and more differences, progress is being everywhere made."

1. *Expenditure*.—From the statistical tables we learn that £813,441, 16s. was spent last year, being an increase of £80,000 on the expenditure of 1860. The only item which shows a considerable decrease is the building and repairing of elementary and normal schools, on which £106,451, 15s. 4d. was spent. £121,627, 7s. 2d. was spent in augmentation of teachers' salaries; £301,826, 10s. 9d. on pupil-teachers; £77,239, 15s. 11d. in capitation grants; £101,865, 13s. 1d. in grants to training colleges; and in inspection, administration, and postage, £66,186, 13s. 1d.

For the building, erecting, and improvement of school buildings there has been, since the Privy Council system was set in operation to December 1860, an expenditure of upwards of three and a half millions, and of this two and a half millions have been contributed by the voluntary promoters of schools. To this large expenditure has to be added £306,550, 14s. 10d. expended last year for similar objects.

2. *Classification of Recipients*.—The Church of England continues to absorb by far the largest proportion of the grants, and, it may be safely said, exercises a larger influence on the poorer classes through its schools than through its churches. The Church of Scotland occupies in that country a similar position to that of the sister establishment in England, as may be seen from the following comparative statement:—

Expended on Schools connected with—

Church of England,	£495,471 0 8
British and Foreign School Society,	78,358 10 11
Wesleyans,	37,775 5 1
Roman Catholics,	32,786.19 9

Expended on Schools connected with Scotland—

Church of Scotland,	£53,398 16 0 .
Free Church,	38,829 17 4
Episcopal Church,	6,052 18 1
Roman Catholic Poor School Committee,	2,408 8 5

3. *Number of Teachers.*—The number of certificated teachers actually employed in teaching in December last was 8698, of whom 3704 were female teachers; of probationary and assistant teachers the number was 872, of whom 251 were female. The total number of pupil-teachers was 16,277, of whom 7882 were female. The *proportion* of pupil-teachers is larger in female than in male schools. Of the total number, 10,727 are employed in Church of England schools, and 2537 in schools of all other denominations south of the Tweed; in Scotland, 1251 are engaged in Church of Scotland schools, and 1061 in all other schools.

4. *Summary of Progress.*—The increase of the Education Department during the year, and the work done by the inspectors, are thus shortly summed up in the Lord President's report :—

"During the year 1861, as compared with 1860, the number of schools, or of departments of schools under separate teachers, which were actually inspected, was increased by 497, and the number of children by 65,758; the number of pupil-teachers, by 742; of certificated teachers, by 987; of students in training to become schoolmasters and schoolmistresses, by 43; capitation grants were paid on 54,220 more children; 206 new school-houses were built, comprising (besides class-rooms) 335 principal school-rooms and 185 dwellings for teachers; 135 other schools were enlarged, improved, or furnished afresh; accommodation was created for 47,103 children, exclusive of the schools improved or newly furnished, but not enlarged.

"During 1861, sixty inspectors, including twenty-four assistant-inspectors, were employed in visiting schools and in holding examinations. They visited 10,900 daily schools or departments of such schools under separate teachers. They found present in them 1,028,690 children, 8069 certificated teachers, and 15,498 apprentices. Of the schools or departments, 2281 were for boys only, 2260 for girls only; in 4739 boys and girls were instructed together; 1620 were confined to infants (children under seven years of age). Of the children, 566,333 were males, and 462,357 were females. . . . The inspectors also visited 39 separate training-colleges, occupied by 2869 students in preparation for the office of schoolmaster or schoolmistress. In December last these students and 2782 other candidates were simultaneously examined for the end of the first, second, or third years of their training, or for admission, or for certificates as acting teachers. The inspectors also visited 442 schools for pauper children, containing 32,481 inmates, and 58 ragged or industrial schools, containing 4411 inmates."

5. *Age of Scholars.*—An examination of the statistical table, which contains the summary of the results of inspection, yields many important and interesting facts. For example, we find that while in Church of England schools the scholars under *four* years of age constitute about $8\frac{1}{2}$ per cent. (omitting Wales), and in Roman Catholic schools about $9\frac{1}{2}$ per cent., the proportion in Dissenting schools is only 6 per cent. In Scotland, again, the centesimal proportion falls as low as $1\frac{1}{2}$ on the whole, excluding Episcopal schools in which the proportion is 4.14. Two causes evidently operate to produce this disparity, chiefly the number of female schools, and, to a partial extent, the physical and industrial character of the different counties. Going to the other end of the scale we find the inequalities corrected; for while not more

than $9\frac{1}{4}$ per cent. of the scholars in Church of England schools are above twelve years of age, and in Roman Catholic schools, 6 per cent., $11\frac{1}{2}$ per cent. exceed this age in the Dissenting schools, while in Scotland nearly 16 per cent. are reported. It is not to be inferred from these figures, that the proportion of pupils in *Male* Church of England schools is smaller than in Dissenting schools. The results in schools visited for simple inspection only, and whose teachers are not in receipt of augmentation, approximate more closely to those which we have extracted than we should have expected.

6. *Length of Attendance.*—The percentage of children last year who had attended the *same* school for less than one year was 36·79; for one year, but less than two, 23·19; for two years, but less than three, 16·21; for three years, but less than four, 11·4; for four years, but less than five, 6·97; five years and over, 5·44. Such returns, however, must continue to be almost useless as a measure of the *quantity* of education until masters keep books showing the previous schooling of entrants, and the school or occupation which they entered when they were removed. Such returns become least trustworthy just when most important, during the fourth and fifth years of attendance. It is about this time that the greatest amount of fluctuations from school to school takes place. As Mr. Moncrieff truly remarks, the “upper classes are in many schools supplied almost as largely as the lower, by fresh arrivals instead of by a regular succession from below.”

7. *Emoluments.*—The average income of schoolmasters in the schools inspected is :—

Certificated,	.	.	.	.	£94 10 3
Uncertificated,	.	.	.	.	58 16 10
Of Schoolmistresses :—					
Certificated,	.	.	.	.	62 15 5
Uncertificated,	.	.	.	.	34 18 9
Infant Mistresses,	.	.	.	.	59 7 9

Nearly two-thirds of the number on which the average is calculated, are also provided with houses. It is only in Middlesex and Lancashire, that the salaries paid to Church of England schoolmasters approximate to those of teachers connected with Dissenting denominations. There is less disparity in the salaries paid to mistresses.

It is gratifying to observe, that of a total school-income of £746,126, about three-sevenths is derived from school-pence, and considerably more than a third from voluntary contributions.

The Reports of the Inspectors present a higher average of good writing and good sense than usual. No feature of them is more remarkable than the substantial unity of opinion which prevails on all essential points. To some extent, recent discussions, and the ignorance and misconception which they have revealed, have had the effect of putting the Inspectors on the defensive, and a tone of explanation and apology (in the best sense of that word), mingled with some indignation and satire, pervades almost all the reports. The friendly trust which each seems to repose in the teachers of his own district, the comparative

satisfaction with which they regard the present and the hopefulness with which they anticipate the future, give fresh heart to the friends of popular education.

8. *Education and Morality.*—In a country so recently reclaimed from intellectual waste as England, it would be preposterous to expect to find marked changes in the habits and motives of the people already effected; but certain facts are with some reason pointed to as to a large extent due to the wholesome influence of the Primary School—such as the orderly submission to inevitable calamity on the part of the cotton operatives, and the decrease of crime in certain counties. As the moral results of popular education have been recently lost sight of in the too exclusive consideration of technical acquirement, we quote from two of the Reports facts worth a volume of argument.

Mr. Bowstead states that while eighteen years ago there were *seven* gaols in Gloucestershire, a Government Commission having in 1843 insisted on the increase of gaol accommodation, *one* gaol is now found to be more than sufficient for the needs of the county. He continues :—

“This very remarkable result is probably due to the united operation of various causes; and whilst no one would pretend that education ought to claim the whole credit for it, it seems hard to deny that educational operations may have had something to do with it. Gloucestershire has largely availed itself of the aid afforded by your Lordships’ Minutes in the erection and maintenance of elementary schools, and it was the earliest scene of the activity of Mr. Barwick Baker, Miss Carpenter, and their coadjutors, in promoting ragged schools and reformatories. The change in the gaols began to be felt just when the Minutes of 1846 commenced to tell upon the country, and it went on with redoubled speed when the beneficent influence of the ragged schools and reformatories was added to that of the elementary schools. If there was no relation of cause and effect, these coincidences of date are at least extraordinary.

“The diminution of juvenile crime, indeed, is distinctly traced, by those who understand the subject, to the influence of reformatories; and the argument that educational operations generally must have tended to diminish crime, is much strengthened by the fact that throughout England and Wales juvenile has decreased much more rapidly than adult crime. From 1856 to 1859 inclusive, the total number of adult offenders sentenced to gaols by courts and magistrates throughout England and Wales fell from 99,755 to 98,159, showing a diminution of only $1\frac{1}{2}$ per cent.; but for boys and girls under sixteen years of age there was a steady fall from 13,981 in 1856 to 8913 in 1859, being a reduction of 36 per cent. (See Abstracts and Inferences from Official Criminal Returns by T. B. Bl. Baker, Esq.) Had the diminution of crime arisen *solely* from abundance of employment, cheapness of food, increased vigilance on the part of the police, and other similar causes, it would have shown itself at least as much in the case of adults as in that of juveniles. But since it is juvenile crime alone that is much affected, we must look for a cause that influences the young in a peculiar manner; and where can such a cause be found unless it be in that united action of the elementary school, the ragged school, and the reformatory, which constitutes the educational influence brought to bear upon the class of children from which criminals are recruited?”

Again, Mr. Norris instituted an important inquiry, which he explains as follows :—

“I have from time to time in previous years, and especially in my reports for 1856 and 1859, illustrated from the after conduct of our young people the good results of the moral training they had received at school.

“During the past year I was led to institute an inquiry respecting the conduct of the girls who had passed through five of our best girls’ schools in Staf-

fordshire and Cheshire. It was obviously a test which in earlier years of the system would have been impossible, because the worth of a girl's moral training is not proved until she has reached womanhood. I therefore limited my inquiry to those who had passed through the schools between the years 1850 and 1856; and further, that the information might be really trustworthy, I selected such schools only as had been from the year 1850 to the present time under one and the same mistress.

"I asked two questions: first, 'How many girls in those five years passed through your school,—staying long enough to reach your first class?' And, secondly, 'How many of these girls have subsequently forfeited their good name?' taking care that this last question should be distinctly understood, and allowing two or three weeks for the reply."

Mr. Norris received very careful and satisfactory returns: he found that the answer to his second question was 11 out of 397!

Mr. Fussell also testifies to the moral results of primary instruction in his district, Middlesex; and Mr. Tinling writes regarding Cornwall, Devon, Dorset, and Somerset, as follows:—

"The discipline and order of the schools, the honesty of the children at their lessons, and the straight-forwardness which characterizes the school-work,* are, for the most part, highly satisfactory; and these are each of them matters of the gravest moment, and attainable only by constant labour and perseverance on the part of the teachers."

9. *Elementary Subjects*.—The reports for 1860 substantially confirmed the opinion of the Royal Commissioners that reading, writing, arithmetic, or at least the first and last of these subjects, did not receive that amount of attention which their importance demanded. It is true that the statistical results tabulated from the special reports on each school gave a much more favourable view of the condition of the schools. The contradiction was only apparent: in the one case, the schools were measured by the average actually found; in the other, by a standard considerably higher, but yet attainable. The animadversions of the past twelve months, in and out of Parliament, have apparently put inspectors on their guard this year, for, with respect to these elementary subjects, greater satisfaction is as a rule recorded,—measuring the schools by a standard which is within the attainment of the great majority of teachers. At the same time, we are told that shortness, irregularity, and fluctuation of attendance, put fluent and intelligent reading and writing to dictation beyond the reach of the average school; and we are also assured that where grammar, geography, and history, with, it may be, scraps of science, are best taught, there too the more essential branches flourish most vigorously. If the latter statement be correct, and no one familiar with schools will doubt the truth of it, what becomes of the former? If a school in circumstances only average, can reach distinction where eight or ten separate branches are taught, surely it is not unreasonable to require proficiency in three branches, even in those schools whose circumstances are somewhat more unfavourable. The Revised Code thus beneficently adapts itself to admitted evils, and endeavours, with the help of the masters, to extract what it can out of poor materials.

Reading and dictation must be intelligent if they are to be good,—

* The experience of some of the inspectors does not accord with that of Mr. Tinling,—that of Mr. Kennedy, for example.

this is the essential condition of their existence,—and to secure intelligence, the understanding must be exercised and disciplined. On this point the inspectors, as might be expected, are unanimous, and with the authority which experience combined with capacity confer, they give the *coup-de-grace* to the hydra of rote-acquirement which we had thought dead and buried long ago, but which has unexpectedly put forth a fresh head during the recent agitations. The origin of the reaction against intellectual training is, we believe, to be found to a great extent in the suspicion which many of the landed proprietors feel regarding popular education, and to which, while expressing it privately, they are not bold enough to give public utterance. Not a few of the squirearchy are jealous of the display of knowledge (a fictitious display, we fear) in the primary school, and their wives and daughters have conscientious objections to letter-writing in the attics or the kitchen. One squire of influence, we have been told, refused to continue the school because the children at play “frightened his carriage-horses;” and Mr. Bellairs quotes a letter addressed by a Bœotian of the same genus to a clergyman indiscreetly ambitious of enabling his parish children to read the Bible and Prayer-Book:—

“MY DEAR SIR,—You are well aware of my opinion respecting the educating the poor orders, and after my stating last year that I should not again contribute, am surprised at your application.”

Regarding the elementary branches, we shall quote a few observations from the Blue Book, which give a fair view of the general results of official experience:—

“To read well,” says Mr. Bellairs, “a thorough understanding of the meaning of the writer is necessary, as well as the power of expressing it. This the children of our National Schools do not possess.”—[Gloucester, Hereford, Oxford, Monmouth, Warwick, and Worcester.]

Mr. Tinling is of opinion that the reading, writing, and arithmetic are satisfactory, considering the difficulties which the teacher has to contend against. Mr. Mitchell considers the reading improved, but takes exception to the unprofitable nature of the books used. Mr. Brookfield, on the other hand, after alluding to his former reports on the unsatisfactory state of the rudimentary subjects, and expressing his conviction that the remedy was to be found solely in a more stringent application of the apparatus and methods at present employed, adds, “I do not think that any single subject of complaint has become the subject of amendment.” Reading, Mr. Kennedy says, stands third in point of merit among the subjects taught. “The great essential element of good reading,” he says, “is for a person to understand thoroughly what he is reading, and this is rare among the children of our schools.” Mr. Norris gives us the agreeable information that “in aided schools one-third of the children can read fairly well what they are accustomed to read, and about one in twelve can read whatever is put before them.”

“In some schools, indeed,” says Dr. Morell, “and these not very few, the number of children who can read fluently is, I fully believe, as great as under the circumstances could be attained by any system of instruction whatsoever, even though devised to accomplish this special purpose; and I should not hesitate to put them

in competition as to reading power with any class of popular schools in any other country. This conclusion I have come to, moreover, after visiting some of the best schools in France, Switzerland, and Germany."

The testimony of the other inspectors accords in the main with the opinions which we have quoted. The teaching of arithmetic is similarly characterized, while writing is spoken of much more favourably by almost all.

10. *Grammar, etc.*—Grammar is denounced with a unanimity and decision which might almost seem concerted, and which makes us fear the further decline of this subject in our schools, if not its expulsion altogether. Mr. Middleton stands alone, so far as we can find, in pronouncing it to be well-taught. Even Dr. Morell alludes to the poverty of the results in this department; a poverty which Mr. James S. Laurie attributes, with probable accuracy, to the transition state in which teachers find themselves respecting the terminology, rules, and methods of this branch of study. In this subject, as in geography, teachers fail by attempting too much, and by allowing themselves to lose sight of the practical aims of their teaching, which are, we presume, to give to their pupils the power of thoroughly understanding a complex sentence, and of accurately writing a narrative letter. Every step in the acquisition of grammar, whether it be the grammar of the simple or of the complex sentence, should be turned to practical use *at once*. In this way supposed knowledge is tested, illusive acquirement exposed, and a sure basis for further progress secured. It will be a severe blow to primary education if the effort to teach the grammar of our native tongue be authoritatively pronounced futile. The blame will lie with the training-colleges. There are already inspectors who *discourage* the teaching of it, Mr. Arnold tells us. This is alarming. Dr. Woodford, in his report, comes to the rescue, and proclaims the system of "natural grammar," as that whereby the disciplinal end of the study will be most surely attained, and that too with positive pleasure to the learner. The system ought rather to be called the natural method of teaching vernacular grammar. It at once recommends itself as both philosophical in the principles on which it rests, and practical in its working and results. The method, to state it shortly, consists in drawing upon the unconscious grammatical knowledge of the pupil, and by proceeding from particulars to generals, educing definitions and syntactical laws,—thus reversing the ordinary course. Dr. Woodford, however, must be aware that in grammar, as in geography, and religious and moral teaching, such a method of procedure needs for its successful application the heaven-born teacher.

Passing hastily over writing to dictation, now universally practised, and with fair results; geography, the methods of teaching which seem to be improving; and history, which seems to be in the elementary school as dreary and profitless as in the training-college it is barren of any result commensurate with the expenditure of time which the pursuit of it involves,—we are next attracted by the magistral subject in all education, religious instruction. Very little is said about it. There can be no doubt that Bible history, in an extended or limited sense,

and the Catechisms of the various churches, are "got up," and the latter understood more or less, generally less.

11. *The Teaching Profession*.—Numerous points not yet touched upon are suggested by this interesting volume—the most workmanlike yet issued from Downing Street—and we had marked many passages for remark or quotation. But want of space compels us to bring to a conclusion this general survey; and we must limit any further remarks to one subject which is brought forcibly before the reader when reflecting on the causes of some of the evils alluded to by the inspectors, and on the principles which underlie the expedients resorted to for training teachers. We refer chiefly to the desertion of the teaching profession by many of those who have earned for themselves the highest position in it, and the difficulty of securing a regular supply of competent recruits without maintaining the present system of bounties. The causes of these evils are to be found not so much in the low average of salary offered, as in the want of a career, and of superannuation allowances. At twenty-two a teacher generally holds as high a position, in respect both of professional status and emolument, as he does at fifty-two. He has no prospect of promotion or of increased reward for his services. The limitation of the acquirements of Government teachers also limits the sphere of their professional activity; but though they are thus unfitted as a body to enter on the field of secondary and upper education, there is no good reason for their exclusion from offices of trust in connexion with the superintendence of primary schools. Educational districts, presided over by accomplished men to whom sub-inspectors drawn from the ranks might report, is the only organization which affords the means of doing justice to the class. These appointments, and that of organizing masters of evening-schools, would form objects of legitimate ambition, and accomplish more for the improvement of elementary teachers than chapters of stringent regulations and semi-penal enactments. The Government has, perhaps inadvertently, put itself too much in the position of a taskmaster, in reference to the whole question of primary instruction, and has failed even to recognise, much less to apply, those principles which govern every other department of administration, and maintain the *morale* of every other profession and industry. Superannuation, again, after a certain term of service, claimable as a matter of right, not begged for as a boon and liable to be refused, is another necessity of the profession. A teachers' widows' fund, as it exists in Scotland, is a third; but this is a matter in which Government interference or aid is not required. It is only by making the position of elementary teachers more stable and more attractive that Government will be able permanently to reduce its present lavish outlay on normal students; and, on the other hand, it is only by the exhibition of a little more *esprit de corps*, and the united action which will accompany it—if these are sustained by a sense of efficiency in the discharge of duty—that teachers will force the public into a substantial recognition of their claims to regard and reward. In the meantime, we thankfully accept the slackening of the reins of Government protection and con-

trol, as a step in the right direction, and we hope it may eventually lead to the substitution of Parliamentary legislation for Privy-Council decrees.*

SIMON S. LAURIE.

V. NATURAL HISTORY IN THE HIGHER EDUCATION.

THERE was a period, and that not very remote, when the knowledge enwrapped in the classic tongues of Greece and Rome, and that belonging to mathematical studies, was all a college was expected to supply. But in modern times new branches of science have sprung up, and claim to have their voices heard in the time-honoured halls of learning. The best friends of our Universities would regret that such claims should be refused. Those institutions are not merely the depositories of the science and literature of a past epoch; they are the centres from which the increased knowledge and refinement of the present time should be diffused. A noble duty is theirs: that of handing down to posterity the lore now looked on as most precious, and also, as years roll on, that of adapting themselves to the teaching of such new departments of knowledge as the progressive advancement of science and the future wants of the nation may demand.

If we turn to our ancient and venerated seats of learning, we shall find, so far as the natural history sciences are concerned, that the present is to some extent a period of transition, in which the old state of things is passing away, and the new has not yet attained a settled condition, nor assumed its permanent form. Hence it is that each University has, in this respect, its own arrangements, and that in no two are they alike. Here we find that one subject claims the exclusive attention of the professor; there two, even three may be allotted to him, any one of which might be sufficient to tax the energy of its most zealous expositor.

We do not propose, therefore, to discuss the arrangements which are at present sanctioned, in the different Universities of the kingdom, for the teaching of natural history, but to confine ourselves merely to the consideration of the effect of such studies on the mind of youth. At a future time we may possibly enter upon the other branch of the subject, record the different systems under which the natural history sciences are taught, the unequal estimation in which they are held, and the measures that might seem most judicious for assigning to them their proper position in the curriculum of a college.

We would remind our readers that we have already adverted to the

* We omit all mention of Normal Colleges beyond that contained in the general summary, as the Reports this year foreshadow changes so important in the course of instruction and the organization of these institutions, as to require a larger treatment than our space here admits of. In the *RETROSPECT OF THE QUARTER* will be found a summary of the proposed changes, and with this we must at present content ourselves. Among other things, it is proposed to substitute, in future, certificates of competency for certificates of merit.

influence of such studies on the minds of the young. Such influences continue, modified of course by the great changes that have taken place in the mind of the student. With the more expanded and more cultivated intellect, new phases of mental development are displayed. In the "mind's eye" a whole series of phenomena are distinctly seen in their mutual dependencies, which before were shrouded in mist or darkness. The faculties are now sufficiently powerful to grasp and overcome what they would before have shrunk from encountering; and the adversary thus mastered, at once becomes a faithful servant to lead the way to new triumphs. Among those true allies that come before us in the first instance in a repulsive or hostile aspect, we must mention with due honour Classification and Nomenclature, those bug-bears of the ignorant or the careless. Perhaps on this point we may be permitted to quote the high authority of Professor Whewell.

"There is this obvious advantage to be looked for from the study of natural history, considered as a means of intellectual discipline, that it gives us, in a precise and scientific form, examples of the classing and naming of objects; which operations the use of common language leads us to perform in a loose and inexact way."*

So few of the general mass of readers have considered the bearings of the question of higher and lower groups, that it may not be unprofitable to look at those groups as generalizations attained by the labours of successive naturalists.

Let us take as our starting-point the "wee sleekit, cowerin', timorous beastie," immortalized by Burns, the common mouse. The rat and the mouse are in our minds associated together: they constitute two obvious and very distinct *species*, and are united with others in a larger group known as a *genus*. As our knowledge increases, and similar animals from foreign parts are brought under our notice, it is found convenient, from the increasing number of *species*, to constitute additional genera under which they can be placed. We therefore have several genera of rats and mice; and these are arranged in a family, bearing a name derived from the word *mus*—*Muridæ*.

That characteristic structure of the mouse and the rat by which the incisor teeth are kept sharp, and ever growing as they are worn away, is found in other animals, such as the rabbit and the hare, the squirrel, etc. These groups are in turn united in families, with appropriate names (*Leporidae*, *Sciuridae*); and these several families, differing in many respects from each other, but agreeing in one remarkable peculiarity of structure and habit, are associated in one larger group or *order*, bearing the expressive name *Rodentia*, or gnawing animals. They obviously differ from the lion and other *Carnivora*, as much as from the ox and other *Ruminantia*; but they resemble them in being covered with hair, in possessing a muscular heart with four cavities, in having red blood, and, above all, in being so constituted that the young are nourished from the *mammæ*, or teats of the mother. Hence these several orders are formed into a class, bearing the expressive name, *Mammalia*. These animals are obviously very unlike the assemblage

* *Philosophy of the Inductive Sciences*, vol. ii. p. 515.

of feathered creatures known as birds, and the scale-covered fishes or reptiles, yet they agree with them in this, they have a bony skull and a jointed vertebral column. Hence these several classes when combined constitute the important sub-kingdom *Vertebrata*.

The successive steps by which this result has been attained may be exhibited thus :—

Species,
Genus,
Family,
Order,
Class,
Sub-kingdom.

The same terms placed in a reversed series would show the succession of groups each subordinate to, and included in, the one by which it is preceded.

We learn from this study, “that,” to use the words of Professor Whewell, “there may exist not only an exact distinction of kinds of things, but a series of distinctions, one set subordinate to another, and the more general including the more special, so as to form a system of classification. All these are valuable lessons. If by the study of natural history we evolve, in a clear and well-defined form, the conceptions of genus, species, and of *higher* and *lower steps* of classification, we communicate precision, clearness, and method to the intellect through a great range of its operations.”*

To the cultivated mind of a student approaching to years of manhood, the well-stored museum of the University offers an attractive kind of companionship. It is not merely that it affords an important and most valuable aid in the acquisition of biological knowledge, but it awakens thoughts whose influences extend far into his after-life. It fosters wide-spread and comprehensive views, “looking before and after,” and suggests a vast range of inquiry. In the diversified forms of animal and vegetable life, what are species? To what extent have they the power of adapting themselves to the varying conditions in which they have been placed? Are they characterized by permanence, or have they attained their present form by being subject to a law of mutability continued through successive ages? And, again, what are the conditions under which they now live? their diffusion over the surface of the earth? the heights to which they attain? the depths at which they flourish? What light do the stony records of the past throw upon the organized life of the present epoch? Such inquiries, and the investigations to which they naturally lead, are in our opinion fraught with results of high philosophical import, and furnish fresh evidence of the bountiful providence of God.

When books are laid aside, and the student starts for a tour of a few weeks to the coasts of the Baltic, or the sunny shores of the Mediterranean, new pleasures are developed with each change of scene; the knowledge laboriously acquired in days that are past invests with

* *Philosophy of the Inductive Sciences*, vol. ii. p. 515.

new glories or new sources of interest the objects that are present. To visit a wild or picturesque locality with the capability of truly *seeing* its organic life, is to bring almost a new sense into action, and to observe what by others is passed by unnoticed. The whole range of new pleasures thus enjoyed is so much clear gain; it is an addition to the delights which the region otherwise affords.

We have spoken of natural history as a branch of education fitted for the home circle, the school-room, and the college. Seeds thus sown and tended *must* germinate and fructify. The results belong to that after-period when man goes forth among his fellow-men to play his allotted part in the great drama of life. We might ask, do they unfit him for his work, or serve to invigorate him in the performance of his duties? To our mind the question admits of only one reply; and we would call as witnesses in our cause the lawyer, the physician, the clergyman, the soldier, the merchant, the private gentleman, all, whatever have been their pursuits, who from actual knowledge and personal experience are competent to give testimony on the matter. We leave the reader to anticipate the verdict; and if in our pleading we have been so fortunate as to enlist his sympathy, we would pray his aid in removing those obstacles that at the present time impede the advance of natural history to its true place as *a regular branch of education, both in schools and colleges.*

R. PATTERSON.

VI. READING AND THE REVISED CODE.

THE Education Commissioners in their recent Report make a charge against schools under inspection, that they in a great measure fail in grounding their pupils in the very necessary elementary subjects of reading, writing, and the simple rules of arithmetic. Perhaps one ought not to be greatly surprised at this charge, if it be true, as has been asserted, that "learning to read is the most difficult of all human attainments."* Canon Robinson, also, a very impartial witness, acknowledges that our "trained teachers can do anything better than they can teach reading, arithmetic, or grammar."† Further, in the Report of the Committee of Council on Education 1860-61,‡ it will be seen that Mr. Mitchell, and several of the other inspectors agree that "the reading is the most defective subject in the schools."

Now, since the wellbeing and actual income of our schools is now made to depend much upon the efficiency of the instruction in reading, etc., it is clear that, as a matter of common justice, the Government syllabus ought to be so modified as to admit of sufficient time being devoted in our Normal Schools to these branches now justly deemed by the Committee of Council themselves of cardinal importance in elementary education.

It is at the same time of the utmost importance to examine the

* *Essays on Practical Education*, by Maria and R. L. Edgeworth, p. 60.

† See *The Museum*, vol. i. p. 164.

‡ *Ibid.* vol. i. p. 333.

various plans and appliances that have been called into operation, for the purpose of meeting our acknowledged deficiency in teaching reading. It is admitted on all hands that the subject is one environed with great difficulties; and we do not profess to be in possession of any secret which can charm these away, or convert the rough raw material of our schools into good readers as by a magic stroke. We wish, however, here to notice, from the teacher's point of view, some of the more prominent of the obstacles to be surmounted, in the hope that we may thus elicit the opinions and experience of others who may have succeeded in cutting the Gordian knot in a manner satisfactory, at least to themselves.

We do not now stop to inquire what is to be understood by good reading; or what particular standard of excellence H. M. Inspectors will adopt, in judging of the attainments of each of the six different standards according to which the schools are hereafter to be arranged and examined. Scholastic experience and sound common sense will doubtless be found adequate to the task. At the same time, to come up to what appears to be the requirements of the sixth standard viz. : "to read a short ordinary paragraph in a newspaper or other modern narrative" satisfactorily, is no mean attainment, and one, in the opinion of many, of rare occurrence. Now, if this be the case, much discretion will be required on the part of H. M. Inspectors in forming a judgment of good or passable reading. For it ought to be borne in mind that the teacher of a public elementary school has peculiar difficulties to contend with in the rough material which he is required to metamorphose into good readers. Distinct, not to say good reading, must depend very greatly upon the clear and distinct articulation of the letters, and especially of the consonants; for Dr. Doddridge* has well remarked that a piece of writing may be understood, if all the vowels are omitted; while if the vowels are set down, and the consonants omitted, nothing can be made of it. Now, not only have the great majority of the children, before entering our elementary schools, not been made to articulate clearly, but they have acquired slovenly habits of utterance which are difficult to overcome. This important point in early elementary training did not escape the keensightedness of Pestalozzi. His idea on this subject was, that the mother might, and ought to impart to the child much simple instruction in the elements of language before the child was of an age to attend the public school; and to assist mothers in the discharge of this part of their duty was the object he had in view in the preparation of his "Mother's Manual." But whatever may be the success of the "Mother's Manual" among its author's countrywomen, it will be found necessary, we believe, in practice among ourselves, not to count much upon the attainments of the children on their entrance into the elementary school. And exercises of the simplest kind in distinct articulation and ready utterance ought, therefore, to be given to the child at the very first day of his school attendance. Besides improving the utterance and correcting false or faulty enunciation, this is necessary in order to increase their know-

* See his *Lectures on Preaching*, lecture xi.

ledge of words, to give them a facility in speaking, and to accustom them, from habit, to a feeling of grammatical correctness.

To supply such exercises ought to be one of the objects kept in view in the preparation of a first reading-book, and our notion is, that exercises should be formed out of the matter which the lesson furnishes, or in addition to it, if it is found insufficient. A frame, consisting of grooves, made by nailing slips of wood upon it, into which movable letters can be placed,—such as is generally seen in our infant-schools,—is well adapted for forming such words and combinations of letters as the child may find difficulty in pronouncing. Exercises of this kind should be persisted in till the difficulties are overcome. For some physiologists* tell us that children are always defective in clear articulation; and so are young people, though in a less degree. What is called slurring in speech prevails with some persons through life, especially in those who are taciturn. Articulation does not seem to reach its utmost degree of distinctness in men before the age of twenty or upwards; in women it reaches this point somewhat earlier. Female occupations require much use of speech, because they are duties in detail. Any teacher may readily convince himself that this is not an exaggerated statement of the matter, by trying the children of his second or third class, those that can read with some facility, with lists of such words as require for their distinct enunciation the free use of the organs of speech, *e.g.* the word *particularly*, etc. And this applies not only to individual, long, hard words, and cases of alliteration, but also to difficult sequences of short, common words.

Besides the general difficulty of distinct articulation arising from the children not having been in the habit of hearing distinct speaking, nor required to aim at it in their homes, there are peculiarities or local difficulties which will merit the attention of the teacher. For example, should his school be in Wales, he will probably find considerable difficulty in getting the children to pronounce distinctly the “lip sounds” *b p f v m*, and also some of the “throat sounds” *c k q g h*, and in preventing them from more or less interchanging the sounds of these letters.†

Or should his school be in some of the southern counties of England, he will find difficulty in getting such words as *posts, nests*, etc., pronounced as monosyllables. His ear will probably often be greeted by such sounds as *pos-tes, nes-tes*; and so of other peculiarities in other localities.

If we withdraw our attention from the pupils, and direct it to the subject itself, fresh difficulties meet us at the very outset. Authorities are by no means agreed, even as to the *point du départ*—the starting-point.

The author of “The Borough” tells us that “they who read must first begin to spell.” Not at all, say some recent authorities; “*Nous avons changé tout cela.*” There are not wanting those that maintain

* See Dr. Currie's *Life of Burns*.

† Shakspeare in his *Merry Wives of Windsor* (Act. iv. 1), has given us a ludicrous illustration of this point in his Sir Hugh Evans.

that reading should be taught, before even the names of the letters of the alphabet; as a knowledge of the names of the letters, say they, so far from assisting the child in reading, is a positive hindrance.

Such then, in brief, are some of the chief obstacles which meet us in attempting to teach reading. The question for us to consider is, In what way, practically, can these difficulties best be overcome?

There is at least one plan which claims to have been successful in this; it is that set forth by Maria and R. L. Edgeworth, in their *Essays on Practical Education*. The plan has some claim on our attention as it is presented not merely as a matter of theory, but as the result of actual experience. They, in common with some others, do not begin by teaching the alphabet or the names of the letters. They set out with the principle, that each letter or character should have but one invariable sound; that where two consonants are joined together, so as to have but one sound, as *ph*, *sh*, etc., the two letters should be coupled by a distinct invariable mark, and silent letters should be so marked as to show that they are not to be sounded. In indicating these sounds they recommend dots to be used in preference to figures, the dots being less confusing to children, and only requiring a change of place, without any change of form, to point out the different sounds. Their plan of proceeding was, first to teach the three sounds of the letter *a*; and as soon as the child is acquainted with the sounds of *a*, and with their distinguishing marks, each of these sounds should be formed into syllables, with each of the consonants, without, however, naming the consonants by their usual names. They recommend deferring this till their powers in combination with the different vowels be distinctly acquired. It will then, say they, be time enough to teach the common names of the letters. The next step is to teach the pupil the rest of the vowels joined with all the consonants, which is said to be a short and easy task. The pupil is supposed to go through a first reading-book or primer, printed with the distinguishing marks here referred to, and when he has done this he will be able, it is averred, to read slowly the most difficult words in the language. And the step from reading with these marks, to reading without them, will be found very easy. Nothing more is necessary than to give children the same books without marks, which they can read fluently with them.

Such, in substance, are the chief points in this method of teaching reading. What, it may be asked, were the results? The authors tell us of some children taught to read in this manner, and of others taught by the common method. The difference of time, labour, and sorrow between the two modes of learning appeared to them so evident, that they considered themselves in a position to speak with confidence on the subject. Their verdict is, that nine-tenths of the labour and disgust of learning to read may be saved by this method, and that, instead of frowns and tears, the usual harbingers of learning, cheerfulness and smiles, may initiate willing pupils in the most difficult of all human attainments.

Here, then, is a method surely worth the attention of the practical teacher; a method vouching that the business of teaching reading may

be effectually got over in one-tenth of the time that is required by the ordinary method of teaching. Is not this the "royal road" which we are in quest of? Has this method ever been fairly tried? or has it at any time been weighed in the balances of the public elementary school, and been found wanting? It ought not, we think, to be summarily dismissed, remembering that it is not a crotchet hastily snatched up and offered to the public by its authors, but the results of an experience extending over a number of years, and acquired by persons who were themselves of some mark and literary ability. One of the authors of this method of teaching reading is *the* Miss Edgeworth, who has published, besides other works, three volumes of *Popular Tales*, still considered, by competent judges, the best in the English language.*

Two questions remain to be considered in connexion with our present subject, viz., What are the best available books for teaching reading in our public elementary schools? and what is the best mode of using such books?

With respect to the first of these questions, we acknowledge at once that we do not feel ourselves in a position to give to it a positive or decisive answer. School-books have been so much multiplied within the last few years, that we confess our inability to speak of them from personal knowledge or examination. It would, therefore, be invidious and unfair, on our part, to single out for special notice those with which we happen to be acquainted. It may be concluded, however, from the remarks occurring in the Reports of H. M. Inspectors of Schools, from time to time, that whatever may be the merit of some of the series of school-books, in many cases those in actual use are of a very faulty character. Happily the object which we propose to ourselves in the present remarks is not at all to exhaust the subject, but to offer a few observations which may possibly be useful to some, and may elicit the opinions and experience of others on the same subject.

With these preliminary remarks, we shall assume as a book to which to refer, in what we have farther to say, *The First English Reading-Book* of "Constable's Educational Series," without for a moment wishing it to be understood that we consider it faultless, or that we are sure that it is the best book of its kind in existence. We may, however, say that it is characterized by several points which commend themselves to our approval. These will appear as we proceed. But to begin at the beginning, we are of opinion, notwithstanding the authorities that are against us, that it is best to begin by teaching the child the alphabet,—taking care, of course, as far as one can, that he does not confound the *powers* of the letters with their *names*. It is convenient in practice for the children to be able to speak of the letters by their names as soon as possible; but we should prefer teaching the alphabet by means of the frame and movable letters, which form part of the furniture of infant-schools. This plan is not quite so tedious and monotonous to the child as the book is, for he may be allowed to

* Two of these, "Lame Jervas," and "To-morrow," we are pleased to see included, by the publisher of *The Museum*, in "Gordon's School and Home Series."

handle the letters, select any particular letter from the others, and place it in the grooves in all sorts of sequences. In the alphabet in the book before us, we have, as an exercise upon it, a sensible enough arrangement of the letters, viz., into lists of the "letters whose forms are apt to be confounded," such as *b d, p q*, etc.; we have known children who had great difficulty for some time in distinguishing *p* from *q*, etc. We do not at this stage lay much stress upon the value of the arrangement of the letters into "Open sounds, lip sounds, tip of the tongue sounds, throat sounds, and double sounds." Later, however, these distinctions may be of service, and therefore it may be well to have them so arranged for the sake of reference.

Let us suppose, then, the names of the letters known: How may their powers, etc. be best learned? By presenting the difficulties, it will be said, in simple and easy gradation. No doubt; but here there is considerable scope for variety and ingenuity. Shall the analysis be such as to present the whole of the sounds in succession, in arbitrary or unmeaning syllables, in a syllabarium, as it is called, thus:—*Be, ba, bi, bo, bu*, etc.? and shall the child be required to learn all these before he be allowed to proceed to reading properly so called? or is it possible to present an adequate analysis of the sounds in monosyllables and very simple words having a meaning? The former was the plan much in use some years ago; the latter, that in which words with meaning only are employed, is the one, we presume, at present most approved. And if it can be shown by experience that reading is thus equally well and equally quickly learned, it is much to be preferred, inasmuch as it gives the teacher an opportunity of questioning the child on the meaning of the lesson from the very outset, and thus leading him to understand what he reads; an important point (especially at a later stage) in teaching reading, but one which we at present purposely abstain from speaking of. We quite agree, however, with the editor of the little book before us, in thinking that the object of a first reading-book ought to be simply to *teach reading*, and that to this object every other consideration should be subordinated. If, therefore, it should be found either necessary or advisable to employ arbitrary or unmeaning combinations, for the sake of presenting a more perfect analysis of the sounds of the language, we do not think that it is open to any serious objection. There appears to be a certain analogy between the case we are now considering and that of learning the intervals in music. Many a scale, many an exercise, and many a solfeggio, we apprehend, are practised and learned which may not possess much musical meaning or beauty, but which yet may be of great use and importance in enabling the musician to master the intricacies and beauties of the very highest styles of musical composition. And something like this appears to be the right point of view in which to regard the elementary lessons in pronunciation. In the first reading-book, to which our remarks refer, significant words only are employed, and it is constructed according to the principles of the *Lautmethode*, as our continental neighbours call it,—a method of which Stephani is said, by some, to be the author. It is in use in most of

the German and Dutch schools, and was some years ago introduced into several of our English schools, under the title of "The Phonic Method." But it has not, we fancy, been so generally adopted as it deserves to be. Its chief characteristic is, as its name implies, that it teaches by the *sounds* of the letters and their combinations; and, for this purpose, makes a more minute analysis of the words than is usually attempted in the ordinary method of teaching reading. Thus, commencing with the simplest monosyllables of two or three letters, such as, *lo, go, we, bat, cat, mat, rat, sat*, on the ordinary method, the child, before pronouncing the words, would probably be allowed or required to spell them by naming the letters of which they are composed, something in this way:—*ell-o lo, gee-o go, doubleyou-ee we, bee-ai-tee bat, see-ai-tee cat, emm-ai-tee mat, ar-ai-tee rat, ess-ai-tee sat*, and, worse still, *doubleyou-aiitch-eye-see-aiitch* which!

According to the *phonic method*, the teacher would analyse the *sounds* of the words nearly in the same way as they are presented at page 14 of the *First Reading-Book*, thus, *-at*, pronouncing the letters clearly and distinctly, and, as it were, separately, yet gliding the sounds into each other, *a...t -at*. And whenever any of the children find difficulty in pronouncing clearly and distinctly any of the consonants or their combinations, the teacher ought himself to pronounce them slowly and distinctly, pointing out, at the same time, the organs of speech required to be employed, and the form which they must, in each case, assume, in order to produce distinct utterance. Having perfectly mastered the element *-at*, the teacher would then proceed to place before it various consonants, as given in the lesson referred to, *c-at, b-at, r-at, s-at*, etc., giving to the initial consonants not their names, *see*, etc., but the actual sounds which they have in the words. This kind of practice, however, need not be persisted in after the children are able to say the words distinctly and satisfactorily. Time ought not to be needlessly spent over it, but when, at any stage, indistinctness, slurring, etc., are detected, it will be found a good plan to analyse the word according to this *phonic method*, and make the children pronounce each element of the sound separately and distinctly, and then conjointly with the proper accent, etc., as the sounds occur in the word presenting the difficulty.

The above remarks may suffice to indicate the plan that we should recommend to be pursued in teaching the children in our elementary schools to read, so as to enable them to pass a satisfactory examination in "Standard I." or even "Standard II. of the Revised Code of Regulations." The plan may appear to some a slow one, but, practically, it is not so; except in the sense, that "slow and sure wins the race." The plan is also, we think, well calculated to secure a sound basis on which to build up the superstructure of good reading in the ulterior stages of the child's progress. For though we have spoken of aiming at clear and distinct articulation, it may be inferred from what we have said in the earlier part of this article, that perfect articulation is not to be expected at this early stage; and this appears to be the opinion of "the Lords of the Committee of the Privy-Council on Education,"

who expect the pupil-teacher, as a qualification for admission, to be able "to read with fluency, ease, and expression," and yet at the end of each subsequent year, up to the "end of the fifth year," require him to show that he has improved in articulation and expression in reading.

We have purposely confined our observations to the teaching of reading up to Standard I. or II. of the Revised Code, partly because our article has reached its limits, and partly because we deem it, in some respects, the most important branch of the subject, on the principle that "a thing well begun is half done."

The subject is one, as we commenced by saying, that merits more sustained and systematic attention on the part of those either engaged in elementary instruction, or interested in it, than it has yet obtained. It might be taken up with great advantage by our various Schoolmasters' Associations, Conferences, and Mutual Improvement Societies, were their conclusions arrived at made generally known, and then a comparison made of them by competent persons.

Again, much good, no doubt, has accrued from H. M. Inspectors pointing out our scholastic shortcomings; but were they systematically to direct their attention for a time—not so much to pulling down as to building up—to reporting what are, in their opinions, and according to their observation, the best books for teaching reading, and the most successful mode of using them, we cannot but think that still greater benefit would thus be conferred on the cause of popular education.

W. Ross.

VII. GALILEO.*

THE long life of this remarkable man stretches over a space of the deepest interest in the world's history. He was born in 1564, the year in which Calvin died; and he died in 1642, the year in which Newton was born. He is thus, both by the period of his existence, and by his actual career, the link between the establishment of reformed religion, and the establishment of reformed astronomy. His shadow lies like an electric chain, transmitting influences to and from the book of revelation and the book of nature. The eloquent and able author of *The Leaders of the Reformation* would have been fully justified had he included in his list this man Galileo. The peculiarity of the contest in which he was engaged,—his own adherence to Romanism,—his willingness to yield his judgment to the Church in every matter which did not imply a contradiction to the evidence of his senses,—the treatment he received, proving to the world that the contest in which he fell was, on the part of his opponents, not a contest for truth, but for supremacy,—his eminence as a discoverer, his power as a writer, shook the Papal throne more than the preaching of Huss or the

* *Galileo Galilei, sa vie, son procès, et ses Contemporaires*; par Philarète Chasles. Paris, 1862.

martyrdom of Cranmer. Galileo was not a reformer in the technical sense; he was not even an intentional reformer. But he was an efficient reformer; the mantle of Luther must have fallen on his unconscious shoulders. What the great German was to doctrinal error, the great Italian was to physical perversion. Both were thunderers of logic against false systems; both aimed at opening men's eyes to the evidence of their senses; both stood forth as champions to defy the armies of their opponents; both were mighty to pull down, mighty to sweep away the rubbish of centuries, that their successors might proceed again with the building of the sacred edifice of truth, which generation after generation had neglected; both summoned against themselves all the forces of Rome, and both have descended to posterity as the strong men who bore the standards aloft where the fray was thickest; the names of Galileo and Luther awaken the echoes of the slumbering trumpets of hard-fought battles, to remind us of the cost and the value of our freedom.

To sketch the life and estimate the influence which Galileo has exercised in the emancipation of thought, would occupy a volume. All that we can attempt is the exhibition of this great antagonist of error in one or two of his most characteristic positions.

The science of his day was as circumscribed as its divinity. Its professors were what Galileo terms paper philosophers; "they fancied philosophy was to be studied like the *Æneid* or *Odyssey*, and that the true reading of nature was to be detected by the collation of texts." One of the dogmas which they professed to have learned from Aristotle was this,—That if a 2 lb. weight and a 1 lb. weight were let fall from the same height at the same moment, the heavier weight would reach the ground in half the time that the lighter would. We might have supposed that this was a plain matter of fact, the truth of which had been ascertained, and which anybody might confirm any day. Galileo ventured to try the experiment, and he found that, so far from confirming the dogma, the fact completely upset it. The weights struck the ground together, or so nearly so as to leave no doubt that the small difference was due to the resistance of the air. And having ascertained the existence of error, Galileo had the hardihood to expose it in no gentle terms. It was an edifying spectacle to behold a young man ascend the leaning tower of Pisa, and in the audience of the assembled wisdom below, prove, not by words, but by the ringing sound of the metal balls, as they struck the pavement at the same moment, that their favourite dogma was untenable. It was an edifying spectacle to witness that bearded and cassocked throng pointing to the chapter and verse wherein it was set down that the doctrine taught by those metal balls was false and heretical: edifying to all good Catholics, for it proved that the Church had succeeded in dragooning her adherents into unquestioning submission; a state of submission which paralysed the senses and perverted the intellect. The torpedo-like touch of absolute authority had done its work; it could do no more.

From the leaning tower of Pisa, let us follow Galileo to the grand Piazza of St. Mark, in Venice. In his hand he holds a tube, pointed

towards the moon, and the crowd are eagerly pressing forward to get a sight of that wonderful country which it reveals. The tube is the telescope, now for the first time directed to the heavens. A new sphere of vision is opened to mortal gaze. Men can now penetrate the skies.

The excitement is intense. The crowd eagerly press forward to get a view of that new-discovered world. They look and wonder, and turn aside. The Doge condescends to beg the instrument, and has the grace to reward the maker. So far all is bright and promising. But the murmur of the Aristotelians is soon heard in the distance. They taught that the fair face of the moon is smooth as a polished mirror, and they cannot contain their indignation and abhorrence of the doctrines of a man who took delight, as they said, in distorting and ruining the fairest works of nature. Galileo retires to his chamber, constructs a new instrument, and turns it towards Jupiter. The first night, that of the 7th of January 1610, he observes three small stars very near to the planet, two to the east and one to the west of him. Supposing them to be fixed stars, he pays little attention to them that night. The next night he observes them again, and their position puzzles him amazingly. Of course all the planets revolve round the sun from west to east, as the earth itself does. Thus their *apparent* motion amongst the fixed stars depends on their relative motion with respect to the earth; on the whole, it is true, the apparent motion is from west to east, but it is very unsteady in its character, sometimes quicker, sometimes slower, sometimes ceasing altogether, and sometimes taking a retrograde course from east to west. Now, at the time at which Galileo made his observation, the motion of Jupiter was supposed to be retrograde. As a necessary result, it must have followed that the two stars which were east of him should recede still further in the same direction. Strangely, however, they had not obeyed the law, but were actually west of Jupiter when seen the second time. How could this be accounted for? Galileo reasoned himself into the belief that the calculations were at fault, and that the motion of Jupiter was not at that time retrograde. But he waited anxiously for the next night. Alas! the clouds covered up the heavens, and he must wait on. The night of the 10th was clear, and the name of Galileo shoots up to immortality. There are but two stars, both to the east of Jupiter. The thing is no longer doubtful, they are not fixed stars, but moons travelling with and about the planet. On the 13th, he discovered a fourth, and none have since been added to the list. In honour of Cosmo de Medici, the Grand Duke of Tuscany, he called them the Medicean Stars. The news of the discovery spread like a flame through Europe. It quickly reached Kepler in his observatory at Prague. That strange dreamer had just published his treatise on the motion of Mars. Thus, nearly at the same moment, in different quarters of Europe, the two departments of astronomy, material and mental, observational and theoretical, burst the fetters which had held the science iron-bound for centuries. But at that period Kepler's fame rested on his *Mysterium Cosmographicum*, which required that the planets should be six, just

and no more. The discovery of Galileo seemed very like a death-blow to this scheme. And how did Kepler receive it?

In a letter to Galileo he says:—

"Such a fit of wonder seized me at a report which seemed so very absurd, and I was thrown into such agitation at seeing an old dispute between myself and Wachenfels decided in this way, that what with his joy, my blushes, and the laughter of both, confounded as we were by such a novelty, we were hardly capable, he of speaking, or I of listening."

Kepler then bethinks him of his harmonic system, now thoroughly demolished, and tries his hand at its reconstruction. Not a murmur escapes him, not a whisper of doubt:—

"I am so far, he says, from disbelieving the existence of the four circumjovial planets, that I long for a telescope to anticipate you, if possible, in discovering two round Mars, as the proportion seems to require six or eight round Saturn, and perhaps one round each of Mercury and Venus."

The sidereal messenger of Galileo announcing his discovery fell like a bomb amongst the Aristotelians. The philosophy which the Church sanctioned, and the schools taught, recognised but six planets. And therefore there could by no possibility be more than six. These, with the sun, make up seven. Six and one make seven; you cannot deny that. There are seven days in the week, therefore there are seven planets. There are seven metals, therefore there are seven planets. There are seven windows given to an animal—two eyes, two ears, two nostrils, and a mouth—therefore there are seven windows given to heaven; seven elements in the microcosm, therefore seven planets and no more. You talk of four new bodies, but the naked eye cannot see them, therefore they exert no influence on man, therefore they do not exist. A logician of this sort, an unworthy pupil of Kepler's, named Horky, was favoured with a sight of Jupiter through the telescope. It reminds one of the story of Nelson at Copenhagen; when Sir Hyde Parker signalled him to retire, he put his blind eye to the telescope, and cried, "I can't see the signal!" Now, Horky had no blind eye; but, being blind all over, he declared that he saw no satellite, 'twas an invention of Galileo's. Others of the same school looked and saw, but they declared it was only an optical illusion. Galileo pointed out to them that the instrument exhibited trees and houses and men very accurately; there was no optical illusion in the landscape. "Very true," they replied; "but the telescope is true only for the earth."

From such triflers, however, we turn with pleasure to introduce ourselves to at least one wise man amongst Galileo's opponents. He is the principal Professor of Philosophy at Padua, a man of high station. He is a great logician and an eloquent lecturer. Even the Grand Duke himself sits under his teaching. And he proves, by incontrovertible arguments, that no such bodies as these satellites exist. Galileo confronts him, telescope in hand, earnestly soliciting the favour of one minute's employment of the professor's eyes in looking through the tube. But no; he is a wise man. He only replies by a shake of the head and an incredulous smile; and he looks upon the telescope much in the light in which Omar Hassan looked upon the Alexandrian

library: "If it contain what is not in the Koran it is mischievous; if otherwise it is superfluous: in either case let it be destroyed."

Somehow or other, great man as the professor was, and wise, his logic made but feeble impression on the Grand Duke. Perhaps the vanity of his royal highness was flattered by the compliment paid him in the name of the Medicean stars. However it was, he seemed rather disposed to side with Galileo; and, as a matter of course, he came in for his share of the obloquy. "We are not to think," says Christmann, in the Appendix to his *Gordian Knot*, "that Jupiter has four satellites given him by nature in order to immortalize the name of the Medici. These are the dreams of idle men, who love ludicrous ideas better than our laborious collation of the heavens. Nature abhors so horrible a chaos, and to the truly wise such vanity is detestable."

We suppose we may stop here. Too many sayings, even of the truly wise, pall and satiate.

We must pass over many an interesting chapter in Galileo's life. We will barely mention his discovery of the ring of Saturn, and of the period of rotation of the sun by means of the spots on his surface, about a lunar month. To his numerous mechanical discoveries we have not time even to allude. We hasten on to his great controversy with the Inquisition, in which he fell victorious. It must be premised that the matter of debate was not strictly a matter of religion at all. Galileo was a Catholic, a sincere Catholic, even to the very last. He disbelieved no doctrine of the Church of Rome, he taught no heresy. The revelation with which he concerned himself was the simple revelation of nature to his senses. On what he saw around him he dared to exercise his reason. The canon he laid down was perhaps bold for the day, but it was one which our judgment at this time powerfully commends. It is the key to rational freedom in matters indifferent. Two centuries and a half have passed away since it was penned, but it still speaks with a living tongue. It reads the same lesson to the geologists of to-day that it read to the astronomers of the seventeenth century. Hear what Galileo says:—

"I am inclined to believe that the intention of the sacred Scriptures is to give mankind the information necessary for their salvation, which, surpassing all human knowledge, can only be ascertained by the mouth of the Holy Spirit. But I do not hold it necessary to believe that the same God who has endowed us with senses, with speech and intellect, intended that we should neglect the use of these, and seek by other means for knowledge which they are sufficient to procure us. . . . This, therefore, being granted, methinks that in the discussion of natural problems we ought not to begin at the authority of texts of Scripture, but at sensible experiments and rigid demonstrations; for, from the divine Word of God, the sacred Scripture and nature did both alike proceed, and I conceive that concerning natural truths, that which the experience of the senses brings before the eyes, or rigid demonstrations prove to us, ought not to be called in question, much less condemned, upon the testimony of Scripture texts, which may seem to convey meanings contrary thereto."

The same principles are laid down by him in a circular dedicated to the Dowager Grand-Duchess Christina of Lorraine. That circular contains the following passage:—

"I have heard it said by a high ecclesiastical dignitary (Cardinal Baronio, the

historian) that the Holy Spirit purposed to show us in the Bible how to get to heaven, not how the heavens move."

To simplify what follows, we will first present the facts without comment, and then remark on the conclusions which have been based on these facts. At the very outset, we are desirous of disclaiming any wish to throw blame on Urban VIII. We are willing to admit, if requisite, that his conduct was the essence of gentleness and forbearance; that the very word "urbanity" is etymologically derived from his pontifical name.

We are desirous, too, to have it understood that we do not hold up Galileo as a perfect man—far from it. With his religious and personal character we have little sympathy. A conscience tighter strung would have snapped asunder, and severed him from Romanism or from science. He sought to unite two repugnant elements, and his moral nature became soiled. Let us, however, to the story.

The doctrines which Galileo taught were from the first irreconcilable with the tenets of his Church, and we are not surprised to find them denounced to the Inquisition. But Galileo had powerful friends, and the denunciation of Caccini or Lorini in 1615 gave him little trouble. Even Cardinal Bellarmine came to the conclusion, "that by confining himself to the system and its demonstrations, without interfering with the Scriptures, Galileo would be secure from any contradiction."

The subject appears, however, to have revived the following year, and Galileo found it necessary to go to Rome. In a very short time he succeeded in putting down his enemies. Whether he came under a pledge absolutely to refrain from teaching the Copernican system, is not quite certain. Galileo's preface to his *Dialogues*, combined with a passage in his Sentence, would lead to the conclusion that such was the case. On the other hand, an extract from a letter of Galileo to Picchena, which we find in the *Dublin (Romanist) Review*, conveys the impression that he regarded himself at liberty to proceed with his researches.

At any rate he returned to Florence, and for many years occupied himself with other matters than the motion of the earth, or the constitution of the universe. After a while the Pope died, and his successor, Urban VIII., was the friend of Galileo. He was one of those who had successfully espoused his cause in 1615; he was a man of science; a fellow-member with Galileo of the Lyncean Academy, whose object was the investigation of the laws of nature. On his accession to the Papal throne, Galileo paid him a visit, and was received with the utmost kindness. The Pope had a high opinion of his talents and of his piety. He looked on him, in fact, as a great light in the world, and was anxious that his court should have the honour of attaching to itself so eminent a man. The visit made, Galileo once more returns to Florence, flattered and pleased. He resumes his studies, and the world resounds with the fame of his discoveries. But the fatal hour comes at last. Fifteen years have passed since he was first

brought under ~~the~~ notice of the Inquisition. He is verging on the ordinary ~~limit~~ of human life, threescore years and ten. It may have occurred to him that his allotted work on earth would remain undone did he not leave behind him some record of those powerful arguments which had crowded on his mind in support of the interdicted theory of the universe.

So the work was commenced. As it proceeded, familiarity may have tended to quiet his alarms for the consequences. The Pope was a man of science; he was his own personal friend; he was too candid a man to take offence at a fair statement of the arguments on both sides of a question, when nothing was concluded, nothing taught. Such reflections may have emboldened Galileo as he proceeded with the work, until they had shaped it into a form which was never contemplated at the commencement. In 1632, it appeared under the title of "A Dialogue on the two great Systems of the World, the Ptolemaic and the Copernican."

Galileo professed, as we have said, to state the arguments merely, without drawing conclusions. So shallow an artifice could not avail to save him. The conclusions forced themselves on every reader. The opinion of the earth's motion gained ground. This four-days' dialogue, in fact, settled the question. The world's eye was opened, and not even the iron hand of the Church of Rome could close it again. It made the attempt and failed. Galileo was summoned to the Holy Office to answer the charges against him. After a lengthened examination, extending over four months, sentence was pronounced. It was drawn up with extreme care, and the document does justice to the seven cardinal inquisitors whose signature it bears.

It concludes with the condemnation in these words:—

"We pronounce, judge, and declare that you, the said Galileo, by reason of these things which have been detailed in the course of this writing, and which you have confessed, have rendered yourself vehemently suspected of heresy by this Holy Office, viz., that you hold and believe the false and anti-scriptural doctrine that the sun is the centre of the world, and that it does not move from east to west, and that the earth does move, and is not the centre of the world; also that an opinion can be held and supported as probable after it has been declared and finally decreed contrary to Holy Writ, and consequently, that you have incurred all the censures and penalties enjoined and promulgated in the sacred canons, and other general and particular constitutions against delinquents of this description."

The penalty referred to is of course death. But the inquisitors are so kind as to say that it is their pleasure he be absolved from this extreme penalty, provided that he abjure, curse, and detest the said errors and heresies, and every other error and heresy contrary to the Catholic and Apostolic Church of Rome. That being done, the sentence is commuted into penance during three years, and imprisonment during pleasure; that is, during life.

On the 22d of June 1633, the old man, clothed in a penitential dress, on his bended knees, gives the lie to his life. One line of his abjuration is pregnant with instruction. It is the key to the whole humiliating scene. "I have always believed, I now believe, and by the help of God I will in future believe, every article which the

Holy Catholic and Apostolic Church of Rome holds, teaches, and preaches."

Galileo rises from his knees, and retires to the prison of the Inquisition. After a few days he is allowed to be removed to Sienna, and finally, in December, to his own house at Arcetri, where he lives under strict surveillance.

Clouds now gather thickly over him. First he loses his favourite daughter, in whose society he had hoped to find a solace from the persecutions of his enemies. Then his own health gives way. Reason seems for a moment to waver. Only for a moment. The weak, shattered body still holds it in all its vastness. Galileo discovers the libration of the moon, and is busy with his *Dialogues on Motion*, a work sufficient in itself to render his name immortal. But now comes an infliction more terrible than that of 1633. To him the whole universe is reduced to one dark, narrow cell. The bright orbs of heaven have all gone out; the old man is totally blind. How deeply the inventor of the telescope felt this privation, let the following statements declare. They are worthy of the great man. He writes:—

"Alas! your dear friend and servant Galileo has become totally and irreparably blind; so that this heaven, this earth, this universe, which, with wonderful observations, I had extended a hundred and a thousand times beyond the belief of by-gone ages, henceforward for me is shrunk into the narrow space which I myself fill in it. So it pleases God: it shall therefore please me also."

Blindness was succeeded by deafness; but mental vigour remained. The body was crumbling piecemeal into its original dust, but the man lived and thought and stood erect, as godlike as ever. The great do homage to him; the Grand Duke visits him; Milton visits him. Little did our empyrean poet dream, as he stood before that majestic ruin, that he himself should one day speak in such pathetic accents as these—

"With the year
Seasons return, but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom or summer's rose,
Or flocks or herds, or human face divine,
But cloud instead, and ever-during dark."

Five years of darkness pass away, and the greatest man that Italy has seen since the Augustan age, escapes from the fangs of the Inquisition. No; he does not all escape. He dies a prisoner, and they will have his carcass cast to the dogs; they will not grant it Christian burial. Public opinion is, however, too strong for them in this case, and they yield. The body is deposited in an obscure corner of the church of Santa Croce at Florence, and for thirty years the place is unmarked and neglected, though a large sum has been subscribed by his pupils and admirers for the erection of a monument.

All is changed now. The very dust he trod on is revered. In the same city where the rights of man were denied to his remains they have erected a temple to his honour; and there they have deposited

his little telescope—the key which unlocked the gates of heaven, and threw open the vast vista to mortal eyes.

And now to the conclusion. There are circumstances connected with the persecution of Galileo which have puzzled reflecting men ever since. One of these, the double character of Galileo himself, should at this time give us no trouble. The age in which Galileo lived sufficiently accounts for that want of consistency in his character which it is vain to endeavour to explain away, and unnecessary to apologize for. His education, social and traditional, was not of a nature to inspire moral courage. Speaking of the period, M. Chasles,* the latest biographer of Galileo, says :—

“ In this history, we wish especially to depict and bewail a social state in which there is nothing but strategy, cunning, manœuvre, indifference to what is good ; those days gone by when no one is vicious, no one virtuous ; when character gives place to interest ; when a man asserts without asserting, denies without denying ; when an opponent of Galileo dares not confess it, and a supporter fails to take his part. The social game is carried on with marked cards and loaded dice ; the most honest men make use of them as we make use of expired notes, which have neither weight nor value, but which have currency. . . . Galileo himself was corrupted by his time ; when he yielded to a weakness, and engaged in a fruitless lie, he thought himself obeying a science of primary authority—that of the world ; the science which Chesterfield preaches to his son in two elegant, ignoble volumes, the science of which Castiglione, before the sixteenth century, had sketched the code.”

This is excellent, but incomplete. We must add to it the important fact, that Galileo's judgment was chain-bound in the fetters of the Church. His genius had prompted him to distinguish nicely between the teachings of Scripture in natural and in spiritual things, and he had freely acted on his conclusions. But when the superior authority of the Church brought him down from the pedestal to which he had raised himself, his mind yielded a sort of bewildered obedience to that authority. Amongst his letters is one dated from Arcetri, 16th March 1641, nine months before his death, in which he writes :—

“ In any case the doctrine of Copernicus cannot be adopted ; it is unquestionably false. We Catholics especially must reject it. The irrefragable authority of Holy Scripture, as explained by celebrated theologians, is contrary to his system. Their unanimous declaration proves to us that the earth is immovably placed in the centre, and that the sun turns round it. The conjectures on which Copernicus and his partisans have pretended to establish the contrary idea fall before the well-founded argument, *that Divine omnipotence being able to effect in an infinite number of ways ends which our reason and observation can reconcile but in one way, we have no right to ask what may or what may not be the mode of operation of the finger of God ; nor have we the right obstinately to defend opinions in which we may have been deceived.*”

This state of unnatural constraint of the intellect of Galileo before the Church is consistent with his previous conduct, and intelligible in itself. There is abundant evidence to prove that he was to the last an

* Philarète Chasles, whose work we have placed at the head of this article. This is a very readable book, by an eminent man. But the carelessness of the author or the printer in regard to names and dates renders it at the very best a most unsafe guide. For example, at page 90, is the statement that Galileo wrote in 1670. Now he died on the 8th January 1642. At page 144, is a letter of Galileo's, dated 11th October 1642 ! At page 211, the interdict of 1616 is dated 1626. At page 249, is a letter of Galileo's dated 1674 ! !

attached member of the Romish Church. He was accustomed to trace his persecution, not to the untenable pretensions of his Church, but to the personal hatred of one or two monks.*

To the minister of the Grand Duke he writes :—

"I count on triumphantly demonstrating that I am in all sincerity the most obedient and most zealous son of the Holy Church, and at the same time, on rebutting the remarkable calumnies, attacks and falsehoods of those persons who persecute me under various pretexts, and who might, spite of all my innocence, cause me to lose the good opinion of my masters."

This is intelligible enough. But the conduct of Pope Urban viii., is that intelligible? Historians are sorely puzzled to explain it. M. Biot† yields implicitly to the belief that personal pique was the key to his conduct. His eyes were opened to see this conclusion by the Grand Inquisitor himself, who, in a conversation which M. Biot had with him in the Vatican, revived an old scandal to the effect that Galileo had ridiculed the Pope under the character of Simplicio, and had not hesitated to satirize his love for poetry by attributing to him the composition of an amorous sonnet. The utter groundlessness of this hypothesis is shown by Sir David Brewster,‡ in a masterly essay, which M. Chasles has probably never seen, else he would hardly have given to this improbable theory so much support. The following extract from his work, which gives a description of the engraving that adorns the *Dialogue* of Galileo, will both explain the grounds for the assumption that Galileo intended a personal insult to the Pope, and indicate to what extent M. Chasles himself yields to that hypothesis :—

"This engraving alone is a complete drama. You see before you the boundless ocean; vessels about to set sail; the distant horizon; and three philosophers on the beach discussing the movement of the earth, and the revolution of the spheres. The one with a bald forehead is Sagredo the Spaniard, ardent in controversy; he represents elevation of soul and enthusiasm of intellect. The second wears the Venetian costume, the cap and furs; it is Salviati of Venice, a man of a cautious, attentive, reticent aspect. These are two real personages, friends and pupils of Galileo, who have adopted his doctrines.

"Both endeavour to demonstrate by arguments—those of Sagredo philosophical, those of Salviati mathematical—the principle of Copernicus, the movement of our planet, and the rotation of the earth.

"The opponent whom they desire to convince is placed at the bottom of the scene between the two new-school philosophers. This is Simplicio, the man of the past, that oriental old man, who is easily recognised by his turban and his robes. A partisan of Ptolemy and the ancient dogmas; attached to tradition; the received axioms content him; novelties are repugnant to him; appearances suffice him; the monstrosity of this paradox is horrible to him; the abyss into which the new thinkers are about to plunge frightens him. 'Men of other days,' he says, 'have always concluded right; ' he is a believer in hoar antiquity; the judgment of old times is to him the sense of to-day.

"If this Simplicio is not Urban viii. himself, he is at least the living image of definitive immobility and voluntary stagnation. Never did comic poet imagine a more excellent and attic type. Never did delicate and refined satire attain its end more felicitously. The victim (Simplicio or Urban viii. representing the past), forced to yield without a struggle, allows himself to be sacrificed without saying a word, and sees all his arguments confounded, all his blood flow, without being even able to curse his slaughterers."—P. 84.

* See his Letter to Cardinal Barberini, 11th October 1632.

† *Journal des Savans*, 1858.

‡ *North British Review*, November 1860.

Further on M. Chasles adds :—

"*Firenze* with the book in his hand runs straight to the Pope, and represents to him that Galileo rallies his Holiness ; makes him read the preface, which seems in fact either ironical or insulting ; contrasts with the preface the comic portrait of Simplicio, and inflames the hatred of the Pope.

"Urban VIII. was convinced that his old *protégé* had ridiculed him personally ; the rest was a matter of course."

If the facts be as here represented, the rest is certainly "matter of course," discreditable as the whole history is, to all the parties concerned. But the statement wants proof. There is not a shadow of evidence in any of the published extracts of the trial to support it.* The character of Simplicio has no resemblance to that of Urban. Nothing is more improbable than that any monk would have dared to suggest their identity to the Pope. At least only one thing is more improbable, and that is, that the Pope should have appropriated the character of Simplicio to himself. Urban had nothing of Simplicio about him. His eyes were not blinded by the dust of bygone ages. On the 5th June 1612, he had written to Galileo as follows :—"I have received your dissertation on different scientific problems. . . . I shall read it with great pleasure, as well to confirm me in my own opinion, *which coincides with yours*, as to admire with all the world the fruits of your rare intelligence." But he was a prudent man. Years before, he had indicated to Galileo, through his secretary, that it would be wise in him not to wander into questions about Ptolemy and Copernicus, but to keep within the range of physics and mathematics. And he was the head of the Church, whose laws, like those of the Medes and Persians, alter not. These laws he was bound to administer. It may be very well for the Grand Inquisitor of the nineteenth century to strive to attach the odium of this most unrighteous condemnation to the personal character of the Pope of the seventeenth ; but without ample proof such a proceeding cannot be tolerated. It has all the appearance of an invention cunningly devised for the purpose of relieving the Church of Rome of the pressure of a heavy burden. But the burden fits her shoulders too nicely to slip off so easily. We may readily admit that the personal enmity of the monks Grassi, Firenzuola, and the crew whose reputation the lustre of Galileo had dimmed, was the inciting cause of the persecution. That is likely enough. Nonconforming genius, if successful in any profession, is sure to encounter the sharp tooth of envy. Socrates did so. Locke did so. Bunyan did so. But this admission goes no further than to find accusers. The laws and the judges remain unaffected by it. Do what she may, the Romish Church can never, under any pretence, shake off her condemnation of physical truth.

* The original documents, which had been carried away to Paris, and mislaid, were restored to Rome in 1846, on the express condition that they should be published. That condition has not been fulfilled. The keeper of the secret archives where they are deposited, has indeed incorporated some extracts from them in a defence of the Inquisition, published in 1850, under the title, "*Galileo e l'Inquisizione*, par Marino Marini." M. Chasles, who refers to this work, and to the more recent collections of Von Reumont relating to the history of Italy, does not add a single fact bearing on this subject to those previously given.

The great lesson we should read from this transaction is, however, not one of condemnation to the men of the seventeenth century, but of warning to those of the nineteenth. Science is now, as it was then, raising its head against authority; the interpreter of nature is revolting against the interpreter of Scripture. A too ardent zeal on the part of the Church, in repressing this revolt, may do for us what the friends of Rome did for her. The endeavour to retain her dependencies at all hazards, may risk her own proper empire. The assumption that the exact limits of truth and error can be always definitely ascertained, is a dangerous assumption; it may prove a fatal one. Let the Church hesitate, at least, to condemn the setters forth of new dogmas, whatever opinion she may express upon the dogmas themselves. And, even in reference to these, she should remember that there are some things obscure to one generation which may be palpable to the next. When it can safely be done, we should adopt the words of the pious poet,—

“God is his own interpreter,
And he will make it plain.”

PHILIP KELLAND.

VIII. SCHOLASTIC REGISTRATION.

THAT the character of a school depends on the character of its teacher is as self-evident a proposition as can well be laid down. And the inference to be drawn from it appears equally self-evident. It is this, that in the interests of education nothing is more important than to secure a body of teachers in every sense efficient and thoroughly furnished for their work. And to that most desirable result several conditions are essential. One is the prospect of adequate remuneration; a sordid and purely mercenary consideration, it may be thought, but impossible notwithstanding to be set aside or contemned. Another is suitable professional training. Important as this is, little or nothing is at present done with regard to it, except in the case of teachers of schools for the children of the working-classes, and nothing is likely to be done whilst educators are able to pursue their calling as successfully in a pecuniary point of view without it as with it. A third condition of real efficiency in the teacher is, that he shall enjoy the status of a recognised and honoured profession. So long as a calling is unable, *per se*, to confer social standing on those who follow it; so long as it has no well-defined limitations, and its members are not held together by any central principle of union, it must always have something of a doubtful and anomalous character, and will always be liable to the inroads of incompetency, adventure, and quackery.

Now, this is just the case with the profession of schoolmaster as things are at present. Its necessity, usefulness, general merits, are readily admitted, but it is not accredited with full professional

honours. Everybody will admit the great importance of the teacher's office, and writers and speakers will declaim eloquently on its solemn responsibilities, its exalted aims, the priceless materials with which it is conversant, the grand and imperishable results which it seeks to achieve. But after all, when, descending from such flights, we settle down again on the *terra firma* of sober fact, the truth remains that the teacher of whatever grade gains nothing socially from his calling, and though all his business is with learning less or more, is not a member of a learned profession in the same sense with the practitioners of medicine and law. For some reason or other, indeed, the lot of the schoolmaster has always been rather a hard one. He has throughout all generations been a butt at which shafts of sarcasm, ridicule, and prejudice have been shot. Possibly he may have in some degree brought it upon himself, for the calling is one apt enough from its very nature to engender habits of dogmatism, and a stiff and pompous bearing, and the words *pedant* and *pedagogue*, as commonly used and commonly understood, are witnesses to character whose testimony is not altogether favourable.

Possibly there may be something in the natural desire of men to retaliate, which will explain the cold countenance that society has hitherto thought fit to extend to the schoolmaster. Those who in boyhood were fain to fear the rod, revenge themselves in manhood by casting some little shadow of scorn on its wielder. And certainly, according to worthy Roger Ascham, there was no sparing of the rod in the good old times. Schoolmasters of his day had no faith in the axiom that

" 'Tis better far
To rule by love than fear,"

and school was, as he tells us, a veritable "house of bondage."

Lord Bacon again has another theory to account for the disparaging estimate formed of schoolmasters.

Because youth "is the age of least authority, it is transferred to the dis-esteeming of these employments wherein youth is conversant, and which are conversant about youth." But whatever be the reason of it, the fact is undeniable, that the schoolmaster has never stood high on the muster-roll of society, and has had the misfortune to be exhibited on the stage either—to borrow Bacon's words—as "the ape of tyranny," or, like Holofernes in *Love's Labour Lost*, as the type of pragmatical conceit and learned ostentation.

At present there is a disposition to take a somewhat higher view of the calling of teacher. People are becoming impressed with a stronger sense of the practical value of a thorough education, and they are also beginning to awaken to the conviction that such an education can only be secured through the agency of a thorough educator. But such a persuasion is of slow growth in the public mind. The abstract desire to obtain a good education for one's children, does not necessarily imply ability to judge of the quality of the particular article offered, and of the merits of him who undertakes to supply it. Hence the encouragement given to teachers who have scarcely a single qualification (except perhaps self-confidence) for the work. Hence the otherwise

unaccountable success of establishments that thrive by the system of advertisements, and are indeed veritable whited sepulchres of education.

In the interests of society, therefore, it is desirable that something should be done, not simply to raise the calling of the teacher throughout all classes, but to give it a more distinctive professional character, and a better defined social status. The public, I maintain, stand in need of protection in this respect. They suffer seriously in a most vital matter by the unhappy facility with which anybody can take upon himself, with or without intellectual capital, the office of schoolmaster. A very cursory survey of the wide field of education throughout the country will suffice to demonstrate the unsatisfactory and anomalous state of the calling in question. With respect to schools of the highest grade, indeed, there is not so much to complain of. The managers and teachers are themselves at least men of some education, often ripe and good scholars, with the prestige and endorsement of a university degree and university honours. Very frequently they are clergymen, and so, irrespective of their special vocation as teachers, members of a distinct and highly honourable profession. At all events, they have advantages by birth and connexion, which are sufficient to secure for them a good social position. But when we come to examine the great mass of private schools and academies at which the bulk of the middle classes receive their education, we quickly discover the full fruits of the policy which has so long left education to regulate itself by the commercial principle of supply and demand. No doubt, amongst the great body of teachers there are many who are well fitted by attainment and character for the office they have chosen, and who, though prepared by no systematic professional training, and furnished with no diploma or credentials of efficiency, are nevertheless doing their work well, and justifying their uncontrolled induction into the calling. But there are numbers who are teachers because teaching is the only profession, the door of which stands open for any one to enter without questions asked. There are numbers who are teachers because, in the matter of teaching, incompetency and ignorance, and unfounded pretensions and counterfeit wares, have a better chance of escaping detection and exposure than in any other line of life.

Is a tradesman unfortunate in business, or an agent unable to give a very good account of his stewardship, and therefore condemned to be no longer steward?—the odds are that he will take advantage of the leniency of the public as regards educational aptitudes, and open a "Commercial and Classical Academy." Does a gentleman, who has tried several different callings, find himself in middle life with a few hundreds and no particular business?—you may expect to see in the county paper a glowing description of the advantages of Musophilus House, as a seminary for young gentlemen, with the aforesaid worthy's name in large letters as the "Principal."

It is worth while to observe, what the Royal Education Commissioners say with respect to private schools of a somewhat lower grade than those to which I have been more directly referring. Such schools are

very numerous, and much more popular as a rule with the small tradesmen and better class of operatives, than the national or public schools. The teachers found in them (to quote the words of Mr. Fraser)

"Have often no special fitness, or, at least, no fitness that is the fruit of preparation or training for their work, but have taken up the occupation in default of, or after the failure of other trades." "Most of them have picked up their knowledge promiscuously; several combine the trade of school-keeping with another."

Still more sweeping is the assertion of Dr. Hodgson, that

"None are too old, too poor, too ignorant, too feeble, too sickly, too unqualified in any or every way, to regard themselves and to be regarded by others as fit for school-keeping."

What is said of private adventure-schools of the humbler order will apply with certain statements and qualifications to schools of a higher social grade, and a more pretending character. There is no necessary correspondence between promise and performance, between what the teacher undertakes to do and ability to do it. Anybody is at liberty to open a school who chooses, and to try experiments *ad libitum* on the mental and moral faculties of such pupils as are intrusted to him, without being required to give any *a priori* proof of his fitness for the work; any guarantee that he is not, in plain words, obtaining money under false pretences.

The public are simply left to find out for themselves whether the man is, or is not an impostor. And that, it will perhaps be said, they will speedily do. But facts are all the other way. Some of the most successful schools, estimating success by profit, are utter shams.

The carelessness of parents with respect to the quality of the education which they provide for their children has often been pointed out. "It is pity," said old Ascham long ago, "that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse than a cunning man for their children." But for the most part this carelessness is not wilful but the result of ignorance. Parents send their children to worthless schools, and patronize inefficient teachers, because they cannot discriminate between good schools and bad, between competent and incompetent schoolmasters. They can read and admire the sesquipedalian words of a grandiloquent prospectus; they can gaze wonder-struck at brilliant calligraphy. This is in the power of all, but very few are able to test acquirement, to verify intellectual development, or satisfactorily to ascertain the presence of those effects which sound education should produce.

Therefore, I repeat, it is desirable that the public should have some protection and guidance in this matter.

The calling of teacher ought somehow to be fenced round with more distinct professional barriers; the members of it would thus reap the advantage of a better defined social status, while the public would be in a great degree secured from the mischief of palpable ignorance and imposture.

And how is this to be done? What is it that gives to the important and distinguished professions of law and physic their stability and high repute? It is the fact that no one can enter them without some kind

of preparation ; without undergoing some test of fitness, and receiving a diploma from some properly constituted and generally recognised authority. The candidate for the privilege of advising the lieges on all questions of injury to person or property must pass through an apprenticeship, and submit to an examination, before his name is placed on the rolls, and he becomes entitled to charge for his correspondence at the rate of six and eightpence per letter. The disciple of Galen is not permitted, as Sydney Smith facetiously puts it, to claim exemption from the penalties attached to breach of the sixth commandment until, after some time duly spent in pounding and compounding, he has satisfied the requirements of "Hall and College," and is able to write himself surgeon or apothecary "in any bill, quitance, or warrant." Let a similar rule be applied to the profession of teacher, and it will soon take its place on a footing of equality with law and physic.

Voluntary effort has, it must be conceded, done something in this direction, and it would be unfair to pass over without notice the attempts made by the College of Preceptors to improve the character and raise the standing of the schoolmaster. The certificates of this highly respectable body are by no means without value, and their examinations embrace a wide range of subjects, though perhaps their minimum standard of requirements is lower than is desirable as a test of fitness for the work of education.

But, in truth, voluntary effort in this direction, even under the most favourable auspices, will not accomplish what is wanted. It will not do to leave it simply *optional* for one who proposes to become a teacher to give some proof of his competency. What seems called for is the interposition of some barrier,—

"On which he must fall down or else o'erleap ;"

and this can only be secured through the medium of Parliamentary legislation.

Now, it is probable that very serious objections will be entertained by many to this alternative, before they are made acquainted with the particular form it is intended to take.

Legislative interference with the feelings and rights of parents in regard to the education of their children is a very delicate matter, and easily provocative of jealousy and suspicion. And, again, it may be urged that even if a legislative measure can be devised which shall not infringe upon private rights, or unreasonably interfere with personal liberty of action, yet the office and calling of teacher is of itself an unfit subject for legislation. But how so? Not certainly from the character of the occupation ; not from any supposed vagueness in the sort of qualifications necessary in the teacher ; not from any fancied difficulty in testing them.

Teaching is a science, and has its own well-defined systems and methods. There is a right and a wrong way of practising it, and it is quite possible to find out whether a man knows the right way, and is able to follow it. That it is possible to ascertain whether a man him-

self knows what he professes to teach is, of course, sufficiently clear, and will hardly be gainsaid.

It cannot, then, I think, be fairly urged that the Legislature cannot undertake by some means to silence or discourage incompetent teachers, on account of the difficulty of detecting incompetence.

Then as to the interests at stake, their magnitude at all events is sufficient to supply a strong argument for legislative interference. It is easy to imagine, though difficult to reduce to tangible "facts and figures," the mischief that ignorant pretenders in education do. Writing with a purely practical aim, I will deny myself the luxury of any rhetorical outburst on this subject. I will say nothing of the golden opportunities of youth wasted, of faculties undeveloped, of tastes uncultivated, of the early promise of genius nipped in the bud and blighted. I will spare any lengthened allusion to the loss of higher moral training, and to the substitution of the dry chips of Pinnock, Mangnall, and Maunder, for the rich treasures of genuine scholarship and science. It will be enough simply to ask the readers of this paper to calculate for themselves the difference in social value between an ill-taught man and one who has been thoroughly trained for his proper position and work in life ; to estimate, if they can, the loss to the individual and to society arising from ignorance not simply native and original, but artificially generated and indelibly ingrained by the operations of an ignorant educator.

Is not the analogy between the position of a medical man and a schoolmaster sufficiently close to justify us in saying that if the one cannot be allowed with impunity to injure the bodily constitutions of his fellows, something might reasonably be attempted to hinder the other from clumsily and unskilfully tampering with the constitution of their minds ?

If justice calls for sharp account the pitiful trader who poisons his customers with adulterated provisions, why should we continue to afford every facility for the setting up of establishments for the sale of all kinds of worthless mixtures falsely labelled *Education* ?

But, admitting the expediency of legislative action, what form should it take ? How is it proposed to be applied ?

That, if legislation is to be brought to bear on the position of the schoolmaster at all, it ought to be employed as gently and as indirectly as possible, may at once be conceded. There should be no encroachment on private right, and no restriction of private enterprise beyond what the public weal demands. To discourage, and as far as possible to exclude, incompetence and charlatanry, is all that should be sought for. And a suggestion has been made which seems to me to afford a good prospect of securing in the matter of education what is so desirable, a maximum of protection with a minimum of interference. This suggestion owes its origin to the obvious analogy between the position of the teacher and the medical practitioner, and to an important measure passed four years ago for regulating the latter profession.

It resolves itself into a proposal for an enforced system of scholastic registration. The prototype of this scheme is, of course, the measure

referred to above, Stat. 21 and 22 Victoria, entitled "An Act to Regulate the Qualification of Practitioners in Medicine and Surgery." I will borrow from a circular issued by the College of Preeptors a brief summary of the chief provisions of this Act.

It, in the first place, constitutes a "General Medical Council," consisting of representatives of the various Universities and Medical Corporations of the United Kingdom, with six members nominated by the Crown; branch Councils for England, Scotland, and Ireland, are also appointed. All medical practitioners possessed of certain specified qualifications are declared to be entitled to registration on payment of the fees; and since the 1st of January 1859, *none but persons so registered can by legal process recover professional charges of any kind*, or hold any public medical appointment. The General Council has the power of requiring from the various bodies which are authorized to confer qualifications *all necessary information respecting the course of study and the examinations prescribed by such bodies*; and to represent to the Privy-Council what it may consider defects therein. The Privy-Council has the right in such cases to *prohibit the registration of persons whose qualifications are derived from the bodies in question*, till their regulations are amended.

Now, it is proposed to make this medical registration Act the model for a similar Act for securing the registration of teachers. That the provisions of it can, *mutatis mutandis*, easily be adapted to the scholastic profession, it would not, I think, be difficult to show. The materials for constituting the necessary "General Council" and "branch Councils" are readily available. The various Universities, the different Educational Societies, the College of Preeptors, could all furnish representatives. The quota of Crown nominees could easily be made up from amongst the most eminent men practically conversant with the work of education in all its grades and branches. Such a Council, it may be thought, would be too heterogeneous in its elements to work well. But in point of fact, it would not be called upon to decide on the comparative merits of systems, on the soundness or unsoundness of principles and dogmas, but simply to pronounce on the sufficiency of professional knowledge and general attainment implied in having passed through a certain course and obtained a certain diploma.

Again, the plan of registration seems the least offensive way that could be devised of limiting free trade in education. It merely stops the teacher for a moment on the threshold of his profession, and requires him to produce his credentials on pain of certain disqualification. This condition complied with, he is at liberty to go forward and teach what he likes and how he likes to anybody that will resort to him. If a Scholastic Registration Act were in force, the fact of a teacher being registered would imply possession of a diploma approved by the highest competent authority, and would be *primâ facie* evidence of fitness for his calling; the absence of his name from the register would excite a suspicion of unfitness, and, without absolutely debarring him from the exercise of his profession, would expose him to the risk of not being paid for his labours.

It is obvious that no difficulties, religious or political, need arise in connexion with the scheme. There could be no invasion of the sacred precincts of the private academy. No emissaries of the Council would be entitled to inquire to what use the registered teacher put that skill and acquirement of his possession of which he had satisfied them. Whether he trained the portion of boys that might fall to him in the principles of Whig or Tory, Churchman or Dissenter; whether he stood by old-fashioned classical scholarship, or went in for the -atics and -ologies; whether he inclined more to coercive discipline or moral suasion, would be no business of the Council. It would be enough to have satisfied them that he had a fair stock of material for teaching, and a definite and reasonable notion how to teach it. It is of course understood that the diploma, on exhibition of which registration is granted, would be obtainable from a great variety of sources. Not only the Universities, the College of Preceptors, and the Committee of Council on Education, but other associations, might undertake to examine candidates and issue certificates. It would be for the General Council to judge of the value of those certificates, and to accept or reject them accordingly. There is no reason to fear that they would be guided in their judgment by any other consideration than the soundness and thoroughness of the test applied by the different associations and corporate bodies to their candidates; and thus again, with a fair measure of protection to public interests, would be blended the greatest possible liberty of action and independence of view.

One difficulty may occur to the minds of some in connexion with the adoption of a general scheme of registration. Whereas it may be urged, in the case of the medical practitioner, the test is the same for all, and the same skill and acquirements are necessary whether the sphere of practice lies amongst rich or poor, in town or country, the requirements of education, on the other hand, differ essentially according to the class of persons to be educated; hence a diploma which would be sufficient evidence of competency to teach one kind of school, would be worthless as a proof of fitness to conduct another. This is true enough, but it need cause no embarrassment. It will only be necessary that the Council should adopt a system of classification with respect to schools, and require the teacher to register himself as competent to undertake the charge of some particular class—as, for instance, upper, middle, commercial, or elementary; so that the benefits of registration would only accrue while he was in charge of the class for which he had registered. It would, of course, be in the power of the candidate to qualify himself and to register for more than one class of school.

Some, again, there may be who will find fault with this scheme of registration, that it is too feeble and indirect in its provisions, does not put a sufficiently strong pressure on teachers, and therefore will do little towards remedying their defects or improving their quality and position. But to say nothing of the fact that strong measures are out of the question, and any direct interference with private undertakings incompatible with the spirit of the age, I entertain a firm persuasion that very important and valuable results to the cause of general edu-

cation would arise from the plan proposed. Public attention would, from the mere passing of such a measure, be called to the importance of proper qualifications in the teachers of youth. For the teachers themselves, the possession of some kind of diploma would become almost an absolute necessity. The various educational bodies, and especially the Universities, would take up the subject, and organize boards for granting scholastic certificates. The advantage of specific training would be speedily recognised, and methods analogous to those in operation with reference to national schoolmasters would be adopted to supply it. In course of time, no one would venture to educate who had not studied methods, and served some kind of apprenticeship to the art. It would be seen how much is gained by treating education as a science; how much economy of time, and talent, and scholarship is secured by good teaching; and how the want of skill to impart knowledge neutralizes the value of high attainments in the schoolmaster, as certainly as bad cookery spoils good victuals. The office of teacher would then rise in public estimation, the number of Arnolds and Temples would be multiplied, and the "Chair of Pedagogy" might become a recognised institution at Oxford and Cambridge.

If such results can in any moderate degree be anticipated from scholastic registration, it becomes the interest of the public and of schoolmasters generally to advocate and urge its adoption. And certainly we may fairly expect schoolmasters—at least all who are not self-convicted of incompetence—to regard the proposal with favour, inasmuch as it will supply what is wanted to make their calling a distinct profession, and ultimately deliver them from the damaging fellowship of pretenders. There is one class of teachers, indeed, who may be disposed to look with indifference or dislike on the movement. I refer to those who enjoy the exceptional advantage of holding Government certificates, and consequently already possess in one way that authentication of efficiency which it is proposed to secure for their brethren in another. The good effects resulting from the Government plan of certificates; the increased efficiency of the teachers that has followed from it; the higher estimation in which they are held, may well be cited as a collateral argument in favour of a general scheme of a not dissimilar kind. But I would entreat certificated teachers to avoid the mistake of supposing that scholastic registration does not concern, and could not benefit them. On the contrary, they will gain as much by it as any members of their profession. It will bring them out of their exceptional and isolated position, and unite them more closely with the higher grades of teachers. Their present certificate marks them distinctively as men set apart to labour in a particular and somewhat obscure corner of the educational field; registration would designate them as belonging to a profession of which some of the most eminent scholars in Britain are members. Moreover, they would be able, if they chose, to supplement their certificate with a diploma of a higher grade, and thus appear on the register as qualified to undertake schools of more than one class. If they will consider these things, they will, I trust, be led to co-operate in a movement which, if successfully car-

ried out, will probably do more to improve the condition of middle-class education than anything hitherto attempted. Besides, if I may venture to appeal more directly to the sense of self-interest, certificated teachers are well aware that a motion was lost last session by a very narrow majority, which, if carried, would have destroyed the monopoly which they at present enjoy. The proposal of Mr. Walter to extend the Government grants to schools not under the charge of certificated teachers, would have materially lowered the value of a Government certificate. That proposal will most likely be renewed, and, it may be, with more success. Whatever arguments can be urged in its favour, it is open to the serious objection, that it formally dispenses with any *a priori* evidence of the teacher's qualifications.

The Scholastic Registration Scheme is, therefore, in this respect, in direct antagonism to Mr. Walter's motion, and, if adopted, would practically neutralize it. This consideration should have the effect of enlisting the sympathy of certificated teachers in favour of scholastic registration.

But how is the scheme to be brought into operation? As a first and most necessary step, public interest must be awakened, and a decided public opinion must be created with regard to it. Something has already been attempted to this end. The College of Preceptors, with some of the members of which the scheme, I believe, originated, has taken it up, and in more ways than one called attention to it. Associations have been formed at York* and elsewhere, to make known its provisions, and to enlist in its favour the support and co-operation of teachers and friends of education. But it is not simply a teacher's question. It still more closely concerns all—especially those belonging to the middle class—who have children to educate. To these, it is no extravagance to say, it is a vital question, big with the interests of future generations. It behoves all, therefore, to recognise and assist the movement, for till a wide-spread and demonstrative feeling is awakened on the subject, nothing can be accomplished in the way of legislation; but as soon as ever sufficient interest is manifested to convince our statesmen that such a measure will be as welcome as it is necessary, a Scholastic Registration Act will become the law of the land.

H. G. ROBINSON.

IX. CURRENT LITERATURE.

It is some time since we referred to the publication of the national Records and Calendars, which is now proceeding so energetically under the superintendence of the Master of the Rolls. Hitherto these papers have been practically as much a sealed book to the people as the Scriptures were before the Reformation. Now, however, the laity need be no longer at the mercy of the priests of Clio, but without the interven-

* See *Museum*, No. VI., p. 244.

tion of interpreters may freely exercise the right of historical "private judgment." It is necessary to distinguish carefully between two distinct sets of these volumes. The *first* is the series of *Calendars* of the State Papers formerly preserved in different State Offices, but now collected in the Record Repository. These calendars and indices are designed to facilitate the consultation of the State Papers themselves, not to supersede that consultation. They state succinctly what each group or batch of the original papers contains. Collectively they will form a large descriptive catalogue or inventory of the whole of our State Records, from the time of Henry VIII. onwards, and will thus save consultors much laborious and often fruitless search. The *second* series of volumes comprises the actual *Chronicles* and Memorials of the nation, from the Roman period to the reign of Henry VIII., when the calendars commence. The editors of this series are required to collate different mss. so as to secure the most accurate text, and to give an account of the life and times of each author, with an estimate of the credibility and value of his work. Of this series, twenty-five chronicles have already been published; and nearly twenty others, including a collection of Sagas, edited by Dr. Dasent, are in course of preparation. Of the more recent additions to this series, one of the most interesting is that containing *Letters and Papers illustrating the Reigns of Richard III. and Henry VII.*,* edited by Mr. J. Gairdner. For the present volume, he has laid both the public records and the British Museum (Cott. mss.) under contribution; and he has been able to bring to light parts of the correspondence of Richard III. hitherto unknown. He has also enabled us to understand more clearly the nature of Wolsey's diplomatic services in the reign of the first Tudor, and he has added to an able and interesting preface a list of documents relating to these reigns to be found in other works. To the series of *Calendars* Mr. Bruce contributes another volume, on the *Reign of Charles I.*,† extending from the year 1631 to the year 1633. These years were not marked by any very striking event; but it will be remembered that they occurred in the midst of the long interval between Charles's third and fourth parliaments, when the wrongs were accumulating which ere long found voice in the Grand Remonstrance. Within that time, also, we find Laud reaching the Primacy, and Wentworth, who had already deserted the popular party, going to Ireland as Lord Lieutenant, there to make the experiment of his "thorough" upon that *vile corpus*. Not of these men and of home affairs only does this volume tell us, but also of the great Gustavus Adolphus, of the interest which his cause and name excited in England, and of many private and social matters. On the general state of the country in the time of *Charles II.*,‡ as well as on the insecurity which pervaded the Cabinet and Court, much light is thrown by Mrs. Green in the extensive series

* *Letters and Papers illustrative of the Reigns of Richard III. and Henry VII.* Edited by James Gairdner, Esq. Longmans. 1862.

† *Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1631-1633.* Edited by John Bruce, Esq., F.S.A. Longmans. 1862.

‡ *Calendar of State Papers, Domestic Series, of the Reign of Charles II.* Edited by Mary A. E. Green. Longmans. 1862.

of volumes devoted to the papers of the Merry Monarch's reign. The latest volume embraces the whole of 1663 and three-fourths of 1664, the year in which Dunkirk was sold to France. The other matters referred to are chiefly administrative, religious, and social: the latter embracing not a few amusing features; in which minor points, however, much of the distinctive character of such volumes really lies.

Besides these volumes of public papers, the scheme also includes the publication of works of more directly personal and local interest. To the former, or personal, class belongs the little-known work of *Bishop Pecock*,* now carefully edited and analysed by Mr. Churchill Babington. Pecock, who was a Welshman educated at Oxford, filled, in the reign of Henry VI., successively the Bishoprics of St. Asaph and Chichester, and had the misfortune to hold an Ishmael-like position in the Church. The work now reprinted, which was originally a sermon preached to defend the Bishops against the charges of neglect of residence and preaching, was as offensive to the friars as to the Wickliffites; whilst his attempt in the "Book of Faith" to reconcile the creeds of all parties was equally unsuccessful. The upshot was, that he was arraigned before the Primate for Lollardism, and deposed. He had then the alternative presented to him of burning or abjuring, and he preferred the latter. So that his attempt to please everybody resulted in his pleasing nobody—least of all, himself—and in the loss of his bishopric into the bargain.

To the second class of works noted above (those of local interest) belong the valuable volumes edited by Mr. Riley,† on the civic antiquities of the metropolis. The present volume is mainly supplementary to its predecessor, consisting of translations of the Anglo-Norman portions of it, with illustrative extracts from other documents. The philological matters discussed in the notes are not the least valuable part of Mr. Riley's labours. To the division of local antiquities also belongs a curious tract, of which the ms. is in the British Museum, descriptive of the Holy Rood once deposited at Montacute in Somersetshire, and for the worship of which King Harold, the last of the Saxons, is believed to have built *Waltham Abbey*,‡ where his bones are said to rest. The Tract, which is, in fact, a record of the history of the abbey from the time of its foundation, bears to be the production of a secular canon who lived in the twelfth century; and the writer affords us considerable insight into the position of his own order, as Mr. Stubbs in his excellent introductory essay does into the earlier monastic history of England. Those who remember how King Arthur

"Held court at old Caerleon upon Usk,"

may be interested in a volume issued by Mr. J. E. Lee with the

* *The Repressor of Overmuch Blaming of the Clergy*. By Reginald Pecock, D.D., sometime Lord Bishop of Chichester. Edited by Churchill Babington, B.D. Published under the direction of the Master of the Rolls. Longmans. 1862.

† *Munimenta Gildhallæ Londoniensis: Liber Albus, Liber Custumarum, Liber Horn*. Edited by Henry Thomas Riley, M.A. Vol. iii. Longmans. 1862.

‡ The Tract "*De Inventione Sanctæ Crucis Nostræ in Monte Acuto, et de Ductione ejusdem apud Waltham*." Now first printed; with Introduction and Notes by William Stubbs, M.A., Vicar of Navestock, etc. Parker. 1862.

unpromising title, *Isca Silurum*,* which being translated signifies Isca (Usk-town) of the Silures, a powerful south-Welsh tribe who gave the Romans, and afterwards the Saxons, no little trouble. The old Celtic name of the place was Caer. The affix "Leon" is a corruption of "Legionum," and testifies to the historic fact that this town was the head-quarters of the Roman Legio II., which again may account for the richness of the district in Roman antiquities, and for the circumstance that Caerleon possesses one of the very best museums in the kingdom. Of this museum the volume before us, to which several local antiquaries have contributed special papers, is the very efficient catalogue. We have another curious illustration of how legal documents, like wine, are enhanced by age, in the collection of *Durham Wills and Inventories*,† of which a second part, embracing the years 1563-1599, has been issued by the Surtees Society. These papers, which are in themselves now of little use, become valuable from the light they throw, not only upon the arrangement and furniture of houses, but upon the position and inter-relations of families and classes of society at the time to which they refer. Information of the same kind, but of an earlier period, is given in a more modern form by Mr. Thrupp in his *Anglo-Saxon Home*,‡ the result of his careful study of the laws of different branches of the Teutonic race. So thorough has his research been, that he has been able to trace the progress of Anglo-Saxon society from the Saxon settlement down to the Norman conquest, and to bring together many valuable particulars regarding the family relations, the marriage institution, the priesthood, as well as domestic manners and customs amongst our hardy ancestors.

We are not yet done with historical revivals. It has long been known that *The Emperor Charles V.*§ of Germany, the rival of Francis of Angoulême, wrote in the latter years of his reign an account of his own life; and readers of Mr. Stirling's "Cloister Life" of the Emperor may remember that this work was said to have been dictated in French to his secretary, Van Male. Though this autobiography has long been the object of antiquarian search, it has never been unearthed; but, only a few months ago, the Baron Kervyn de Lettenhove was successful in discovering, in the Imperial Library at Paris, a Portuguese translation of it, which bears to have been executed at Madrid in 1620. From Mr. Simpson's English version of the autobiography, we find that it extends from 1516 when he ascended the throne of Spain, to 1548 when he held a Diet at Augsburg, and that it was the Emperor's intention to have brought the narrative down to the years 1550-51,

* *Isca Silurum; or an Illustrated Catalogue of the Museum of Antiquities at Caerleon.* By John Edward Lee, F.S.A., F.G.S. Longmans. 1862.

† *Wills and Inventories from the Registry at Durham.* Part II. Published for the Surtees Society, by Andrews (Durham), 1862.

‡ *The Anglo-Saxon Home: a History of the Domestic Institutions and Customs of England from the Fifth to the Eleventh Century.* By John Thrupp. Longmans. 1862.

§ *The Autobiography of the Emperor Charles V.*: recently discovered, in the Portuguese language, by Baron Kervyn de Lettenhove, Member of the Royal Academy of Belgium. The English Translation by Leonard Francis Simpson, M.R.S.L. Longmans. 1862.

when it was written. Now that we have the work, we have indeed little to be thankful for. It turns out to be a meagre and dry enough narrative of the events in the Emperor's life, without any of those details as to his conduct or motives in his dealings with such men as Luther, Wolsey, Francis, and Pope Clement VII., for which we might reasonably have looked. Its cold and passionless, but not self-forgetful nature may be inferred from the words in which he refers to the death of his wife: "This death caused great sorrow to every one, especially to the Emperor, *who ordered everything to be done that is customary and suitable in such circumstances.*" Thus wrote the future recluse of St. Just for the special edification of his son Philip, whose name, by the way, reminds us of the curiously anonymous publication of some Spanish papers, apparently authentic, referring to the state of England on the eve of the *Armada's Invasion*.^{*} They are in the form of reports addressed to the Courts of Rome and Spain by their emissaries in this country; and they are chiefly curious as indicating the extravagant expectations of success which these courts were led to entertain.

Another and very interesting resuscitation comes to us in Mr. A. H. Wratislaw's translation of the *Adventures of Baron Wenceslas Wratislaw*,[†] a Bohemian work, written at the close of the sixteenth century. The Baron, it appears, accompanied the Embassy of Frederic Kregwitz to Turkey in 1591. Kregwitz was so imprudent as to make statements offensive to the Sublime Porte in his despatches, which were seized and forfeited. For this the ambassador lost his life, and his followers were imprisoned for four years, Wratislaw amongst the number. Hence the book tells us, in the words of its quaint sub-title, "what he saw in the Turkish metropolis, Constantinople; experienced in his captivity; and, after his happy return to his country, committed to writing in the year of our Lord 1599." Not the least valuable part of the book is the translator's able introduction on the language and early history of Bohemia, which also contains interesting information regarding the present state of Protestantism in that little-known country. The work itself suggests strange reflections on the great difference between the treatment of ambassadors in the sixteenth and in the nineteenth century. We suspect, for example, that it would have gone very hard with M. Guizot if the suspicion of his communicating court secrets to his own Government, when on his *Embassy to the Court of St. James's* in 1840,[‡] had exposed him to the inconvenience of having his Chancery opened, and had jeopardized his life. It is even fortunate for that gentleman that duelling is in such bad repute, especially with Lord Palmerston; for the days are not very long past when such hard things as he says of the veteran Premier would certainly have resulted in a very early "meeting." Such revenge,

^{*} *De Conquestu Angliæ per Hispanos, Tempore Elizabethæ Reginae*. Privately printed. Vide "Spectator," No. 1777.

[†] *Adventures of Baron Wenceslas Wratislaw, of Mironitz*. Literally translated from the original Bohemian by A. H. Wratislaw, M.A., Head-Master of the Grammar School, Bury St. Edmund's, etc. Bell & Daldy. 1862.

[‡] *An Embassy to the Court of St. James's* in 1840. By F. Guizot. Bentley.

however, Lord Palmerston can all the better afford him, that, in the work whose design is to set himself right with the public, M. Guizot has to own that the French policy in regard to Syria and Egypt was wrong, and that of Palmerston right. There are, however, more interesting topics in M. Guizot's work than either himself or his politics. It contains many shrewd and thoughtful remarks on English men and manners, and affords us pleasing glimpses of the literary and political celebrities with whom he came in contact, such as Melbourne and Lansdowne, Macaulay and Hallam, Whately and Dr. Arnold. Another Frenchman gives us his impressions of Englishmen in *The English at Home*,* that is, in their own country, a second series of Essays by M. Esquiros, reprinted from the *Revue des Deux Mondes*. The subjects of which he treats in these papers are our army, our fairs, our gipsies, clubs, theatres, and newspapers, but not our "homes" in the sacred sense so peculiarly dear to Englishmen. The author's aim is to enable Frenchmen better to understand Englishmen, with the view of promoting good feeling and confidence between the two nations. The book is full of acute observation, but occasionally betrays a Cockney notion, as when he says that in the event of an invasion, the "rude children of Scotland would descend from the mountain like an avalanche." In the same connexion, however, he has summed up the effects of the Volunteer movement in a weighty sentence, when he says that, "to conquer England, the English must be exterminated."

Our readers will at once detect the association which leads us from *The English at Home* to a "Flâneur's" impressions of *Ten Years of Imperialism in France*,†—certainly the most remarkable political and social work of the day; interesting not merely to France as a chewing of the cud upon the last decade of her history, but to all Europe, and especially to England, whose prosperity is now so closely bound up with that of her nearest neighbour. The design of the book is simply to show what Louis Napoleon has done for Paris and for France. The author enumerates the different benefits he has conferred upon the nation, the great works he has completed, the wonderful commercial and social changes which the country has undergone, how it is entering the money market as the rival of England, and how French enterprise is seeking out new fields for itself in different parts of the globe. And there is much sound sense in the "Flâneur's" reasoning; for he points out how the same industry, abundance of work, which is the great index of the change, is also the great cause of it, and the security of its permanence; for it is this prevalence of labour, this constant occupation, that has solved the great social problem which had distracted the nation for years before, in fact, that has given a practical refutation to French socialism. The conclusion at which he arrives, after examining the different departments of Government and the different institutions of the country, is that the Imperial Government is the best for

* *The English at Home*. Essays from the *Revue des Deux Mondes*. Second Series. By Alphonse Esquiros. Translated by Lascelles Wrixall. Chapman & Hall. 1862.

† *Ten Years of Imperialism in France*. Impressions of a "Flâneur." Blackwood & Sons. 1862.

the French nation in its present state. But he also points to the probability of the wider introduction of Liberalism into the Government, — a change, however, which, like the other reforms, must be wrought, not in spite of, but by His Imperial Majesty.

Far-seeing, however, as our "Flâneur" is, he cannot unravel the mystery of the Emperor's policy in the Italian question, or rather in the Roman question, to which it is now narrowed. Meantime we must rest satisfied, as well we may, with the record of the recent progress of affairs in Italy as given in the vivid and admirable volumes of Count Arrivabene, entitled, *Italy under Victor Emanuel*.* The narrative, which extends from the campaigns in Lombardy to the erection of the kingdom of Italy, owes its lively character to the fact of its having originally appeared in the shape of letters written on the spot to a London daily journal. The author, moreover, though an Englishman by adoption, is a thorough Italian in sympathy; and his nationality enables him to acquaint us with the modes of life and feeling of his countrymen in a way which could not be looked for from a "special correspondent" entering the country as a foreigner. The interest which recent events have excited in the affairs of Italy has, as was natural, cropped out in a variety of volumes of all degrees of merit, on the condition of that country. One of the best, because most thoughtful and least pretentious, of these is the author of "*Amy Herbert's Impressions of Rome, Florence, and Turin*."† Keeness of insight, the quiet power of a healthy mind, and the fairness of an "impartial spectator," are conspicuous in every page of this work. To the religious state of Italy, Miss Sewell devoted special attention; and the chapters on this subject are probably the most important in the volume. Superficial observers at home will probably be surprised to hear that "whatever may be the tottering condition of the Papacy, the Church in Italy has a stronger hold on the sympathy of the people than we imagine."

Our biographical section this quarter, as last, includes a *Life of Sir Philip Sidney*.‡ The career and character of

"Young Astrophel, the pride of shepherd's praise,"

as Spenser sang of him, seems still to be a favourite theme with biographers. Mr. Lloyd's work is quite independent of the "Memoir" by Mr. Fox Bourne which we noticed in last number. It has also the merit of being shorter; and, notwithstanding an occasional feebleness of forced reflections, is on the whole a more readable work. We are glad to find that both Mr. Lloyd and Mr. Bourne preserve the traditional and now famous anecdote of Sidney's generosity on the field of Warnfelt, near Zutphen. Mr. Motley cast some doubt upon it in a note in his "*United Netherlands*;" but it is given us on the authority

* *Italy under Victor Emanuel. A Personal Narrative.* By Count Charles Arrivabene. 2 vols. Hurst & Blackett.

† *Impressions of Rome, Florence, and Turin.* By the Author of "*Amy Herbert*." Longmans. 1862.

‡ *The Life of Sir Philip Sidney.* By Julius Lloyd, M.A. Longman. 1862.

and in the words of our hero's early companion, Fulke Greville, Lord Brooke, whose chief glory, as his epitaph bears, was, that he was

"Friend to Sir Philip Sidney."

Mr. Lloyd's volume should be an excellent book for boys; and some of their masters will perhaps be interested to know that Sir Philip's father, Sir Henry, when in Ireland, "set on foot a national scheme of education."

It is chiefly to members of the Romish Church that the *Biography of Frederick Lucas*,* its friend and champion, will be of much interest. If any others are attracted to it, it will be by the example it affords of the strange transformations that human nature at times undergoes. Lucas, a native of London, was born and educated a Quaker, and after quitting London University, boldly crossed over by way of Puseyism to the Romish Church; became first editor of the *Tablet* newspaper, unfurled in Dublin the Banner of Repeal, sat in the House of Commons for Meath from 1852 till 1855, when he died, a chosen son of the Pope, and a friend of Cardinal Wiseman. Strange as this career is, there are probably principles on which the rebound to the Papacy from the "straitest sect" of Protestants may be quite naturally explained. We are not sure but Lord Macaulay's career may be taken as another example of the same phenomenon, though of a less decided character. His mother was a Quakeress; and she was not only his earliest teacher, but the chief teacher of his whole boyhood. This, and many other interesting facts of his early life, as well as of his maturer years, we learn from an able and conscientious volume, by Mr. Frederick Arnold, on *The Public Life of Lord Macaulay*.† This title well defines the author's design, a design which he has been remarkably successful in accomplishing. It is not in any strict sense a biography,—the materials for that, we presume, are in other hands; it is a gathering together of the events in Lord Macaulay's career so far as these came under the public eye, with special reference to the opinions to which he gave expression on the subjects which engaged his attention; and these were very nearly all subjects within the range of literature, history, and politics.

In the *Leadbeater Papers*‡ we are introduced to another estimable Quakeress (how often Quakeresses are estimable!) worthy of ranking with Selina Macaulay, and her own friends Maria Edgeworth and Caroline Fry. Her correspondent, Mrs. Richard Trench, whose acquaintance we made last quarter, may introduce us to this accomplished lady, for she has compared the scenes depicted by her pen to "a highly finished Dutch picture, where one is not only struck by the general effect, but amused and interested by the details, which all bear to be separately examined." Ballitore, whose Annals these volumes record, is

* *Frederick Lucas; a Biography*. By Christopher James Reithmüller. Bell & Daldy. 1862.

† *The Public Life of Lord Macaulay*. By the Rev. Frederick Arnold, B.A., Christ Church, Oxford. Tinsley Brothers. 1862.

‡ *The Leadbeater Papers. The Annals of Ballitore, by Mary Leadbeater, with a Memoir of the Author; Letters of Edmund Burke, Mrs. R. Trench, and George Crabbe*. 2 vols. Bell & Daldy. 1862.

a village in Kildare, between Cork and Dublin, situated in what was once a marsh, but which Friendly patience reclaimed. The fame of Ballitore arose in the first instance from its school, founded by Abraham Shackleton in 1726, and afterwards continued by his son Richard, whose daughter Mary, born in 1758, married a farmer in the vicinity, by name Leadbeater (of Huguenot extraction), and is the "Mary Leadbeater" of these Papers; so that our authoress, like Mrs. Barbauld and Hannah More, came out of a schoolmaster's family. It was long the glory of Ballitore School that it had sent out no less distinguished an *alumnus* than Edmund Burke, who continued through life the friend and correspondent of Mary Leadbeater's father; to which circumstance we are indebted for sixty characteristic letters of Burke, now published for the first time in these volumes. They are also enriched by the authoress's correspondence with Mrs. Trench (then Mrs. St. George of Ballyharney), Maria Edgeworth, George Crabbe, and the Buxtons, Gurneys, and Frys of her time. Besides interesting details of the miseries of the Irish Rebellion of 1798, in which the Edgeworths also made narrow escapes, the volumes contain admirable sketches of the circle in which the Leadbeaters moved, conspicuous amongst which is that of the worthy old schoolmaster, Abraham Shackleton.

Very different from the quiet life of the Ballitore Friends are the scenes and disclosures presented to us in the *Reminiscences of Captain Gronow*,* another of those now plentiful volumes, which indicate the interest the present generation takes in that which is immediately past. Captain Gronow, who here tells his experiences of life in "the Camp, the Court, and the Clubs, at the close of the last war with France," was present with the Guards during the last two years of the Peninsular war, and entered Paris with the Allies. Historical importance can hardly be claimed for his reminiscences; but the entertaining gossip of which his volume is full, is not without its value, as showing the great progress we have made socially since the beginning of the century. Especially striking in this respect are the revelations he makes regarding duelling and gambling; stories of hundreds of thousands being lost in a night contrast strangely with the horror in which the very mildest kind of play is now held. Our author also assures us that the Duke's famous order, "Up Guards, and at them," is a dramatized form of the original words, which were prosaic enough, "Guards, get up and charge them." Captain Gronow, who tells his story in a gentlemanly way throughout, modestly gives the credit of his own adventures to "a friend of mine." Such modesty might with advantage have been imitated by the author of *Memoirs of a Chequered Life*,† who has somewhat painfully traced a career which does him little credit, and can do the world little good, except by way of warning and example. Mr. Stretton began by being expelled from Harrow. He then whirled in the mazes of fast life until he found it expedient to retire to the Antipodes, where he "roughed it" in the most orthodox fashion; and the

* *Reminiscences of Captain Gronow, formerly of the Grenadier Guards, and M.P. for Stafford, etc.* Related by Himself. Smith, Elder, & Co. 1862.

† *Memoirs of a Chequered Life.* By Charles Stretton. 3 vols. Bentley. 1862.

strange thing is, that our "hero" appears to be standing upon almost the same step of the ladder of morality at the end of his story as at the beginning. In *Kangaroo-Land*,* another tale of Australian life, we have the experiences of one who was not only intended to receive, but really did receive the education of a gentleman. The book contains nearly as much adventure as the last noticed work, with much less vice, and a much healthier tone. The author, like Mr. Stretton, found his way to the Bendigo diggings, but, like Mr. Stretton also, he was glad to escape from them, and returned to Melbourne with one shilling in his pocket,—so far confirming the opinion we have heard expressed by an experienced Australian, that no one succeeds in that country till he has lost all the money he took out with him. After this, his story is one of toils and hardships and almost ceaseless tossings about from place to place and from trade to trade,—“everything by turns, and nothing long.”

We have but to proceed some ten degrees northwards from Australia to reach the scene of the next work on our list, Mr. Spenser St. John's *Life in the Forests of the Far East*.† The author's position as Consul-General in Borneo gave him an excellent opportunity for exploring that little-known island; and the details he gives us of the life and opinions of the Malasians are amongst the most interesting features of his volumes. His descriptions, both of men and things, exhibit much acute observation; but it is to be regretted that he has thrown together his excellent materials in so imperfect and unsatisfactory a manner. Our next book of travel brings us back again to Europe. It gives us a vivid account of the adventures of two Englishwomen, who, in 1859, wishing to reach Cracow from Presburg, went *viâ* Tyrnau and Smöcks *Across the Carpathians*,‡ instead of taking the usual route by rail. They thereby earned some notoriety for themselves and a capital title for their book. It is pleasing to learn that that little-known route led them through a prosperous country, peopled by happy and industrious inhabitants. As Mr. St. John did at Borneo, so has Captain Sayer taken advantage of his official position at *Gibraltar*,§ to gather together all obtainable facts regarding his domain. The result is the only complete history of that important dependency that we possess. Captain Sayer refers to notices of the Rock ¶ ancient authors, explains the relation which its tenure has at different times held to European politics, and has described in a soldier-like manner its fourteen sieges,—the first being that by Ferdinand iv. in 1309, the last, that in which General Elliot for four years held out against the combined fleets of France and Spain, ending in 1783. The volume concludes with an interesting description of the fortifications and of the town, as well as of its inhabitants,—their character, their occupations, and the pains and pleasures which fall to their lot.

* *Kangaroo-Land*. By the Rev. Arthur Polehampton. Bentley. 1862.

† *Life in the Forests of the Far East*. By Spenser St. John, F.R.G.S., F.E.S. 2 vols. Smith, Elder, & Co. 1862.

‡ *Across the Carpathians*. Macmillan. 1862.

§ *The History of Gibraltar*, etc. By Captain Sayer, Civil Magistrate at Gibraltar. Saunders, Otley, & Co. 1862.

To the literature of sociology an important addition is made in *Female Life in Prison*,* in which a "Prison Matron" pleads temperately but with power the cause of her over-worked and under-paid class. The picture she represents of the cases that have come under her own experience (and they are evidently true to the life) are sad and gloomy. They show the awful degradation of which female character is capable when crime enters into it; and they also seem to demonstrate very clearly the utter failure of the system at present pursued for its reformation. There is much work here yet for the Social Science Association. The next volume on our list belongs partly to social literature, partly to Belles Lettres. *Essays by a Barrister*† would have been an excellent title for the book, even had its authorship been more specifically stated. And this not only because of the strongly legal tone and view which the papers betray on most occasions, but because the kind of social morality they profess is essentially that of "a Barrister." Adapting the advice of the dying Highlander to his son, he seems to say, "make the most of the world,—honestly if you can; but at all events, make the most of the world." The opening essay on "Casuistry" gives the key to the author's philosophy. The essays, thirty-three in number, are reprinted from the *Saturday Review*, and they afford as good a specimen as we could find of the journalism of our day. Many of them are biographical and critical, and these, such as the papers on Hallam and Macaulay—the one as the type of the union of history and law, the other of history and politics,—are remarkable for their acuteness and their breadth, their calmness and their candour. The Barrister's style is marked at once by elegance and severity, by terseness and force.

The names of two poets—both of the past—at present attract the attention of the literary world. They are A. H. Clough and Shelley, who, if they do not resemble each other in their heterodoxy, or in their having both died in Italy—one in Florence, the other in the Bay of Spezzia—have at least one quality in common in the limited audience to which both speak, and by which either of them can be appreciated. Neither of them will ever be a popular poet; though both of them are already favourites with the inner circle of thinkers,—Shelley with thinkers who are also poets, Clough with thinkers who are also scholars. For indeed the scholarly element in Clough's *Poems*‡ bulks very largely; not more so, however, than does a clear reflection of the self-questionings which his own mind was ever undergoing, and which, indeed, are constantly arising between us and the spontaneous creations of his genius. His aspirations towards abstract truth were so intense that none of its concrete forms was *the* truth for him. And it was this excessive self-consciousness which entrammelled, and cramped almost to paralyzing, his naturally broad and massive mind, and from which at one time his poetry was a refuge, with which at another it was a struggle.

* *Female Life in Prison*. By a Prison Matron. Hurst & Blackett. 1862.

† *Essays*. By a Barrister. (Reprinted from the *Saturday Review*.) Smith, Elder, & Co. 1862.

‡ *Poems*. By Arthur Hugh Clough, sometime Fellow of Oriel College, Oxford. With a Memoir. Macmillan. 1862.

It was a refuge from it when he wrote the "Bothie of Toper-na-Vuolich," a rollicking long-vacation pastoral. It was a struggle with it when he wrote the "Amours de Voyage," a series of reflective poems now first published, with an unimportant story to link them together. At Rugby, Clough was the favourite pupil of Dr. Arnold. With his position in the Education Office at the time of his death our readers are well acquainted.

The *Relics of Shelley** which Mr. Garnett has given us in this slight volume consist of a series of fragments of the poet's verse and prose, none of them considerable as compared with his other writings,—unless we except "The Magic Plant," an exquisite flight of fancy abruptly broken, as a dream by a sudden awaking. Sparkling gems will be found even amidst the dust of the diamond-cutter's table; so here many stray thoughts are beautiful. It should be added that their fragmentary character renders many passages quite unintelligible. But what is intelligible fully establishes the earnestness of Shelley's convictions, as well as the fantastical and mystical character of the foundation on which these convictions rested. The remainder of the volume is occupied, first, with letters from Mrs. Shelley to Leigh Hunt, which are vivacious, sparkling, and full of interest; and secondly, with Mr. Garnett's reply to Mr. T. L. Peacock in a controversy as to Shelley's treatment of Harriet Westbrook, hitherto carried on in the pages of two popular magazines, to which, we venture to think, the controversy had better have been confined. So far as we have examined the case, Mr. Garnett seems to have established his position that Shelley's separation from Harriet was *not* a consequence of his meeting with Mary Godwin; and he is at perfect liberty to publish volumes, if he choose, in support of his case. But we question very much the propriety and good taste of attaching to *Relics of Shelley* what has too plainly become a keen personal quarrel between two rival authorities on the Shelley controversy.

The remaining space at our disposal for home literature will not allow us to do more than record the completion and republication of Mr. Thackeray's *Adventures of Philip*† and Mr. Henry Kingsley's *Ravenshoe*.‡ We proceed now to our survey of French literature.

It is, of course, impossible to enumerate all the French works of merit that have appeared during the last quarter, and we must be satisfied with calling the reader's attention to a few amongst the most important. The publications of MM. Hachette of Paris are especially entitled to a notice here, on account both of their variety and their intrinsic merit; and, in the first place, let us mention the valuable serials which these gentlemen have issued for the last few years, treating of almost every branch of human knowledge, and bringing before the public the literary, scientific, historical, and musical events of the preceding twelve months. M. Figuier began the series with a

* *Relics of Shelley*. Edited by Richard Garnett. Moxon. 1862.

† *The Adventures of Philip on his way through the World*. By W. M. Thackeray. 3 vols. Smith, Elder, & Co. 1862.

‡ *Ravenshoe*. By Henry Kingsley. 3 vols. Macmillan. 1862.

volume called *L'Année Scientifique et Industrielle*,* and this excellent collection, which numbers already six instalments, will in a short time be an invaluable repository of documents on the scientific history of the present time. The volume for 1861 yields in merit to none of its predecessors; it gives, arranged methodically under various heads, a summary of the principal discoveries or new improvements made throughout the different branches of pure and applied science; an abstract of the meetings of learned societies is likewise added; and, finally, biographical sketches of the leading savans who have died since the publication of the last volume.

M. Vapereau, whose *Dictionnaire des Contemporains* is now established as an authority in its way, has done for literature and the drama† what M. Figuiér accomplishes for more serious subjects. There are very few, indeed, of the volumes and pamphlets issued from the French press during the prolific year 1861 that do not obtain at least the honour of a mention at the hands of M. Vapereau. Poetry, novels, plays, works in history, literary criticism, philosophy, and philology, form as many chapters, which contain not merely short reviews of the recent publications, but also extended *compte rendus*, accompanied, whenever necessary, by quotations and illustrative extracts. A place is reserved for the *séances* of the Académie Française, and another for the trials and *avertissemens* which still curtail so much the freedom of the press on the other side of the Channel. Carefully prepared indices complete the work, and facilitate references to the titles of books or the names of authors. The *Année Musicale*,‡ intrusted to the experienced pen of M. Scudo, one of the best-known *collaborateurs* of the *Revue de Deux Mondes*, is composed according to the same plan, and with the same talent; whilst M. Zeller's *Année Historique*,§ sup-
 plying as it does a rapid but faithful and impartial sketch of the political state of the world, possesses perhaps even more interest than the other volumes of the collection from the very nature of the topics it discusses. The *Année Historique* is a similar publication to the *Annuaire* for which M. Buloz is responsible; but it has the great advantage of being less bulky, whilst it is sufficiently complete.

Persons interested in the progress of science will be glad to know that the lectures delivered last year before the Paris Chemical Society have just been published.|| The *Société Chimique*, created two years ago for the purpose of affording a kind of instruction which neither academic lectures nor the Sorbonne could give, has perfectly succeeded, and is now one of the recognised intellectual associations of the French metropolis. Its character is somewhat analogous to that of the Royal Institution, and the lectures delivered by its members are popular addresses rather than abstruse disquisitions. The subjects treated in

* *L'Année Scientifique et Industrielle*. Par M. Figuiér. 6^e année. Paris and London: Hachette.

† *L'Année Littéraire et Dramatique*. Par G. Vapereau. 4^e année. Paris and London: Hachette.

‡ *L'Année Musicale*. Par P. Scudo. 3^e année. Paris and London: Hachette.

§ *L'Année Historique*. Par J. Zeller. 3^e année. Paris and London: Hachette.

|| *Leçons de Chimie et de Physique, professées à la Société Chimique de Paris*, en 1861. 8vo. Paris and London: Hachette.

the present volume refer to several interesting phenomena connected with natural philosophy and chemistry; and the names of MM. Jamain, Becquerel, and Pasteur, to quote only a few of the contributors, are a sufficient guarantee for the merit of the volume.

It has been more than once observed that the tendency of the present generation is exclusively towards topics of a material and utilitarian nature, and that very little attention is bestowed upon the higher, the more ennobling subjects with which metaphysicians are wont to deal. This accusation may, to a certain extent, be a true one, but we should not admit it too implicitly. At all events, if materialism or sensationalism (to call it by a gentler name) be rampant in certain quarters, the reaction has already set in, and Count Foucher de Careil's new volume on German philosophy* is the best proof that the ultimate success of spiritualist doctrines should not yet be despaired of. The learned editor of *Leibnitz* is by no means a detractor of Germany; on the contrary, after describing in his preface, on the one hand, the blind enthusiasts who accept indiscriminately the wildest theories which come from trans-Rhenan quarters, and, on the other, the equally exaggerated critics for whom the cry is "Can anything good come from Königsberg?" he declares frankly that he takes up his position at an equal distance from both extremes, and that his most earnest desire is to be impartial. Count Foucher de Careil's book is divided into two sections, the former containing an account of Hegel, and the latter a detailed and complete analysis of the new system of philosophy propounded by Arthur Schopenhauer. To most of our readers even the name of this metaphysician will, no doubt, be thoroughly unknown; in fact, it is comparatively ignored even in Germany. The great vogue which Hegelianism still enjoys accounts for this fact, as Schopenhauer's aim was to expose the fallacy of that system, and to overthrow it altogether. We shall not attempt to give here, from Count Foucher de Careil's volume, a sketch of the theory with which Schopenhauer's name is associated; let us only remark by way of general conclusion, that the substitute proposed by this gentleman in lieu of Hegelianism is not much preferable to it. The last chapter, in which M. de Careil gives his general view of contemporary metaphysics in Germany, contains strictures apparently severe, but certainly borne out by the facts of the case. Count de Careil blames the Germans for a total absence of all those qualities which constitute the true philosopher; he compares them with the sages of ancient Greece; and he finds that the total want of taste and method which is so conspicuous amongst Hegel's fellow-countrymen, coupled with a complete disregard of the essential laws of psychology, has helped more than anything else to produce those dreamy and absurd speculations so justly denounced by rational, sober-minded philosophers everywhere else.

If there is a well-known and honoured name in the sphere of lexicography, we may certainly say that is that of M. L. Quicherat. After having successively published, besides his excellent *Thesaurus*

* *Hegel et Schopenhauer*. Par le Comte Foucher de Careil. 8vo. Paris and London: Hachette.

Poeticus, a French-Latin dictionary, with its necessary Latin-French adjunct, he now comes before the world of scholars with another volume, which, under the name of *Addenda Lexicis Latinis*,* contains a kind of supplement, borrowed chiefly from authors of doubtful latinity, and from the celebrated glossary of Ducange. The compiler's previous dictionaries illustrate the classics, and illustrate them most copiously; the *Addenda* will be found a valuable help for the understanding of Boetius, Cassiodorus, the mediæval chroniclers who have written in Latin, the Fathers of the Western Church, and the numerous collections of acts, diplomas, and other instruments issued either by secular or ecclesiastical authority. The nature of the work thus undertaken by M. Quicherat will be best appreciated if we draw the reader's attention to three or four articles taken at random from it. Under the word *melioro*, for instance, we find not only a history of the verb and the date of its origin, but also the etymology of the French derivative *améliorer*. The explanation of the substantive *delusor* leads to a notice of a curious specimen of mediæval poetry printed in the first volume of the *Bibliothèque de l'Ecole des Chartes*. The French verb *coudre*, to sew, is traced to the original *cusire*, a barbarous word inserted by M. Quicherat on the authority of the *Glossarium Parisinum*, which is preserved at the Paris Imperial Library, and has not yet been published.

We come now to works on history, and here, too, it is difficult to make a selection. If you set aside, as being quite an exceptional case, the famous narrative of M. Thiers, now at last finished and officially rewarded, there is no reason for preferring one rather than another amongst the many treatises which have lately been published on various points of national or general history. We shall, however, name the reprint of one of the most singular productions of Fléchier, namely, the *Relation des Grands Jours*. During the seventeenth century, the administration of justice in France was still very imperfect, and at some distance from the metropolis, crimes were every now and then heard of as having taken place, which startled the more civilized part of the community by their unusual character. When such cases were of too frequent occurrence, the King used to appoint a special court or assizes, which held in the province what was called *les grands jours*. The presence of this extraordinary tribunal necessarily led to receptions, festivities, and entertainments of every kind; and besides the incidents arising from the cases submitted to the judges, the session was kept in a state of excitement by a number of episodes connected with the mysteries of fashionable life in a provincial town. It will therefore be seen that a trustworthy account of the *grands jours* cannot fail to be extremely interesting, and the present volume derives additional value from the fact, that it is the production of Fléchier, a well-known prelate of the Gallican Church under the reign of Louis XIV. At the time when

* *Addenda Lexicis Latinis, investigavit, collegit, digessit* L. Quicherat. 8vo. Paris and London: Hachette.

† *Relation des Grands Jours vus à Clermon*. Par Fléchier. Nouv. Edition, avec une préface par M. Sainte Buror. 12mo. Paris and London: Hachette.

this curious memoir was written, the author still enjoyed greater celebrity for his wit than for his gravity, and his assiduity at the réunions of the Hôtel de Rambouillet did not perhaps quite agree with the seriousness of the clerical character. We would plead this in extenuation of some circumstances detailed in the narrative which are of a rather grotesque description, though they contain nothing objectionable. The *Relation des Grands Jours* is altogether a work which deserves reading, on account of the light it throws upon French society towards the close of the seventeenth century.

The splendid edition of the French Classics published by M. Hachette, is proceeding satisfactorily, the third volume of Mme. De Sévigné's Letters being just out.* Whilst alluding to this carefully annotated, and in every respect scholarly collection, we cannot help regretting that the spirit of competition should have induced another Paris editor, not only to reprint the Chevalier de Perrin's faulty text of the fair lady's correspondence, but also to decry M. Hachette's undertaking by arguments which are equally childish and unfair. Two points adduced in favour of M. Techener's reprint seem so ridiculous, that we must just allude to them here for a few moments. In the first place, it is urged that a text sanctioned by use, and rendered venerable through the admiration of our forefathers, should not be altered; but surely if this text is full of blunders of the grossest description, both historical and grammatical, if it contains passages which actually convey no sense whatever to the reader, the necessary corrections must be made, even at the risk of offending against the rules of conservatism. We may observe, further, with reference to this view of the subject, that the corrections proposed do not affect Madame De Sévigné's style, but on the contrary, restore it. The person we want to get rid of is the Chevalier de Perrin, just as in re-editing *Pascal*, M. Cousin wanted (and most rightly) to throw overboard the Duke de Roannez, and the other *friends*, guilty of softening down the language of the great philosopher. The critics who have so clumsily taken up the defence of M. Techener's edition blame their adversaries, in the second place, for admitting certain passages, which, although unquestionably written by the fair *marquise*, are so gross that they should have been left out. If the prudish objectors had themselves adhered to their own rule, they might perhaps be justified in finding fault with others for not keeping to it; but that such is not the case may easily be ascertained by those amongst our readers who will take the trouble of glancing, in M. Techener's vol. i., at the Letters of the 8th and 17th April 1671.

X. REVIEWS.

Virgilio Opera. With English Notes. By C. D. YONGE, Bentley. 1862.

For some years past there has been an increasingly felt want of an edition of Virgil, moderate in price and bulk, and suited to the needs

* *Lettres de Madame de Sévigné.* Vol. iii. London and Paris: Hachette.

of younger scholars, whether at school or college. Though Professor Conington's first volume is very valuable, and for the most part satisfactory, yet when the concluding volume, which is to contain the *Æneid*, shall have issued from the press, two stout volumes, costing thirty or thirty-two shillings, will be a treasure not within the reach of all; while, at the same time, if we may judge from the part of it which has appeared, it seems to have no higher aim than to be a school edition. It is a great pity that the *Grammar-School Classics*, a series under the same auspices as the *Bibliotheca Classica*, have not included a school edition of Virgil, furnished with notes, brief but to the point. In two small volumes of the size of Paley's *Ovid's Fasti* a very competent edition of Virgil might, we should think, have been put forth. Virgil is a poet so perpetually necessary to the scholar, so deserving to be conned over again and again by intelligent schoolboys, so essential as the pocket companion (unless, indeed, which is far better, he can be carried about in the head) of any aspirant to excellence in Latin verse composition, that a compact annotated edition would be certain to sell, if it could honestly set out with the motto, *multum in parvo*. Yet, notwithstanding, there is a dearth in this respect. Dubner's edition, published by Didot, with beautiful photographs, is a beautiful duodecimo, lovely to look upon, pleasant to read, sound and pointed in its annotations. But who dare carry in his pocket a volume costing two guineas? The Virgil with short notes, published by Parker of Oxford (the Georgics of which are before us), is good for its size, but something more is needed than the very short apparatus found in it. Among the few other editions that we can call to mind of moderate dimensions, that which approves itself most to our mind, and is in use at more than one English school of high repute, is the Virgil of "Chambers' Educational Course," compact in form, reasonable in price, and very well edited by an anonymous commentator. Its drawback is its singular omission, for the most part, of notes on the Georgics. Our edition is dated 1848; and if it has been succeeded by another, one would suppose this omission must have been rectified. One of its pleasing features, but not more so than the soundness of its notes, its price (4s. 6d.), leads us to contrast it with the most recent school edition which, at double the price, is published by Bentley, and edited by Mr. C. D. Yonge. From the extract from the preface which accompanies all the advertisements of this volume, we were led to look for light thrown upon Virgilian difficulties by notes contributed by the late Provost of Eton, by Professor Key, George Long, Munro, as well as the editor, who enjoys some reputation as a scholar. But after some time devoted to the perusal of this volume, we confess that we have risen from it without that unqualified satisfaction which we were led to expect. Taking, as test-points, the most esteemed books of the *Æneid*, and examining afterwards some difficulties of the *Bucolics* and *Georgics*, we have been sensibly affected by the lack of due information in some cases, and by the obtrusion of unnecessary explanation in others. Furthermore, there is throughout a surprising infrequency of references and parallelisms, which to the scholar's eye takes off from the merit of

a commentary. Not that, however, in stating these blemishes, as they strike us, we would detract from Yonge's Virgil as a fair competitor with other editions of its class. It is easier to handle, and much more readable, than the Delphin of our youth. On many passages it throws some light, more or less. Dr. Latham's ethnological excursus on the seventh book is decidedly interesting. But withal the volume cannot hope to hold its own against fresh comers, if these should embody and adopt the great helps to a clearer knowledge of Virgil which the researches and study of later years have developed. Mr. Yonge makes little or no use of Dr. Henry's *Notes of a Twelve Years' Voyage of Discovery in the First Six Books of the Æneis*, a volume printed at Dresden, full of Virgilian knowledge, though full also of the "voyager's" eccentricity. Yet no English editor of Virgil, coming after the appearance of that remarkable volume, can safely ignore it, unless prepared to produce a work behind the time, and destined to failure. The writer of an article on "English Translations of Virgil" in the *Quarterly Review*, No. 219, p. 109, observes that "while Dr. Henry's metrical translation is far from successful, his commentary contains a great deal that appears at once new and true. A writer who has shown himself one of the best commentators on Virgil's poem need not repine that he has not at the same time the honour of being one of its best translators."

With several larger and lesser editions of Virgil, before us, we have minutely examined a portion of the *Æneid* as edited by Yonge. In the compass of a brief notice it were vain to hope to express the results in full. But one or two specimens of our examination of the second book may suffice, especially as they collaterally embrace one or two difficulties in the *Bucolics* and *Georgics*.

Very early in this book, at v. 5, "*Quæque ipsa miserrima vidi, Et quorum pars magna fui*," discrimination and talent ought to have enabled Mr. Yonge to produce some more helpful note than the remark, "*Quorum pars, etc.*, The calamities of which I bore a great share," of which we cannot but say, as the pie-man of the pies which were destitute of aught but superincumbent crust, "there's nothing in it." On this passage keen appreciation of Virgil's style and manner makes Dr. Henry note, that *que* is here epexegetic and limitative, so that the words may be rendered, "namely what extreme miseries I myself saw, and those of which I was no small sharer." This, as the writer observes, is not unimportant. It supplies an answer to no less a critic than the great Napoleon, who charged Virgil with not making *Æneas* give a strategical account of the siege of Troy. The words so interpreted show that Virgil only makes his hero profess to narrate his own personal adventures and sufferings on that fatal occasion. As Donatus says of this passage, "*Duo proposuit quibus rerum experienties scientesque sumus, videre et pati.*" And this use of the epexegetic "*que*" is eminently Virgilian. In v. 16 of this book "*Œdificant, sectaque intextunt abiete costas*," is an instance of this; where we might in prose have had "*intexentes*" or "*intexendo*," as equivalent to "*intextuntque*." Again in v. 96, "*Promisi ultorem, et verbis odia as-*

pera movi," is a parallel case. There "et" is plainly epexegetic; and the full force of the line, as Henry has seen, is "Odia aspera movi, me promittens ultorem." "I roused fierce hate by my words, whilst promising myself as his avenger." The 51st verse may be similarly explained, as may also v. 60: "Hoc ipsum ut strueret Trojamque aperiret Achivis," where *que* explains "hoc ipsum," and states the very end which was to be compassed. Now these are but five out of some thousand instances of this use of *que* and *et*, peculiarly common in Virgil, but not so well known to young students as to be safely left unnoted. None of these cases, however, are pointed out by Yonge, nor have we found this usage illustrated in the portion of his notes which has come before us. In verses 18-20,

"Huc, delecta virum sortiti corpora, furtim
Includunt cæco lateri, penitusque cavernas
Ingentes, uterumque armato milite complent,"

we look for aid to the young scholar from an editor of a school Virgil. Nor does Mr. Yonge here wholly deny it, for he refers us to Ecl. i. 54, "Hinc—vicino a limite," and Georgic ii. 76; for parallels to "Huc—cæco lateri." This is something, but we crave for more,—for example, such light as Henry throws upon the passage, when he shows that "armato milite" refers to the "delecta virum corpora" *h.e.*, the "ductores Danaum," ten in all; and when he points out that here too the first *que* is epexegetic, and the second to be explained by the figure Hendiadys, "cavernas uterumque" being the same as "cavernas uteri:" or again such light as we gain from Key's *Grammar*, sect. 1150, p. 258, where it is shown that in this passage, and in Ecl. i. 54, "cæco lateri," and "vicino a limite," are explanatory of "huc" and "hinc" respectively. With this light we can translate the passage. "Into this, to wit, into the hollow sides of the horse, they secretly shut picked chiefs of their number, and thus fill, throughout, the vast cavities of its womb with the armed party.

In his note at v. 26, "Solvit se luctu," "laid aside its grief," Mr. Yonge seems to have forgotten that the context marks "solvit" as a present. On v. 30, "Tendebat Achilles," Achilles "pitched his camp," Yonge's note is bare and vague. Could he not have explained how and why it means this; and could he not have quoted Ecl. iii. 69, "Quo congressere palumbes," illustrating the ellipse in this passage by the ellipse of "nidos" there? This verse, however, affords great scope for a note, altogether unheeded by Mr. Yonge. The words "Classibus hic locus" introduce a difficulty of long standing. It cannot refer to the fleet, as distinguished from the tents: still less can it refer to the cavalry, as Servius, from a comparison of Virg. *Æn.* vii. 716, "Hortinæ classes, populi que Latini," supposed it to do. Homer, in the thirteenth book of the *Iliad*, describes the ships as drawn up on the shore, with the tents pitched *by* and *among* them. And Henry therefore rightly judges that "classibus" refers to the "naval encampment" (*αἱ νῆες*), the ships taken with their dependencies, the tents: the name for the whole being taken from that feature, the ships, which overtopped

the rest of the objects connected with it. This solution can scarcely fail of acceptance.

V. 31. "Pars stupet—donum exitiale Minervæ." Here Yonge notes that "*donum* is a gift to the Greeks, the horse having been left behind, and so having fallen into their hands." Whose hands? This is obscure, in his way of putting it, and withal, it affords a specimen of slovenly noting. We doubt not, however, that Henry gives the true clue to the sense, when he takes "*donum Minervæ*," as a periphrasis for the horse, a work of art and skill: just as "*dona Cereris*" is elsewhere a circumlocution for "bread;" "*dona Lyæi*" for wine. We find also "*dona veneris*."

On vv. 36-7 there is also room for a careful note: and Forbiger nicely shows that two plans are proposed; the first the destruction of the horse by one of two ways: drowning ("pelago præcipitare"), or burning ("subjectisque urere flammis"): the second a close scrutiny of its contents ("aut terebrare," etc.) *Que* divides the first proposition.

In these verses, which are unnoted by Yonge, it was worthy of remark that "*pelago*" is for "in pelagum." See *Æn.* v. 451. "It clamor cælo;" and compare Hor. Od. xxxiv. 18. But it is by no means so clear that in Eclogue ii. 30, "*viridi compellere hibisco*" is the same as "*ad viridem compellere hibiscum*." Yonge follows Conington and some earlier commentators in so taking it. Conington does not see how the other sense "with a wand" or "switch" is admissible, seeing that "*hibiscus*" is a mallow or a parsnip. But we find another meaning of "*hibiscus*" to be a "bulrush." And Cooper in his *The-saurus*, an old dictionary, which is always worth consulting, says of the word in this passage, "Virgil seemeth to take it for a kind of bulrush, or young shoot." In our schoolboy days it was construed, better to our taste than since new light has been afforded, "with a green switch."

At v. 49, "*Quicquid id est, timeo Danaos et dona ferentes*," we believe that commentators generally err in supposing the last words to mean simply "offering presents;" though in this sense the verse has passed into a proverb. There is surely an ellipse of "*Divis*," and the words mean, "even when offering sacrifices, or paying vows;" and the sense will be, "There is no trusting a Greek, even though he be engaged in the most solemn acts."

In the whole of the verses 50-54, Yonge has but one shadow of a note, viz., "*feri*; of the beast, *i.e.*, the horse:" a fact for which no novice even will thank him. Yet there is here a fund of matter needing illustration. He might have dwelt on the force of the epexegetic "*que*," in "*In latus, inque feri—alvum*;" *h.e.*, "against that part of the side, which was the belly:" and on "*Insonuere cavæ, gemitumque dedere cavernæ*," where a nice perception of Virgil's manner has led Dubner and Henry, after the Medicean ms., to set a comma at "*cavæ*," which is closely connected with "*insonuere*," so that we construe, "The recesses sounded hollow, and their hollow sound was like a groan."

In v. 55, "*Impulerat*," the indicative, as if the result had followed, is a usage which ought not to have been disregarded. The omission

may be supplied by referring to Conington's valuable note at Virgil, *Georgic* ii. 132-3, and to Madvig's *Grammar*, § 348. Professor Key's theory (*Gramm.* § 1216) "that such cases as these are mere instances of exaggeration;" e.g., "he had impelled, or at least would have impelled," is, to say the least, very questionable.

Once more, we wish Mr. Yonge had troubled himself to put before his readers, on vv. 79, 80,

"Nec si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget,"

Henry's refined and sound criticism, that "Fortuna" is joined with "finxit" and "finget" but "improba" with the latter only. So in v. 552 of this book, "Dextrâque coruscum Extulit, et lateri capulo tenus abdidit ensem," the epithet "coruscum," "gleaming," belongs only to "extulit;" the act of drawing made it flash. It was no longer "coruscum" to the mind's eye when its owner "abdidit lateri," "plunged it in the side." This gives a key to many a Virgilian passage; and experience has taught us, that youthful minds are not unapt in using and applying such a key, if once provided. Much more might be done towards imbuing boys with Latin scholarship; their composition would become more neat if these niceties, this accuracy of Virgil's word-painting, were oftener set before them clearly but concisely. Henry's commentary, if it were but pruned and made more accessible, would do much towards this end. But as we began by saying, there is room for a compact edition of Virgil, embodying the pith of Henry's views, and availing itself of the cream of modern criticism. But its editor must gird himself to painstaking, conscientious effort, and must eschew haste and shallowness. We do not see, for instance, any excuse for an editor who passes over the line of Virgil, *Georgic* i. 430, "Si virgineum suffuderit ore ruborem," without noticing the help which Donaldson, in his *Varronianus* (p. 283), lends to it, by suggesting that "ore" is not the ablative but the dative, as in the epitaph of Plautus, "Postquam est morte datus Plautus, comædia luget." Or, again, that difficult passage in the ninth book of the *Æneis* (485), "Nec te tua funera, mater, Produxi," without going fully into Professor Key's theory, that "te" is there a contracted form for "tibi." This last Mr. Yonge has noticed. We supplement his note by giving the reference to Key's *Grammar*, § 977, note †.

We will not trespass further on our reader than to express a wish that something could be done more than Conington, Yonge, or others have done to clear that vexed passage of *Ecl.* i. 70 of its difficulties. All seem unsatisfactory. Conington, with Yonge after him, explodes the explanation of "post aliquot aristas" given by Servius, viz., that "aristas" are "messes," and hence "annos." Yet Cooper translates it "after certain years;" and Ribbeck on this passage seems to confirm this view. "Aristas," he says, is equivalent to *τοίαις*; and *ποιά* or *ποά* is said of time, reckoning by vegetation: *τέσσαρας πόας*, four summers (see Liddell and Scott). We do not see why Mr. Yonge should pooh-pooh Claudian "a wretched poet of an age when the lan-

guage was in decay," as a guide to Virgil's meaning. Surely not a worse guide than an annotator in our days? We cannot bring ourselves to believe that Virgil ever meant "post" in v. 70 to be taken as an adverb, or unconnected with "aliquot aristas." Sooner than acquiesce in Conington's and Yonge's *dernier ressort*, we would fall back upon the old-fashioned explanation of the Delphin edition, "post aliquot aristas," "behind a few ears of corn;" or, to use the words of the note, "Conjicerem ego 'post aristas' eâdem formâ dici, quâ Ecl. iii. 20, 'post carecta latebas,' 'behind the standing corn;' tectum ita humile foret, ut vix emineret grandioribus aristas; adeoque inter eas, sive post eas, latere dici posset." Whichever way this passage may be taken, it is but one of many which need more light and patient inquiry. And while there are such, we strongly recommend to enterprising publishers the consideration whether there is not an opening for such an edition of Virgil, as, fulfilling all the requisites above suggested, and aiming at compactness and industrious research, within moderate compass above all things, would be sure to be hailed as a real boon both by the educators and the educated.

Handbook of the English Tongue, for the use of Students and others.

By Joseph Angus, M.A., D.D., Examiner in English Language, Literature, and History to the University of London. London: The Religious Tract Society. 1862. Pp. 504. Price 5s.

DR. ANGUS has written this compact and comprehensive *Handbook* under the conviction "that the careful study of English may be made as *good a mental discipline* as the study of the classic languages." We, too, are anxious to see English take its proper place not only as one of the practical, but as one of the disciplinary studies in our schools and colleges; and we rejoice at the progress which has of late been made in this direction. We are not sure that we could go so far as Dr. Angus's conviction would lead him, and advocate the substitution of the study of English for that of Latin and Greek. Enough if, in consideration of the resources of the language, and the richness of its literature, we claim for it a co-ordinate place with the dead tongues as a mental gymnastic,—allowing it, of course, to take the place of these, and to take the lead of the modern continental languages, in female education, and in the case of those males whom circumstances prevent from studying the classical tongues.

If this is to be done, of course the language must be studied after a very different fashion from that which has hitherto been followed. It must be studied analytically and historically, as well as critically and æsthetically. The fact that the language has a history, consisting of well-marked stages, must be kept in view. Its relation and its indebtedness to cognate languages must be examined. The study of its literature must be connected with these different points in the language itself; and for the rest, the language and the works written in it must be used for educational purposes in the same manner as has hitherto prevailed in the case of Latin and Greek.

The press has recently afforded great and important facilities for doing this. The results of the researches of Turner and Lappenberg, Kemble and Thorpe, Boswell and Guest, Garnett, Latham, and others, into the origin and early growth of the language, have been embodied in works specially adapted for schools by Dr. Latham himself, by Prof. Craik, Mr. Ernest Adams, and, in a more popular and discursive manner, by Dean Trench, Prof. Marsh, and Dr. W. Smith. In the teaching of syntactical grammar an extensive reform has already been wrought by the system of Becker, introduced into this country by Dr. Morell, and ably combined with etymology by him, and by Mr. C. P. Mason. A work carrying these or similar principles into composition is still a desideratum; but in the meantime much profit may be derived from the elegant and scholarly treatise of Dr. Irving, embodying as it does the most useful portions of Campbell, Blair, and Kames. On the history of English literature, the comprehensive *Cyclopædia* of Messrs. Chambers was one of the earliest works, and it is still one of the best. Then we have the classic treatise of Hallam, the admirable school-history of Spalding, and the occasional contributions of Professor Masson. More recently, Professor Craik has given us his able *Compendious History*; his reduction of which in a single volume leaves, on this head, little to be desired. Smaller compilations based upon these more original works are now becoming quite numerous enough. Again, the more minute study of particular authors, in which the philological, grammatical, and critical elements all meet, has been greatly promoted by such works as Professor Craik's *Commentary on Julius Cæsar*, and the similar editions of other plays of Shakspeare which the prominence given to this subject in recent examinations has called forth. We have also editions of Bacon and Addison for school use, and there is little doubt that the list will soon be enlarged.

Lastly, we come to the volume of Dr. Angus, which has led to these remarks, a work the distinctive feature of which is, that it seeks to combine all, or nearly all, the different branches of the subject spoken of in the last paragraph. It lays little claim to originality in matter. It is mainly eclectic; and its merit lies not more in the selection and abundance of material than in the skilful manner in which it is condensed and disposed. In the author, reading has evidently made a full man, and writing, upon the whole, a very correct man. If we have any objection to the book, it is that it is *too* full. As was necessary in a practical work of the kind, the author has not troubled us much with details of processes and lines of reasoning; he has given us results mainly; and the consequence is that every page, and every paragraph, bristles with important facts and principles. As an example of the succinct and ingenious, as well as useful manner in which these facts are often stated, we may refer to the table at pp. 53-55, showing the gradual changes which the language underwent in spelling and in grammar between the time of Alfred and that of Chaucer; and to that at pp. 133-7, exhibiting the noun, verb, and adjective terminations in Anglo-Saxon, Latin, and Greek. More particularly, the work consists of nine chapters, each of which is preceded by an analytical

table of contents, indicating the subject of each separate paragraph. The first chapter, somewhat pompously heralded by a dictum of Puffendorf, is brief, giving, in little more than a page, the definition of the parts of the subject. The second treats of the English tongue in its origin, the third in its growth, the fourth in its philosophical relationship. With the fifth chapter, on orthography and orthoepy, grammar proper begins. The sixth discusses etymology in three parts: first, classification; second, derivation (which carries us into philology again, discussing as it does not only the formation of words, Grimm's law, and the processes by which words are changed in form, but the etymology of the grammatical inflexions); third, inflexion. Chapter seventh is devoted to syntax, including analysis and parsing, besides the rules of syntax, which involve considerable repetition, and therefore extend, as seems to us, to an inordinate length,—236 rules occupying seventy pages. These rules are, however, very complete, leaving, so far as we have observed, no idiom or form of construction unexplained. The eighth chapter treats of punctuation and prosody: the former properly based on analysis; the latter properly objecting to the use of a classical nomenclature in speaking of English verse; but rather inconsistently using it nevertheless. The ninth chapter contains very useful hints on composition, to which are added additional illustrations of various styles from standard authors. The remainder of the volume is devoted to questions on the different paragraphs of the book,—chiefly valuable for the additional examples and exercises they contain. We should set little store by a teacher who required his questions to be prepared for him; to private students they may be useful. There are three indexes to the volume; one general, one etymological, and one syntactical, giving references to the examples in the rules of syntax.

We have said enough to show how comprehensive, how exhaustive indeed, the book is. Nowhere could the student find a greater body of doctrine on the subject of the English tongue, well arranged, ready to his hand either for systematic study or for occasional reference. We shall devote the rest of our space to a few points that we have noted in reading the book.

Sect. 11. *Note*.—"The entire number of our words, including those used in science and art, cannot be less than 80,000." Marsh, whom Dr. Angus quotes here, states the number as 100,000. Dr. W. Smith, however, considers this overstated, quoting Max Müller's calculation (p. 253) that Richardson and Webster contain only 43,566. There are, of course, many technical terms which they do not contain.

Sect. 18. "Rules based on the *form* of words" for ascertaining "what words are of Anglo-Saxon origin," but which *require no knowledge of Anglo-Saxon*." Section 19. Rules for the same purpose, "based on the *things* to which words are applied." We question very much the propriety of such rules. That they are wrong in principle and logically weak appears from the recurrence in them of such qualifications as "*nearly* all," "*most* of," "*many* of." The facts which these rules contain are very important as facts, showing as they do

how largely Saxon enters into our common speech; and for this purpose they were stated in the *Edinburgh Review* (vol. lxx., 1839), and are quoted by Spalding (p. 147). But to make these seventeen rules so many tests of Saxon words, is to give the student a bunch of keys which would be cumbersome even if always reliable. We cannot see, moreover, how Dr. Angus can expect to make English "a good mental discipline," if he thus supersedes, not only the study of Latin and Greek, but even of Anglo-Saxon; especially if he believes in his own quotation from Horne Tooke, that "Anglo-Saxon and Gothic ought long ago to have made part of the education of our youth." Spalding, too, says that "every one who would learn to understand English as thoroughly as an accomplished scholar ought to understand it, must be content to begin by mastering Rask's excellent *Anglo-Saxon Grammar* (in Thorpe's translation), or, at least, the useful epitome given in Bosworth's *Essentials*."

Sect. 25. "These last (the Northmen) were chiefly Scandinavians, and their language, as modified by that of the conquered country, though fundamentally French, i.e., Keltic-Latin, had both German and Scandinavian elements." This is not perspicuously stated. The language of the Northmen was not "fundamentally French;" that of the "conquered country" was. It should have been, "These last were chiefly Scandinavians, who, embracing the language of the conquered country, introduced into it Scandinavian elements, as German elements had been contributed to it by their neighbours" (the friends of Clovis and Charlemagne).

Sect. 44. "Select Saxon Roots." None of the vowels have marks of modification or accent. This is important, as it often explains seeming anomalies of pronunciation. *Bitan* gives us "bite," *fót* gives us "foot." The accent makes all the difference between *ful*, full, and *fúl*, foul; between *gód*, good, and *God*, God; between *wénan*, to think (ween), and *wenan*, to wean; between *treow*, a tree, and *treów*, true. It would also have been a great advantage had the termination been in all cases separated from the root, thus, *drag-an*, *treów-s-ian*. In the case of this last word, *treów* and *trewsian* should not have been given as two roots.

Sect. 44. "HAM (a dwelling), home, hamlet, names of places in -ham." Not always, for Dur-ham is from Dun-holm; *dun*, a hill; *holm*, a river-island.

Sect. 44. "Sharded beetle (having cut wings, or 'a dung beetle,' from *shard*, dung)." The last explanation is hardly consistent with Shakspeare's "shard-borne beetle," which evidently refers to its wings, or rather to the cut sheath which covers its body, wings and all, and which it extends as buoys in its flight.

Sect. 49. "The English is not only a composite language, it is also, in its essential parts, an imported one." Its chief "essential" part is of course Anglo-Saxon. Now, Dr. W. Smith says more correctly that Anglo-Saxon must be regarded, "not as a language which the colonists, or any of them, brought with them from the continent, but as a new speech resulting from the fusion of many separate elements."

Some of *these* elements were of course imported ; but Dr. Smith adds that it is "indigenous, if not aboriginal, and as exclusively local and national in its character as English itself."—*Manual*, p. 16.

Sect. 50. "Angles and Saxons had merged into one people, and their different dialects had become a single tongue. *Anglo-Saxon* became soon after its *appropriate* name." This theory of the origin of the name "*Anglo-Saxon*" is incorrect. The first half of the word is determinative of the last. The country had already been called *Angleland* or *Anglia* ; and the language was called *Anglo-Saxon* to distinguish it from the *Old Saxon* of the Continent ; to distinguish the insular Saxon of the "*Bëowulf*" from the continental Saxon of the "*Heliand*." See Latham's *Handbook*, p. 41 ; *Students' Manual*, p. 15, note.

Passing now to the *Accidence* and *Syntax*, we notice :—

Sect. 212. "*Adjective Pronouns*, a somewhat *contradictory* title." Truly so ; nor does Dr. Angus's explanation thereof reconcile us to it, or to the classification of words which employs it. The whole class is unnecessary. The use of the possessive case of a pronoun, as "*his*," without its noun, need no more constitute it a different part of speech, than the use of the possessive of a noun, as "*John's*," without another noun, should make it an adjective. The fact is, that every possessive is an attribute. *Mine*, *thine*, etc., were declined as adjective pronouns in *Anglo-Saxon*, as *Meus*, etc., in *Latin* ; but they are not so in *English*, which makes all the difference. Then as to the others, such as *each*, *which*, *this*, etc., the use of a definite adjective (as *this*, *that*), or an adjective of quantity (as *each*, *any*), without its noun, no more makes it a pronoun, than the use of the *rich*, the *poor*, etc. (adjectives of quality), without their nouns, makes these words pronouns (see Sect. 244). These words, therefore, are either possessive cases or adjectives ; and it is a needless complication to constitute them into another class. Dr. Angus, however, goes a step farther in his *Syntax*. At sect. 429, he calls *both* forms, "*my*" and "*mine*," "*thy*" and "*thine*," alike possessive *pronouns*, not possessive *cases*.

Sect. 266. In the sentence, "*the glass broke*," *broke* is called *intransitive*. But its *meaning* is *transitive*, though passive = the glass *was broken* (by some one). This should therefore be considered a middle voice. See sect. 270.

Sect. 267. "Verbs which, in the active voice, govern two accusatives, one of the person and the other of the thing, admit of a passive form with the person as the subject, and the thing as an object ; thus, '*The ministry offered him the command of the Baltic fleet*.' '*He was offered the command of the Baltic fleet*.'" In the first place, '*him*' is a dative (see sects. 337, 403) ; in the second, the passive may be turned in *two* ways : '*The command of the Baltic fleet was offered to him* ;' and in the third place, Dr. Angus has forgotten, here and elsewhere, to say what is made of the original subject active ; it becomes an adverbial adjunct of instrumentality, "*by the ministry*."

Sect. 272. "*Methinks*, from *Anglo-Saxon thinkan*, to seem, not *thencan*, to think." This is right, and Richardson and the older lexi-

cographers are wrong in taking it from "think." But Dr. Angus need not have mis-spelt *thincan* with *k* here, when he had already given it correctly in sect. 215.

Sect. 274. "Table of verbs." Active and passive indicate differences in *form* of the same verb, not different *kinds* of verbs, as next note will show; they should not, therefore, have been mentioned here.

Sect. 276. "The form of a verb which expresses what anything *does* is called the *active voice*; the form which expresses anything *done to it* (to what?) is called the *passive voice*." This is as unhappy in sense as in expression; better to say, the *active voice* affirms the *doing* of an action, the *passive voice* affirms the *suffering* or receiving of an action. Otherwise: The subject of the *active voice* is the *agent* (doer); the subject of the *passive voice* is the *patient* (sufferer).

Sect. 277. "Conditional or subjunctive." Throughout, Dr. Angus uses these two terms as synonymous. In this he only follows other grammarians. But he also applies subjunctive to what is usually called potential, which worse confounds the original confusion. This, however, arises from its being so called in Latin. As to the first point, grammarians seem to have forgotten the meaning of the word "conditional" in ordinary speech. By a "conditional offer" we mean, not an offer which *expresses* a condition, but which *depends upon* a condition. So, in such a sentence as "If I had money, I would give it," the conditional statement is that "I would give" the money; and it is conditional upon the other clause, "If I had money." In other words, my "giving" is *conditional* upon my "having;" my "having" is *the condition* of my "giving." Clearly, then, the principal clause, the conclusion, the apodosis, should be termed *conditional*, the auxiliaries by which it is expressed being *shall, will, should, would*. And since the condition is *subjoined* to the conditional clause, there can be no objection to calling it *subjunctive*,—its characteristic conjunctions being *if, unless, except*, etc. The terms should therefore be complementary, not equivalent.

Sect. 326. "Good b'ye (*good be near you*.)" Does not this rather mean "*God be wi' you*?" The analogy of "*a-dieu*" points to this.

Sect. 332. "*Sentences* also may be nominatives; but in such cases the *sentences* cease to be simple." A striking example of the folly of giving the same name to part of a sentence as to the whole. Were it agreed upon that each member of a sentence having a separate predicate was to be called a *clause*,—forms of words without predicates being called *phrases*,—such an awkwardness as the above would be impossible. The meaning is that "*a clause* also may be the subject of a verb; but in this case the *sentence* ceases to be simple."

Sect. 410. "Sometimes two or more nouns stand in the objective relation to the same verb." Sect. 415. "When the nouns are governed by an active transitive verb, one objective or *accusative*, etc." But in sect. 397 we are told that one of the objects may be *genitive*, and in sect. 403 that "verbs of *telling, bringing, giving*, etc., govern a *dative* of the person, etc." One good rule would have embraced all these

imperfect and sometimes contradictory ones. It is repetitions like this that have swelled out the syntax to its huge proportions.

Sect. 476. "When there is an express connexion between the two adjectives, such as is indicated by 'both,' 'neither,' 'either,' the *singular* form must be used, and the article must be repeated." This is Dr. Angus's precept; his practice is different, for in sect. 412 he says, "Sometimes *both* the nominative and objective *cases* in a sentence have words in opposition;" should be, of course, "both the nominative and the objective case."

Sect. 510. "The words are as follow"—(Addison). Dr. Angus prefers "as follows," on the ground that there is no other case in English of "as" being used as a relative without being preceded by "the same" or "such." This is a mistake. We say, correctly enough, "They arrived too late, *as* usual," *which* was usual. "They disappeared before morning, *as* was expected," *which* was expected. Shakspeare says, "*These* hard conditions *as* this time is like to lay upon us" (*Julius Cæsar*); and "He can report, as (which) seemeth by his plight, of the revolt the newest state."—*Macbeth*. We have no doubt that, in the same way, in the expression under notice, "as" is a relative used for "which," the correlative "these" being suppressed. To say that the expression is adverbial, like "as regards," avoids the real question at issue, which is,—what is the word *as*?

Sect. 521. "The forms 'save' and 'except' are properly *imperatives*, and generally govern *objective* cases." But at sect. 322 we are told that "save" and "saving," when = *but*, are *not* verbs, but conjunctions which connect *like* cases; as "no one save *we* two," "all slept save *she*." Instead of attempting to justify this discrepancy, Dr. Angus should have removed it, by simply pronouncing the latter construction exceptional, if not quite ungrammatical, though found in the Bible and in Rogers.

But enough: we hope Dr. Angus will give such points as these his best consideration before a second edition is called for, which, looking at the general character of the book, we are sure will not be long.

XI. NOTICES OF BOOKS.

The Farm and Fruit of Old. A Translation in Verse of the First and Second Georgics of Virgil. By a Market-Gardener. London: Sampson Low, Son, & Co. 1862.

WHOEVER the translator may be, and whatever his true calling, a perusal of this little volume will amply justify the assertion, that he has thoroughly imbibed the spirit of his original, and succeeded to a very considerable extent in

a task where many before him have failed. Any one who has made any attempt at collecting verse translations of Virgil will agree in the statement that there are at most but two or three tolerable ones. The Kennedys, indeed, deserve exemption from that oblivion in which almost all modern translators of the Mantuan bard may, with our whole heart's consent, lie for ever undisturbed. But even with them, or rather perhaps with Mr. C. R. Kennedy, and

his later version, there is room for some fault-finding. He is often too strictly literal, and so fails to make an English reader perceive what Virgil meant; often he rides so high-flying a Pegasus, that his words are too big and foreign-sounding for every-day mortals to listen to, undismayed. What shall we say of "pomaceous bearers to a healthy stock," *Virg. Georg. ii. 472*, or of "Goats that bite the tender arboreta," *ibid. 219*? except that it had been well if so distinguished a scholar had copied that which in our chief Virgil-translator, Dryden, is the feature most worthy of being copied, after his admirable versification, —to wit, his constant simplicity of language, and regard for the "well of English undefiled." But with the translator, who now, in the modest little translation, between paper-covers enfolding some thousand lines of as neatly printed matter as the most fastidious taste could desire, aspires to present the English reader with Virgil's idea of model-farming and fruit-growing, there is no more striking merit, among many high deserts, than his eminent simplicity of language, which is, however, by no means joined with any appearance of rusticity. The language is well-chosen for the subject: the verse, for which he has taken the good old heroic metre, flows sonorously yet unpretendingly onward; and as we have proved by experience, wives and daughters who are apt to make any excuse rather than be constrained to listen to ordinary classical translations, are won over to hear and approve whole pages of this version, because it has the happy knack of picturing vividly what Virgil described, and because the translator has brought to his task such a thorough knowledge and love of his subject, that he never needs to cloak a bungle by an ambiguity of language, or to resort to words "not understood of the people," to disguise his failure to comprehend the meaning of the original.

Such a translation will, if we mistake not, be found particularly welcome to a British public. Scholars have remarked more than once what a charm anything which brings before our countrymen the actual life of a Roman has for them, because, especially as regards the rural classes, we approach nearer that great people in national habits and disposition, in love of country and country life, than to any other nation. And the little work before us is, we need hardly say, full of

life-like little photographs, as it were, of rural scenery, so neatly executed, that any one, who should presume to think he could improve them by a touch here, or a blotting out there, would deserve to be branded as a meddling coxcomb. If it were not that it will do every one good to read through the two *Georgics* which this market-gardener has put forth as an instalment, we trust, of his complete work in due season, we should regret that our space does not permit copious extracts, of which we have found several equally praiseworthy. It must suffice us to point to one or two of these: viz., *Georg. i. 160-75*, *i. 316-334*, and *Georg. ii. 136-44*, and to urge the reader to compare the translation in these passages with the original. This done, just eight or ten lines may be thrown into this brief notice, to prevent those, if any such there be, who may be too indifferent to poetry to have recourse to their Virgils, from doubting the justice of our general verdict. Take *Georg. i. 10-14*:—

"Et vos, agrestum præsentia numina, Fauni,
Ferte simul Faunique pedem Dryadesque pu-
ellas:
Munera vestra cano. Tùque o, cui prima fre-
mentem
Fudit equum magno tellus percussa trident!"

"Ho too, ye Fauns, that love the farming folk,
Come tripping Fauna, and maidens of the oak.
Your boons I sing. And thou, whose trident
force
Cleft the young earth, and woke the neighing
horse!"

and the lines 291-6 of the same *Georgic*, commencing with "*Et quidam seros hiberni ad luminis ignes*," etc.:—

"And some until the winter hearth grow dim,
Renew the watch, and shape the torches trim:
While as her sprightly shuttle hums along,
The goodwife cheers their labour with a song;
Mulls on the hob the sweetwort simmering hot,
And takes a leaf to skim the chirping pot."

To make an end, we will but add that the market-gardener's translation deserves a place beside Martin's *Catullus* and Worsley's *Odyssey*, among the best of the good translations from the dead languages, published in the last few years.

Analytical Latin Grammar. For the Use of Schools. By the Rev. Charles G. Hamilton, M.A. London: Longmans. 1862. Pp. 122.

THE chief peculiarity of this book is that its author has "attempted to apply to Latin Syntax those principles of

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Analysis which have been so successfully employed in the English Grammars of Morell, Mason, and others." It may therefore also be described as, so far, an application to school purposes of the principles of Dr. J. W. Donaldson's "Latin Grammar." We are very glad indeed that Mr. Hamilton has made this "attempt;" and we congratulate him on the measure of success with which it has been followed. It was pointed out in an article in our last number, that analysis did not belong specially to any one language, but to grammar in general; and its application in schools to Latin grammar was expressly recommended. We can, therefore, all the more cordially approve of the plan which Mr. Hamilton has adopted, though we may, at the same time, differ from him in some points of detail.

In the Classification and Accidence, there are also some peculiarities; but to these we shall not refer further than to direct attention to the classification of the demonstratives (*ille, iste, is, hic, etc.*) under the head of *Adjectives*, instead of that of *Pronouns*, as is usual in Latin grammars. Of this arrangement, on logical grounds, we quite approve. These words are really Attributes, even where used without a noun. They are never pronouns in the literal sense of that word. There may, nevertheless, be an etymological reason for keeping nouns-adjective in a class by themselves, which will prevent Mr. Hamilton's suggestion from being generally adopted.

As we have said, however, the main point in this book is the Syntax. In it the syntactical laws are re-arranged, the basis being the analysis of the sentence. This is upon the whole well and thoroughly done, though there are one or two points to which we shall indicate our objections; our space will allow us to do no more. First, then, we think Mr. Hamilton is unhappy in his use of the terms "Complete and Incomplete," predicates, as distinct from Transitive and Intransitive. There is an important sense in which *every* Transitive verb is incomplete, viz., in that it requires an object. But Mr. Hamilton calls it complete when it needs only one object, and incomplete only when it needs a second. We demur to this. It is incomplete in both cases, though in the one it is *more* incomplete than in the other. Again we think a better mode of treating the syntax of the oblique cases than that

here adopted might have been devised. Here they are arranged under the heads of Genitive, Dative, Accusative, and Ablative. It would have been more in accordance with the principle on which the work is constructed to have arranged them as they occur in the relation of attribute, of object, direct and indirect, and of adverbial adjunct, or at least, to have subdivided each case on this plan. We are glad to find that the author uniformly calls the members of compound sentences clauses instead of sentences; but we regret that he has omitted complex sentences as a distinct class. We object, too, to his calling subordinate clauses with *qui—ut is*, adjectival clauses. They are only so in form. In meaning, they are adverbial clauses of purpose, § 189, 2, 3. These criticisms will serve to indicate the interest we have taken in Mr. Hamilton's excellent school-book.

A Smaller History of England; From the Earliest Times to the Year 1862. Edited by William Smith, LL.D. Illustrated by Engravings on Wood. London: Walton and Maberly, and John Murray. 1862. Pp. 356.

THIS "Smaller History of England," which forms a companion volume to the "Smaller" Histories of Greece and Rome by the same editor, is substantially a reduction of *The Student's Hume*; and as the latter is the best history we have for advanced students, so is the volume now under notice the most accurate and the most elegant for preliminary stages. The reduction, which has been effected by Mr. Philip Smith under his brother's direction, does not consist merely in the omission of details, but in the compression of the whole, more concise and terse language being substituted for the flowing and rounded periods of Hume. The work is in harmony with the most recent authorities as to the earlier portions of our history; and it is brought down almost to the day of publication, for it records the death of Prince Albert, the opening of the International Exhibition, and, in its last sentence, the marriage of the Princess Alice.

A new and admirable feature has been introduced into this volume. The Table of Contents forms a complete abstract of each chapter, and before each fact or event mentioned in this table, its date is printed; after each, the page on which

it is recorded. This "Chronological Table of Contents" may therefore be used either for reference or for carrying on revision, while, in the teacher's hand, it will form an excellent basis for his daily questionings. This table occupies twenty pages. The alphabetical Index at the end fills the same space, and before the latter, the genealogical tables of the different dynasties, from Egbert to Victoria, are arranged consecutively. The volume is profusely illustrated by useful and beautifully-executed woodcut engravings.

English Grammar Practice; or Exercises on the Etymology, Syntax, and Prosody of the English Language. By G. F. Graham, author of *English Composition*, etc. London: Longmans. 1862.

Companion to English Grammar. With Numerous Exercises for Pupils. By Jacob Lowres. London: Longmans. 1862.

Grammar of the English Language, including its History and Development, with all the latest improvements. By Thomas Marsh. Jersey: Le Feuvre. 1862.

Elementary Lessons in English Etymology, with Copious Exercises. Part I., Separable Words. By O. Allen Ferris. London: Simpkin, Marshall, & Co. 1862.

THE first three works in this list are similar in nature and design, though differing considerably in execution. Mr. Graham's book contains an exposition of English Grammar and Analysis, such as it is usual to give in schools and school-books, but with the exercises intermixed with the text. The exercises, which indeed form the larger part of the volume, and justify its name of *Grammar Practice*, are well selected. The explanations, being mainly intended as guides to the exercises, are brief; but this is no reason for their being incomplete. For example, all we are told about the relative pronoun is, that the interrogatives are used as relatives "when they relate to persons or things already mentioned." Now *all* pronouns, in their very nature, relate to things or persons already mentioned. And this, also, misses the essential characteristic of the relative, that, besides relating to its correlative, it connects clauses. Punctuation, also, is discussed before analysis,

and is therefore defined in the old fashion as "the art of marking the various pauses that should be made in reading!" Neither are the examples in analysis always correct. For example, in the sentence, "It is usually thought that a preacher who feels what he is saying himself will naturally speak," etc.,—*That a preacher will speak*, is called the *principal* proposition; it is, of course, a noun-clause, subject of the principal proposition, "it is thought."

Mr. Lowres' book is the prelude to a great "Grammar of English Grammars" which "will shortly appear." If that work has nothing more original in it than the present one, it will hardly justify its title, except in the sense of being a selection from all other English grammars. This eclectic character belongs pre-eminently to the present little work, which comprises analysis, paraphrasing, punctuation, composition or style, figurative language, and five appendices, of the "Pocket-Companion" sort, on law terms, abbreviations, etc. The book is thus a well-compacted condensation of many separate treatises, and therefore contains matter for which the pupil ordinarily requires to refer to several books. The compiler has, however, missed some points in the transference. For example, he is silent on the indirect object; and in the sentence, "He told them to depart in peace," gives *them* to *depart in peace* as one "completion." The object is "to depart in peace;" *them* is really a dative object, or secondary completion. So also he talks about co-ordinate clauses being "introduced" by the words "and, else," etc.; he should have said "connected."

Mr. Marsh's Grammar is also an unsatisfactory piece of bookmaking. We find echoes of Latham here, visions of Morell there, and a good deal of Mr. Marsh everywhere. Any one who takes the trouble to compare pp. 150, *et seq.*, of Mr. Marsh's book, with pp. 66, *et seq.*, of Dr. Morell's, or Mr. Marsh's Prosody with that in any of Dr. Latham's works, will see what we mean. And he will get a glimpse of Mr. Marsh from the following explanation of the last of his four designs in writing this book,—*"to infuse into the minds of the rising generation the germ of poetic lore, by a graphic display of all the measures in which Imagination takes its pastime; with the aid of Dr. Latham's ingenious contrivance for examining and entering*

upon the path which leads to distinction in literature—an invention calculated to render the art of poetry comprehensible to, and attainable by many, who otherwise might fear to trespass on its borders." In his "Historical Introduction," after speaking of the effects of the Norman Conquest on the language, he says, "Three years after the death of King *Edwy*, the composite English language was recognised as that of the nation, and the first translation of the Bible was made by John Wickliffe." Now, *Edwy* died in 958, long *before* the Conquest; but the mention of Wickliffe shows us that the author means Edward III. We need only further quote Mr. Marsh's definition of verbs, to indicate his fitness for the work he has undertaken: "Verbs are words which, in their original form (*Infinitive Mood*), express merely a supposition on the part of the speaker or writer, and may be known by the Preposition to which always precedes them, except when the verb is defective."

Mr. Ferris's is a well-arranged and useful work on the elements of etymology. The present part treats of "separable words," that is, words which, on dropping prefixes and suffixes, leave an English word as their stem. The book has thus an English basis, and does not in the meantime trouble the learner with roots from other languages. It is occupied with an enumeration of the chief prefixes and suffixes, and their powers, with an explanation of the laws which regulate the combination of these with the stem, and with properly graduated and sensible exercises. Mr. Ferris appropriately calls the process "Word-building," but it involves attention both to the spelling and to the meaning of words.

A Selection of Interesting Extracts, for Use in Families and Schools. By Thomas Oliphant. Edinburgh: J. Maclaren. 1862. Pp. 328.

As the title of this volume indicates, its design is not so much to instruct as to interest: the extracts are "light and varied, rather than solid," the readers for whom it is intended being those "from nine to twelve years of age." Natural history, travel and adventure, geographical descriptions, and historical events, form the staple of its contents. The theory implied in this selection is

no doubt a sound one. Children will read the better, the more practice they have; and they will be got to *take* that practice only by giving them books to read which will really excite their interest. And Mr. Oliphant's "extracts" really are "interesting," selected with great judgment and good taste, and calculated to insinuate not a little instruction, while seeming only to charm. Nearly all the prose selections are new,—the works of Hugh Miller, Ruskin and Macaulay, Goethe and Darwin, Dickens and Thackeray, as well as the *Cornhill Magazine*, and *Good Words*, having been laid under contribution. As of old, however, "Papa" and "Lucy" spend some of their pleasant "Evenings at Home" in discussing "Why an apple falls," etc.; Robertson describes the "Discovery of America," and Addison the matchless "Vision of Mirza." In the poetical section, old favourites are still more numerous—as Scott, Wolfe, Hemans, Milton, Byron, and Campbell. But amongst more recent poets, we have the names of Mackay and Tennyson, Aytonn and *Mr. Punch*.

Gawthrop's Elocutionary and Rhetorical Class Book. Second Edition. Revised by John Davenport. London: Relfe Brothers. 1862. Pp. 208.

THIS little book contains excellent and varied extracts (albeit few of them are new) arranged according to an excellent plan. We have first prose and poetical extracts on sacred subjects, then ancient oratory, followed by poetry connected with ancient history; next modern oratory, followed by poetry connected with modern history; lastly, we have humorous and miscellaneous extracts in prose and verse. This is all very good; but here our praise must end. The ambitious "introductory essay on oratory" is a very poor affair. It fills eight pages; nearly five of these are quotations, and the other three are made up of such stuff as this:—

"The birth-place of Oratory has ever been the land of freedom; there and there alone it can bloom and flourish in perfect vigour, for, on the soil of despotism the noble plant droops, withers, dies."

Of the elementary lessons on elocution to which this is the prelude, we cannot say much that is complimentary. They tell us, for example, that elocution

"embraces the whole theory and practice of the exterior demonstration of the inward workings of the mind," so that when you blush or laugh, or strike a man in a passion, you perform an act of elocution,—at least according to Gawthrop.

First Steps to Reading; being an Introduction to the Graduated Series of English Reading Books. By J. S. Laurie. London, Longmans. 1862. Pp. 94.

Rhymes, Jingles, and Songs, with Music for Voice and Piano, for Nurseries and Infant Schools. Edited by J. S. Laurie and Thomas Murby. London, Longmans, 1862. Pp. 58.

THE "First Steps," which forms an excellent primer, both as to its matter and its method, is adapted to what is known as the "look and say method" of teaching to read. Accordingly the Alphabet is given at the commencement of Part II., to be committed to memory only after the learner has already become quite familiar with the letters "by head mark." It consists of two parts, of which the first also contains two divisions. First, the short vowels are brought into use, in connexion with labials, linguals, gutturals, and dentals successively, then the long vowel sounds. Anomalies and irregularities, such as *ea*, *ai* = *e*; *gh*, *ph* = *f*; *ti*, *ci* = *sh*, and the silent consonants, *k*, *l*, *o*, *bc*, etc., are reserved for Part II.

While the book is thus systematically arranged so as to introduce the learner gradually to the difficulties of the language, every inducement is held out to the little reader to exert himself in mastering them, by the interesting as well as simple nature of the lessons. The two parts may be had separately; and the lessons are also printed on sheets in large type for class teaching.

To these "First Steps" the book of "Rhymes, Jingles," etc., is intended to form a kind of "musical companion," and we doubt not many little scholars, and perhaps not a few big ones, will think the "companion" the pleasanter fellow of the two. We can hardly name one of Mr. Laurie's useful publications in which he seems to us to have done better service to the cause of elementary education than in this one, which is so well calculated to excite the most tenderly budding imagination, and call the

opening affections into play. The rhymes selected are fifty-eight in number, most of them pieces which "have been favourites with whole generations of ancestral infants." Mr. Murby, also, has done his part well, not only in preserving many traditional airs, but in adapting and composing others, which are at once harmonious and appropriate. Teachers will do well also to follow his useful "Hints," especially that one which recommends that the greatest freedom of "expression be allowed" during a singing exercise.

A Hand-Book of the Education Question. Education in Ireland; its History, Institutions, Systems, Statistics, and Progress, from the Earliest Times to the Present. By James Godkin. London: Saunders, Otley, & Co. 1862.

Some Points of the Education Question practically considered with reference to the Report of the Commissioners and the New Minute, etc. By Arthur Garfit, M.A. London: Longmans. 1862.

THE nature and aim of these books may be inferred from their pretty copious titles. Mr. Godkin's useful volume contains nearly everything, in the shape of facts and statistics, necessary to enable one to understand the present state of the education question in Ireland. The author, in his opening chapter on the "Schools of the Ancient Irish," dwells with justifiable pride on the antiquity of authentic Irish history, and on the high position which it held for learning and enlightenment when other European nations were still deep in the dark ages. It is more than doubtful, however, whether the fact that, "for many ages after the fall of the Roman Empire, Ireland stood at the head of the nations of Europe as the dispenser of learning and civilisation," etc., has anything to do with present discussions, except by way of contrast; for the same author tells us, in his somewhat grandiose style, that "there is still an immense mass of popular ignorance to be penetrated and dispersed by the sun of knowledge." We believe he lays his finger on a very palpable deficiency in modern education when he complains of "the want of intermediate schools to supply a good classical and scientific education, fitting them (? whom) to enter college, and

for situations in commercial establishments." The volume throws considerable light on recent discussions, and is useful in connexion both with present movements and pending questions.

Mr. Garfit's volume is an able and practical review of the questions which we are all glad to have got rid of, for a time at least, by the passing of the thrice-revised Code. Though he defends the new Minute (in its original shape), he does so temperately, calmly, and in a spirit of great fairness. He confines himself to the question of the elementary schools, and endeavours to strike a mean between the purely theoretical and purely practical views which were too often taken in extremes during the late controversy. The first two chapters are devoted to an outline of the rise and progress of popular education in England, down to the issuing of the Commissioners' Report. It is a useful addition to the literature of the late discussion, and is well entitled to survive it.

Elements of Plane Trigonometry. By the Rev. John Hunter. London: Longman, Green, Longman, and Roberts. 1862.

MR. HUNTER is well known as an author of school works. His labours have not been confined to arithmetic and mathematics, but we think his bias is in that direction. In the little manual now before us, forming one of Gleig's school series, we have an excellent compendium of plane trigonometry well adapted for elementary instruction. There are two methods of defining the *sine*, *cosine*, etc.:—the one is the geometrical, in which they are given as lines; the other, the arithmetical or algebraical, in which they are represented as ratios. Although the geometrical mind has a relish for the former, yet the latter is now generally used, and it is that which Mr. Hunter adopts. There are some lucid chapters on the solution of triangles, and the mensuration of heights and distances; and, in order to make the book complete within itself, Mr. Hunter has appended tables of the natural sines and tangents necessary for solving the exercises.

Arithmetic: Its Principles and Application. Designed for the Use of Schools. Adapted to the present state of Commerce. By James Rickie. London:

Simpkin, Marshall, and Co. 1862. Pp. 324.

The Six Standards of Arithmetic. Standard I. By Walter M'Leod, F.R.G.S., etc. London: Longmans. 1862. Pp. 72.

THE sub-titles we have given above indicate pretty accurately the chief peculiarities of Mr. Rickie's work on arithmetic. It is designed for the use, primarily, of those who are intended for mercantile pursuits, with which view it is adapted to the present state of commerce. Thus, in Bills of Parcels, the Tariff of Duties given in all the exercises is that now payable; and the Commercial Allowances and Trade Discount are also those of the present time. Mr. Rickie's position for many years as a teacher in Liverpool both convinced him of the importance of this, and facilitated its adoption. While the book affords excellent practice in arithmetical processes, it, at the same time, affords information and insight of great value to the future man of business. It will also be found a useful book of reference by all interested in commerce, a purpose still further served by the glossary of arithmetical and business terms in the appendix. Other subjects, discussed either less fully or not at all in other works, are Stocks, Building Societies, and Loan Companies. There is only one doubt which this prevalence of the mercantile element raises in our minds. Are pupils who are so young as to require to be taught that two and two make four, and that twice three are six, likely to understand the columns of Revenue Returns, Exports and Imports, at pages 8 and 9? Are they not more likely to be confused by them? The leap from the elements to the Government Schedules seems rather sudden. A few simpler exercises in the earlier rules would have been an improvement.

Mr. M'Leod's little book is an excellent arithmetical primer adapted to the first Standard of the Revised Code. It is prefaced by some most useful remarks on the teaching of elementary arithmetic, to which teachers will do well to give heed. He thus states his first principle: "The child comes by its first notions of number through the medium of objects; on the observation of objects, then, should be based its training in number. Mental calculations ought, therefore, always to precede written calculations."

Accordingly, the whole of the first section (which takes no account of numbers above 10) consists of questions to be solved mentally. The second, which includes numbers from 10 to 20, introduces the scholar to slate arithmetic, and to notation and numeration as the basis of future operations. The lessons refer to familiar objects, and are admirably graduated and arranged. The subjects embraced in the book go considerably beyond the requirements of Standard I. (which are only the writing and naming of figures up to 20, and the addition and subtraction, orally, of figures up to 10); but as many schools will go beyond this programme in their first class, the book will suit either the least or the greatest progress.

The School Euclid: Comprising the First Four Books, with new arrangements of the Figures and Demonstrations. By A. K. Isbister, M.A. London: Longmans. 1862. Pp. 151.

MR. ISBISTER believes that much of the difficulty of teaching Euclid to young pupils arises from "the absence, in the ordinary editions of the Elements, of those aids to the learner which are so plentifully supplied in every other department of instruction. Such assistance it is the special design of the present edition to afford." The belief is well founded; and the expedients he has adopted are well calculated to remove the difficulty in question. Of these, the following are the chief: 1st. The references, or elements of the proposition, are stated in every case after the general enunciation. 2d. In the figures, the data are printed in dark lines, the parts added in construction in dotted lines. 3d. In the demonstrations, the premisses and the conclusions are printed in separate lines and in different type, the "conclusion" line being always "indented," and the final conclusion, as well as the thing to be proved or done, standing out prominently from the rest of the page in bold "Clarendon" type. We should add, however, that the reasoning is always carried on in *words*, not in *symbols*, as in the editions of Blakelock and Williams. This we consider an advantage for beginners, to whom the symbols are in themselves a source of perplexity. But in the *College Euclid*, in preparation by the same editor, we should suggest an introduction to some extent, especi-

ally in Books II. and V., of the symbolic method. A plan similar to Mr. Isbister's has been in use for two years in *The Explicit Euclid of Chambers' Educational Course*, in which the enunciations, constructions, and demonstrations are separately marked, and a blank space is left between the premiss and conclusion; but Mr. Isbister's work carries the system of aids much farther, and is better adapted for the instruction of beginners.

The Timekeeper in the Sky: a Series of Historical and Chronological Diagrams, from the Creation to A.D. 1861. 7 sheets.

A Survey of the Timekeeper in the Sky. Pp. 32. London: Stanford. 1862.

THE first of these works is a series of seven diagrams, one of which is a reduction of, and furnishes a key to, the other six. Its radical idea—that of the representation of the course of events by a circle—is taken from that most familiar of objects, the face of a clock. Then, availing himself of a correspondence between the minutes in the hour and the centuries which the world's age seems to reach, the author has arranged the dates of chronology upon the dial. He has thus secured a correspondence between the spaces on the diagram and the periods in time,—a point in which most of the systems of chronology hitherto employed have failed. Assuming, then, this great cycle of time to occupy 6000 years—4000 B.C. and 2000 A.D.—the minute spaces on the dial correspond to centuries, those of five minutes to 500 years, and the whole circuit of the dial to the 6000 years from the creation to the end of next century, which, according to this view, is the limit of the world's age; then, at any rate, a new cycle will commence. Again, since before and after any hour means before and after the minute hand reaches XII., and since all our dates are given in years before or after Christ, the Christian era is fixed at XII. Proceeding backwards from that point forty minutes, spaces, or centuries, we have the creation at IV. Proceeding forwards from that point, we find the year 1861 in the nineteenth minute space, i.e., century; between III. and IV., or 1862 corresponds with about eighteen minutes and three-fifths after III. o'clock. Any of our readers who wish to have the author's reasons for fixing the date of the creation

at exactly 4000 B.C., may consult the pamphlet mentioned above, *A Survey of the Timekeeper*. We have done so, but we confess to have been unable to comprehend its peculiar reasoning. What we are at present concerned with, however, is the educational value of the system, and we can in this view confidently recommend this work to all who are either interested in chronological science or are in search of a method appealing at once to the eye and to the imagination, by which the great events of history may be securely fixed in the memory.

A Commentary, Grammatical and Exegetical, on the Book of Job, with a Translation. By the Rev. A. B. Davidson, M.A., Hebrew Tutor, New College, Edinburgh. (Vol. i. pp. lv. 202, 8vo.) London and Edinburgh: Williams & Norgate. 1862.

It is a singular circumstance that most beginners in Hebrew criticism have tried their powers on the Book of Job—one of the oldest, most highly poetical, and, grammatically considered, one of the most difficult books in the Hebrew Scriptures. The author before us gives a list of twenty-six commentaries on it, and the number might be multiplied tenfold. A very large proportion of this immense literature consists of mere repetitions of what has been said by preceding writers. As Mr. Davidson remarks, "modern commentaries are often little else than mere roll-calls of names."

A great deal of the mistiness hanging over the Book of Job arises from the almost universal supposition that there is some latent doctrine, some hidden mystery which must be discovered. We do not believe there is any. The object of the book is to discuss a twofold problem: *first*, between God and the adversary, on the point, "Does Job serve God for nought?" and *secondly*, "Are the afflictions of men *punitive, corrective, or probative?*" Job's three friends insist on the *first*, Elihu on the *second*, and the author of the first two chapters evidently teaches the *third*.

There is not a little exaggeration in reference to some parts of Job's language supposed to be applied to God, but which really refers to the adversary, or to Job's "miserable comforters." Mr. Davidson, we regret to see, goes further than usual in this direction, and some of his phrases

are very far from being happy. When we find him speaking of God as "the omnipotent slave-driver," "of the part played by God," of "the distant fling at heaven," etc., we do not wonder at his characterizing the opinions of Hengstenberg, Lee, and others, as "nonsensical—flippant—foolish—far-fetched—ludicrous—petulant—prosaic," etc.

Young beginners in Hebrew are the parties apparently for whom the critical notes are intended. "Waw conversive, consecutive, explicative, concessive, apodictic, enhancive," crowd every page, while every grammatical form, real or supposed, is supported by references to the grammars of Ewald, Gesenius, and others. These have doubtless cost Mr. Davidson a vast amount of labour in gathering and collating them, but they are not, we fear, likely to be very attractive to any but those *parsing* their way through the intricacies of Hebrew syntax, real or formal.

The basis for a good commentary is, *first*, a good text; *secondly*, a good translation of that text. Mr. Davidson wisely contents himself with the received text, so far as we have observed; he gives, however, a new translation, which, he says, "claims no independent value," and which is as like "Carey's" as any other we have seen. In the haste with which this volume apparently was brought through the press, the author has not thought it "necessary to maintain strict verbal uniformity between the *Translation* and the fragments of translation scattered throughout the *Notes*." This is surely not becoming in an instructor of youth.

We regret we cannot speak more favourably of this work. It must have cost a great deal of time and money; but we cannot admire the clap-trap style, the contemptuous tone towards others, the numerous vocables not found in general literature; such as "fumble—scour—Jobistic—cast-metal uniformity—gentilic—the great consensus—the centripetal and centrifugal forces which keep man in his orbit round God." This desire for extravagant language leads him into such incomprehensible passages as the following:—"The Divine wisdom or world-scheme becomes in the mind of the speaker personified, then hypostasised; and this hypostasis the Creator of the world, and himself the ultimate object of creation, by whom, and for whom, rises into the Messiah. And thus every portion of Scripture culminates in its own fashion in Christ!"

We regret that Mr. Davies's edition of the *Chorophos of Eschylus* has reached us too late for adequate notice in the present number. We have also to acknowledge receipt of an excellent and practical *Manual of School Drill* (Groombridge), compiled for the Committee of the Home and Colonial School Society, by an Ex-Adjutant of H.M. Infantry; embracing, besides what its title indicates, useful instructions for every kind of gymnastic exercise.—*An International Guide to London and its Environs, in French and English* (Bateman), by P. E. Tapernoux. The French

and English are in parallel columns.—*Daily Home Exercises for the Use of National and Elementary Schools*. Parts I., II., III. (Elliot Stock.) By Edwin Wilkins. Each part contains lessons for eight weeks, or forty days. Each day's work embraces a memory lesson, a lesson to be written in exercise book, and an oral lesson. The idea is a good one; but, judging from the context, we hardly think the children for whom these books are intended should be asked to write "Reasons for supporting missionaries," or an essay "on the blessings of freedom."

XII. RETROSPECT OF THE QUARTER.

I.—UNIVERSITY INTELLIGENCE.

Oxford.—A form of statute was passed in July for the appointment of a teacher to assist candidates in their studies for appointments in the Indian Civil Service.

The subjoined list has been published of the Prizes to be awarded in the year 1863:—*Prizes*.—"The Arnold Essay," for Bachelors: Subject, "The Holy Roman Empire;" to be sent in February 1. "The Chancellor's" Prizes, English Essay, for Bachelors: Subject, "The Renaissance." Latin Essay, for Bachelors: Subject, "Quibusnam præcipue de causis exortum sit bellum civile Americanum?" Latin Hexameter Verse, for Undergraduates: Subject, "Spelunca duplex in agro Ephronis;" Genes, cap. xxiii. ver. 17, Vers. Vulgat; to be sent in March 31. "The Newdigate," English Heroic Verse, for Undergraduates: Subject, "Coal Mines;" to be sent in March 31. "Sacred Poem," for Members of the Degree of B.A. and above: Subject, "St. John at Patmos;" to be sent in December 1, 1862. "The Stanhope" Essay, for Undergraduates: Subject, "The Influence of the Feudal System on the Formation of Political Character;" to be sent in on the first Saturday of Easter Term. "The Ellerton" Theological Essay, for Bachelors: Subject, "Was the Organization of the Church influenced by the Arrangements of the Synagogue?" to be sent in on the first day of Easter Term. "The Denyer" Theological Essays, for Clergymen be-

tween eight and ten years' standing: Subject, 1. "The Grant of Repentance is not to be denied to such as fall into sin after Baptism;" 2. "The Christian Statesman;" to be sent in March 1. "The Gaisford" Prizes, for Undergraduates.—1. Homeric Hexameters (Milton, *Paradise Lost*, vi., 824-877): Subject, "So spake the Son — woe and pain;" 2. Greek Prose after Herodotus: Subject, "Narrat Marco Polo Venetus quæ viderit apud Seras et Indos;" to be sent in on the first Saturday of Easter Term.

In a Convocation held July 5, at 10 o'clock, it was agreed to affix the University Seal to a deed for the acceptance of an additional £10,000, for the purpose of increasing the stipend of the Hope Professor, of providing for the payment of a keeper of the Hope Collections of Engravings, and for adding to the Collections from time to time.

An important Act, which received the Royal assent on Monday, July 7, has just been issued, by which the professorships can be regulated, and regulations made as to "the constitution of a court or other authority empowered to admonish, and, if necessary, remove a professor guilty of notable negligence or inefficiency in conducting the duties of his office, or of immorality." Furthermore, the Vice Chancellor, with the assistance of three of the common law judges, can make rules and orders for the regulation of his court, and annul or alter the same.

The annual Commemoration took place on the 2d July, when the honorary degree of Doctor of Civil Law was conferred on the Right Hon. Lord Viscount Palmerston; His Excellency Com. F. Ignario de Carvalho Mareira; The Right Hon. Sir E. Walker Head, Bart.; Lieut.-General Sir James Outram, Bart.; Sir Roundell Palmer; Professor Jeremie; Dr. Watson, President of the Royal College of Physicians; Professor Wheatstone; and Henry Taylor, Esq.

Cambridge.—The following regulations have been published by the Syndicate appointed by the University of Cambridge to provide for the examination of schools by visiting examiners:—

Application for the examination of a school under the regulations of the University must be made to the Syndicate in the form annexed, and sent to Professor Liveing, Cambridge. Applications will be considered in the week following the 25th February, the 25th April, and the 25th October in each year, and must be sent for this purpose on or before these days respectively.

The subjects of examination of each class will be those taught them in the school; and may extend to the following:—Divinity, English, Latin, Greek, French, and Mathematics.

The report of the examiner (or examiners) will specify the state of proficiency of each several class, and the general state of the whole school, and will name (if required) the boy in each class who acquits himself the best. This report will be made to the Syndicate, and will be communicated by them to the headmaster or governors of the school.

The Syndicate will in each case decide (according to the number of boys and the extent of the subjects) the number of days required efficiently to conduct the examination.

The travelling expenses of the examiners, as well as the expenses of printing examination papers, if any, must be entirely defrayed by the school. A fee of £1 will be charged on each examination to begin with, and fees to the amount of £3 per diem (for each examiner, if more than one be engaged) for each day during which the examination lasts; but an examiner will not be sent into any neighbourhood unless the fees for three days at least be paid.

It is understood that when two or more schools in the same neighbourhood

are examined in immediate succession, the travelling expenses will be apportioned between them; and that the minimum of three days' fees may be derived from more than one school in the same neighbourhood.

The day on which the examination of each school will commence will be fixed by the Syndicate, but the arrangement of days will be made so as to suit, as nearly as possible, the convenience of the several schools which are to be examined at about the same time.

Durham.—The Ordinances framed by the University Commissioners, on the 30th of last June, for the government and administration of this University, are now issued. The Bishop of Durham is to be the Visitor of the University, and the Dean of Durham the Warden; the latter with authority to exercise a general superintendence over the affairs of the University, and to convene the Senate and Convocation. The Senate is to consist of the Warden, the Professors, and the Tutors, and to manage the property, maintain the discipline, direct the studies and examinations, and transact the business of the University. Convocation is to consist of the Warden, the Professors, the Tutors, and such persons as shall have proceeded to the second degree in the University. It will have the power to confirm or reject what is submitted to it by the Senate, but will have no power to originate or amend. The degrees will be granted by the University in three separate schools, viz.:—1. Arts (Classics and Mathematics); 2. Theology; and 3. Physical Science. The Visitor has the appointment of the Professors to whose professorships canonries are annexed; and the Senate will have the appointment of all other Professors, and of all Tutors. There will be one Professor of Mathematics and Astronomy, and in the School of Physical Science there will be at least three Professors, namely, the Professor of Chemistry and Metallurgy, the Professor of Geology and Mineralogy, and the Professor of Mining and Machinery. All Professors, other than those to whose professorships canonries are annexed, will receive a fixed salary of £300 a year, and the Tutors will receive a fixed salary of £250 a year. The fund arising from the fees paid for tuition will be divided each term amongst the Professors and Tutors, in proportion to the

number of lectures delivered by them respectively, and the number of students who have attended such lectures.

There are announced 40 open scholarships of £30 a year each, and 40 of £50 a year each: there are also, of private scholarships, 2 at £25, 5 at £20, 3 at £15, and 4 at £10.

The Scottish Universities.—The Commissioners have issued a General Ordinance (No. 68) regulating the University libraries, and specifying the conditions on which books shall be lent from them. Librarians are to keep lists (approved by the Senatus) of books to be lent out only by special permission. There is to be an annual inspection of each library by the Senatus, before which *all* books must be returned. A Professor may retain twenty-five volumes at one time without payment or deposit. A Member of Council may retain four volumes at a time on payment of an annual fee of ten shillings and sixpence, or a life fee of five guineas. Matriculated students may retain two volumes at a time, on depositing such sum as the Senatus ordains. Books may be lent to persons not connected with the University by special permission of the Senatus. Fines will be imposed when a book is retained too long; and books destroyed or lost must be replaced at the expense of the borrower.

A General Ordinance has also been issued establishing the curriculum and degrees in the Faculty of Law. The degree of Bachelor of Laws is instituted. Candidates must have taken the degree of M.A., studied for three sessions in the Faculty of Law, taking a distinct course in civil law, in law of Scotland, in conveyancing, in public law, in constitutional law and history, and in medical jurisprudence, and satisfying the examiners on each of these subjects. There will be six examiners for degrees in law in each University, the University Court appointing additional examiners when there are not six professors in the faculty. Each candidate for LL.B. shall pay a fee of five guineas. As heretofore, the degree of LL.D. shall be conferred *honoris causâ tantum*.

Edinburgh.—The ceremony of capping the medical graduates took place in July. There were 109 students who received the degree of M.D. The address on the occasion was delivered by

Dr. Laycock, who took as his subject, "The Academic Position of Medicine."

II. EDUCATIONAL INTELLIGENCE.

Normal Colleges and Messrs. Cowie and Cook's Report.—No measure could be more fraught with important consequences to the teaching profession than the proposed reconstruction of the Normal School curriculum of study. The character and status of the men sent out from the training colleges will necessarily determine the character and status of the profession. It is therefore with regret that we read in Mr. Cowie's report proposals which, if adopted, will go far to accomplish what, he says, their Lordships do *not* wish, namely, to depress the teacher "into a reading, writing, and ciphering drudge." There are some decided improvements suggested, as where civil history is more narrowly defined, ecclesiastical history wholly omitted, and more prominence given to English composition. The marked omission of analysis of sentences, and the exclusion of classics, literature, and science, are great evils, and will be resisted by all true friends of education. The school will be what the teacher is—all practical men know this. To lower the class of men who are provided for elementary instruction is consequently to lower the instruction, and to defeat the ends of an educational system.

Mr. Cowie, in the course of his remarks, objects to the habit of paraphrasing prose, an objection in which we think he is right. Of grammar, he says that it is taught on no definite system except where the Latin grammar forms the basis, and he is of opinion that the grammatical study of the English language should be encouraged by adding to the work of the first year's students exercises in paraphrasing poetry and in *précis* writing. History he proposes should begin from the reign of Henry VII. Of algebra he says, that so little is accurately acquired "that they never can find out its real use. Church history, in conformity with general opinion, he proposes altogether to exclude. "Chemistry, physics, and mechanics need not form part of the subjects in which students are examined for certificates." He further proposes not to discard English literature, but to absorb both it and the sciences into the general syllabus. But

when we come to the syllabus we find neither the one nor the other; literature is absent. Latin appears under English, the object of its introduction being to aid in the study of English grammar. It holds quite a subordinate place, and, so far as we can see, might as well be handsomely omitted at once. Social science and sanitary laws are alluded to in a half-hearted way, and are supposed to find a place in the syllabus under "school management and common things." Mr. Cowie should have said more or less, and been much more decided. He re-affirms an opinion often before expressed by him, "that the certificated masters generally are not too highly trained," and yet he proposes less training, because "he is not sure that Government should encourage by certificate or subsidy the intellectual progress of the schoolmaster beyond what the public service needs;" and in connexion with this sentiment he proposes that Certificates of Merit be abolished, and Certificates of *Competency* for the work of primary teaching issued instead. The proposed programme we quote as it stands:—

STUDENTS OF 1ST YEAR.

- PP 1. Holy Scripture generally; Gospel of St. —, Church Catechism, and Morning and Evening Services.
 * 2. Reading, and methods of teaching it.
 3. Writing, and methods of teaching it.
 P 4. Arithmetic, and methods of teaching it.
 P 5. Grammar. First book of *Wordsworth's Excursion* to be thoroughly known. Some questions on Latin grammar will be given which will obtain an extra number of marks.
 P 6. English composition.
 P 7. English history from the reign of Henry VII., inclusive.
 P 8. Geography of the globe generally, and specially (186—) *Asia*.
 P 9. Natural philosophy. Such a general acquaintance with common experiments as may be gained from *Faraday's Six Lectures*, and such as is required to explain the popular science in school reading books.
 **P 10. School management and questions on common things, elements of political economy, and sanitary precautions.
 ** 11. Music.
 P* 12. Euclid. Books I.—IV., inclusive. 10 papers.

PP Two papers.

* This will be orally tested. Questions on teaching reading will be given under **.

** This will be tested by the actual teaching of a class in presence of one of H.M.'s Inspectors, on some elementary subject, and a reading lesson.

*. * To be tested by oral examination.

P In these subjects one paper will be given at Christmas.

STUDENTS OF 2D YEAR.

- P Holy Scripture. In 186—, the Epistle of —, and the Acts of the Apostles.
 P Book of Common Prayer.
 * Reading.
 Writing.
 P Arithmetic.
 P Grammar.—English { a play of Shakspeare, }
 { or a book of Milton. }
 Latin { Gramm. }
 { Cass. B. I.
 P English Composition.
 P English History; one of these periods:—
 (1.) Anglo-Saxon, Norman, and Plantagenet to 1399. (2.) Tudor. (3.) Stuart. (4.) 1688 to end of George II. (5.) George III. to Queen Victoria.
 P Geography of British Colonies.
 P Natural philosophy †
 P* School management ‡
 P* Music.

10 papers.

No student can pass more than twice.

P In these subjects a paper of questions will be set at Christmas.

* Examination in these subjects will be partly oral.

† See remarks on these subjects above.

‡ A lesson on some simple subject must be given before one of H.M.'s Inspectors, and also a reading lesson.

We are sorry to find Mr. Cook speaking in the same strain. "The only subjects," he says, "that could possibly be omitted are English History and the higher branches of Grammar and Geography. I should have no objection to such omission, knowing well that it would practically make little difference in the system, since lectures and reading lessons would be so arranged as to bring before the students' minds quite as much information on these subjects as is now recognised in our examinations." And so on.

The Education Grants.—The following correspondence has lately taken place, and is of importance as some indication of the course which the Committee of Council on Education may now be expected to follow:—

2, GROSVENOR CRESCENT,
 July 20, 1862.

"DEAR MR. LINGEN,—As I am about to leave London, and shall on my return to my diocese be much questioned on the subject of grants in aid of building schools, the promoters of which desire them to be in union with the National Society and with our diocesan board, I wish much to obtain information for my own guidance, as well as that of others who may consult me. I need hardly say that there is an impression abroad that the principles on which such grants are

now made are different from those which have been in force for many years; and the facts connected with some recent cases seem to justify such an impression.

"The case of a school at Loughton, in Essex, has been mentioned to me as one in which the Committee of Council refused to vote a grant towards building a school for more than 150 children, although it has been pointed out that there are more than this number of children seeking admission into the Church school, and the population of the place is rapidly increasing—the refusal being grounded on the fact that the British and foreign school in the place is not full; thereby compelling parents to bring up children as Dissenters whom they wish to be educated in a Church school; and, if I am rightly informed, any grant whatever is refused if the promoters of the Church school make, even at their own expense, any addition to the accommodation for 150 children.

"A similar case has been mentioned to me as having occurred in the diocese of Lichfield, where the Committee of Council has refused aid towards enlarging a Church school which could no longer accommodate the children who sought admission into it, on the ground that the Dissenting school is not full.

"In the case of Bledlow Ridge, in Buckinghamshire, a grant was refused, although no individual in the district, Dissenter or Churchman, made the least objection to the school being placed in union with the National Society.

"The case of Chrishall, in the county of Essex, seems to me a hard case. A memorial was signed by every householder soliciting a grant in aid of a school, to be in union with the National Society. The application was refused, and one among the reasons alleged was that the next generation of parishioners might be unwilling to let their children attend a school conducted under the rules of the National Society—a reason which, if valid, seems to me to apply to the case of every parish in England.

"In the case of Llanelly, their Lordships went so far as to insist not merely that the teaching of the Catechism and formularies of the Church should be made optional, but that the religious instruction should not be compulsory. The practical result of this requirement would be that with respect to a portion of the scholars no religious instruction at all would be given in the school.

"In a letter emanating from the Council Office, bearing date April 16, to the Secretary of the National Society, the Lord President says that 'no change has been made in the rules under which the Committee of Council act, but that these rules have of late years been applied with greater stringency than at first.' Yet, if three or four years ago the applications to which I have referred in this letter would have received a grant in aid of the school building to the full extent asked for, and on the usual terms of union with the National Society, there does appear, to all who look at questions in their practical bearings, that a great change has been made in the working of the Council Office.

"Applications are now refused which not long since would have received different treatment. What I and others desire to know is the intention of the Committee of Council in this new course of policy. According to some, their object is merely to provide, that in thickly-peopled districts, where only one school can be maintained, the children of Non-conformists shall not be excluded from the benefit of the secular instruction which the school affords. Others insist that their Lordships intend to proceed indefinitely further. In the former case a clause in the trust-deed of the proposed school, providing that, until another school is opened, religious instruction and the attendance of the children on Sundays shall be optional, would be sufficient to secure the object in view.

"On the other hand, if the Committee of Council intend to proceed indefinitely further, and to impede the establishment of National schools, the very class to which the far greater number of elementary schools aided by Parliament have hitherto belonged, I cannot but anticipate a degree of disquietude and agitation which not only will be highly injurious to the cause of elementary education, but will involve the Government in very serious, and, at the same time, most unnecessary embarrassments.

"It may be desirable to publish this letter and your answer to it.—I remain, dear Mr. Lingens, yours very truly,

"AUCKLAND, BATH AND WELLS.

"R. LINGENS, Esq."

"EDUCATIONAL DEPARTMENT,
PRIVY COUNCIL OFFICE, DOWNING ST.,
LONDON, August 2, S.W.

"MY LORD,—I have laid your letter

of the 20th ult. before the Committee of Council on Education. My Lords understand that the several cases which your Lordship named are mentioned by you as examples whereon to found a general question respecting their Lordships' policy, and not with a view of a discussion of each case in detail. The policy of their Lordships in promoting the erection of schools by grant of public moneys towards the expense is stated in article 22 of the Revised Code. They require to be satisfied—(a) that a sufficient population of the labouring class requires a school; (b) that the religious denomination of the school is suitable to the families relied upon for supplying children; (c) that the school is likely to be maintained in efficiency.

"The first of these conditions is not fulfilled if the existing schools are enough for the population, or are not filled.

"Your Lordship will not need to be reminded that, if my Lords were at liberty to make no inquiries under this head beyond the limiting each denomination in the same place, they might not seldom have to ignore existing National schools when asked for grants to build British or Wesleyan schools; and, in fact, might have no choice but to aid in building a new school whenever a new denomination appeared, or one of the existing denominations gained on its rivals.

"Your Lordship is in error in assuming that the parents of children who attend a British-school are 'compelled to bring them up as Dissenters.' The second condition is not fulfilled if the denomination of the school differs from that professed by the parents of the scholars, and if the religious instruction given in the school and the attendance at public worship on Sundays may be made compulsory at the option of the managers for the time being. The non-fulfilment of the first two conditions has a natural tendency to carry with it the non-fulfilment of the third, by leading to the needless multiplication of schools. But even if the third condition can be shown to be fulfilled, my Lords do not regard it as a reason for dispensing with the other two. The public grant is not offered as a simple addition to private liberality irrespective of circumstances. These are not new principles of action. Their Lordships have always acted upon them; naturally, as their Lordships' administration spreads and schools multi-

ply, the application of these principles becomes more marked.

"My Lords regard the provision of education for the whole of the labouring poor as the end of the present system, and the promotion of denominational schools as the means. There has been 'no intention to proceed indefinitely further.' They accept fully, and without reserve, the several classes of denominational schools already recognised in their minutes, and as often as they are asked to aid in building a school of one class or another they confine themselves to ascertaining how far the proposal meets a general want.

"I have the honour to be, my Lord, your Lordship's obedient servant,

"R. R. W. LINGEN.

"The LORD BISHOP of Bath and Wells."

Military Examinations.—The next examination of candidates for admission to the Royal Military College, Sandhurst, will take place before the Vice-President and members of the Council of Military Education on the 17th December. The examination of candidates for the Royal Artillery and Royal Engineers for admission to the Royal Military Academy, Woolwich, will be held on the 5th January; and the examination for direct commissions on the 26th January 1863.

The Education Grant.—On the 25th July, Viscount Enfield asked the Vice-President of the Committee of Council on Education, whether he would consider the advisability of making the districts connected with the Committee of Council on Education smaller, and whether there was any intention of promoting the masters of schools to the post of Inspectors.

Mr. Lowe said, that both points referred to by the noble Lord were under consideration, but he was as yet unable to give a definite answer with respect to them.

Gymnastic Training.—Lord Elcho, on the 9th July, moved the following resolution in the House of Commons: "That the physical, moral, and economical advantages arising from a system of physical training have been clearly shown in evidence before the Royal Education Commission; and that it is expedient, for the increase of the bodily as well as

the mental aptitudes of children for civil, industrial, as well as for possible military service, that encouragement and aid should be given for the extension of the practice of systematized gymnastic training, and for teaching military and naval drill, as now practised in the district half-time schools for orphan and destitute children, and in other schools for pauper children." He appealed to authorities, comprising some of the wisest and best men of this country, in early as well as in recent times, in favour of physical training of the young, and to the excellent results of the establishment of military drill in our public and proprietary schools, and he urged the special advantages that would attend the encouragement of military and naval training of the juvenile and pauper population. So far from physical training impairing the intellectual powers of the young, experience proved that it rendered them more apt to learn, while it taught habits of regularity and obedience. Mr. Lowe observed, that the resolutions were obscurely worded. It was not said what was the nature of the "encouragement and aid" to be given, and who was to pay the expense. If it was the Government, it would increase the capitation grant of the Committee of Council for Education by one-fourth. Admitting all that Lord Elcho had said, he had made out no case for the Government undertaking the expense of promoting his object. After a few remarks from Mr. Adderley, the motion was negatived.

Roman Catholic Inspector of Schools. On July 10th, Mr. Haliburton asked the Vice-President of the Committee of Council on Education if it was true that one or more Roman Catholic Inspectors of Schools had furnished the priests superintending Roman Catholic schools with the examination papers previously to the examination at such school; and if so, what steps had been taken by the Government with respect to such inspector or inspectors. Mr. Lowe was sorry to say that a charge had been made some time ago against one inspector, of having left a copy of the examination papers in the hands of certain priests. The charge had been investigated, and the inspector had resigned.

Ventilation in Government Schools. On the 30th of July, Mr. Jones asked the Vice-President of the Council on

Education, whether any and what steps had been taken to remedy the defective state of the ventilation in the Government schools, adverted to in the late Report of the Sanitary Commissioners, and whether the attention of the right honourable gentleman had been called to the system of Mr. Cooke, the engineer of Spring-Gardens, which has been applied to several public buildings, and among others, the Colonnade Institution, Clare-Market.

Mr. Lowe said, the Government took the greatest pains with the ventilation of the schools which they assisted in building, and they had no reason to believe that it was in a defective state. As to Mr. Cook's method, he was not aware that it had been applied to the Colonnade Institution, Clare-Market, but, of course, the Government were always open to any suggestions for effecting improvements.

An Inspector's Year.—One of Her Majesty's Inspectors of Schools gives the following account of the distribution of his time in the year 1861:—Inspecting schools and conducting examinations of pupil-teachers and students in training, 159 days; revising papers, 63 days; diaries and correspondence, 57½ days; travelling, 2½ days; preparing general report, 14 days; illness, 8 days; vacation, 6 days; Sundays and general public holidays, 55 days; total, 365.

Educational Conscience Money.—The sums remitted to the Chancellor of the Exchequer by persons unknown, for conscience sake, in the course of the financial year 1861-62, amounted to £7573. A remarkable item in the accounts is the following:—*The sum of £333, 13s. 4d. was repaid to the Committee of Council on Education by teachers who had quitted the profession, "in respect of the expenses of their training."*

The Education of Pauper Children.—On Saturday, July 19th, a new Act of Parliament was printed to provide for the education and maintenance of pauper children. The object of the statute is to give facilities to guardians of the poor to provide education and maintenance for poor children. Guardians may now send poor children to certified schools, and pay the expenses of the same, provided the sum does not exceed the amount that would be paid if the children were

in the workhouse. The Poor Law Board are to certify the schools to which the children may be sent, which schools are to be open to inspection. The children may be removed; and no child who has a parent is to be sent without consent, nor is the continuance at school to be compulsory. No child is to be sent to any school connected with a religious denomination to which the child does not belong.

Royal Military College, Sandhurst.—

The revised regulations of the Royal Military College at Sandhurst, which have been lately published, present certain advantages to the students of the Universities which may not be generally known:—

“All gentlemen cadets are to be admitted by public examination.

“The age of admission is to be from sixteen to twenty years for candidates for the infantry, and from sixteen to twenty-two years for candidates for the cavalry. Students from the Universities will be admissible *one year later* in each case. The following are the subjects in which papers will be set at the half-yearly examinations for admission:—Classics, mathematics, English language, modern languages, history with geography, natural sciences (i.e., mineralogy and geology), experimental sciences, geometrical drawing, and freehand drawing.

“Candidates who have passed an University examination will be admitted without the preceding examination, on such conditions as shall be defined from time to time by the Secretary of State for War.”

Public Schools.—Speech Day at Harrow was held on July 3d; and Election Saturday at Eton, on July 26th. The Etonian Rifle Corps (numbering now only 200) was reviewed by Lord Elcho.

Children in Workhouses.—A Poor Law return has just been issued, giving the number of children under sixteen years of age in the workhouses of the several unions, incorporations, and parishes in England and Wales, on January 1st, as 27,345 boys, and 24,780 girls; in all 52,125. The number capable of entering upon service was 4394, of whom 2348 were boys. The children whose father and mother are dead amounted to 11,385; and the sons and daughters of

able-bodied parents who are not in the workhouse, 633.

The late Prince Consort's Farm Classes.—Her Majesty has continued the Shaw Farm evening class instituted by Prince Albert, at which the labourers on the royal farm are taught reading, letter-writing, arithmetic, and dictation. Her Majesty has also been graciously pleased to signify that the same course with the prizes will be adopted, viz., a first prize to a new comer on the farm, an illustrated Bible, and subsequent prizes to be bank deposits. This year the following prizes were distributed to the men: ten bank deposits—seven of £1, 5s. each, and three of £1 each—and seven Bibles. A certificate from the Society of Arts was presented to William Smith, one of the men on the farm, for proficiency in geography, arithmetic, and English history.

Social Science.—The recently-constituted council of the Social Science Association, including among its 300 members a large number of parliamentary representatives, held a first meeting on Wednesday, July 2d, at Waterloo Place. Lord Brougham took the chair. Mr. G. W. Hastings was appointed honorary secretary, and Mr. John Westlake foreign secretary. The Recorder of London brought before the meeting the question of female education in the higher classes; and, after some discussion, the question was referred to the committee of education to report thereon. On the motion of Mr. Hastings, it was resolved to petition the House of Lords in favour of the bill now before Parliament, to extend to Scotland the sanitary principles of the Local Government Act.

The German Gymnastic Society.—The members of this useful society had a gathering at the Crystal Palace on the 27th August. More than 14,000 persons were present; and the exercises of the various competitors, some of which were of a character demanding the utmost agility, skill, and strength, gave the highest satisfaction to the spectators. The establishment of gymnastic societies in this country, and the introduction of drill and gymnastics into our public and private schools, would materially benefit the rising generation.

We are glad to find from the reports of Mr. Chadwick, that drilling and gym-

nastic exercises have been introduced with advantage to the pupils into some of our large industrial schools. The general introduction of such exercises into reformatories, union schools, etc., would be a saving to the rate-payers, and a gain to the individual and to the nation.

Sunday-School Convention.—The Committee of the Sunday-School Union, deeming the present time favourable for such a purpose, held, on the evening of the 1st September, a general Sunday-School Convention, for the purpose of discussing measures relating to the improvement and extension of Sunday-schools at home and abroad. Alderman Abbiss presided on the occasion. After a few introductory remarks by the chairman, papers were read by Mr. Watson on the history and influence of Sunday-schools in England; and by the Rev. Dr. Urwick, of Dublin, on the Sunday-school work in Ireland. The Rev. J. Inglis then gave a history of the religious condition of Scotland relative to the Sunday-school question.

The Convention again met on the 2d September, when the following business was transacted:—A paper by Mr. Chas. Reed on "The Great Object of Sunday-school Teaching;" a paper by Mr. R. N. Collins on "Sunday-school Classification;" papers by the Rev. H. Vincent and Mr. Chaspin on the "State and Prospects of Sunday-schools Abroad;" and "A History of the Sunday-schools in France" was given by the Rev. H. Paumier. Interesting accounts of the progress of Sunday-schools in Switzerland, Italy, Australia, and the Bahamas were given by the Rev. Professor Nagel of Neufchatel, the Rev. B. Malau of Piedmont, the Rev. W. Cuthbertson of Melbourne, and the Rev. W. Rycroft of the Bahamas.

Roman Catholic University Education.—A deputation of Members of Parliament and other gentlemen, including the Mayors of several corporate towns, waited on Lord Palmerston at Cambridge House on July 5th, at 12 o'clock, to present memorials and make representations to the noble Lord in favour of granting a charter to a University in Ireland for the education of Roman Catholics. Mr. Maguire having introduced the deputation, explained the object they had in view, and said the people of Ire-

land took the greatest interest in the question. They had contributed £80,000 to found the University, and within the last year they had contributed £80,000 for its maintenance. Almost all the Irish corporations memorialized for the charter. The Government had given charters to Catholic Universities in Canada and India. The deputation did not ask any money from the State; all they wanted was free education.

Lord Palmerston said that their representations would receive from her Majesty's Government the consideration to which they were entitled; but, whatever might be the ostensible character of the University, there could be no doubt that its real object was to introduce into Ireland the principle of denominational education. His opinion was, that the system of mixed education should prevail in Ireland. The establishment of institutions such as the Catholic University would be directly subversive of that principle. He therefore could not hold out a hope that the Government would consent to sink principle in deference to the feelings of parties, however respectable.

Notwithstanding this disappointment, a great demonstration took place in Dublin on Sunday, July 20, on the occasion of laying the foundation-stone of the new University. A procession, composed of the trades, the Roman Catholic Societies, etc., to the number of 8000, marched from St. Stephen's Green to the site of the proposed University. There was a grand religious service at the cathedral, attended by thirty-six prelates of the Roman Catholic Church. The sermon was preached by the Rev. Dr. Hughes, Archbishop of New York. After the service, the prelates, professors, and students of the University proceeded to the site, where the stone was blessed by the Rev. Dr. Dixon, and then lowered to its place.

Education and the Priests.—The Roman Catholic provincial prelates have begun to put in practice the resolutions adopted at the late general meeting of this body in Dublin. Dr. Furlong, titular Bishop of Ferns, sums up a long pastoral with the words, "I therefore strictly forbid Catholic parents to send their children to the so-called model schools." "The model school," he goes on to say, "is not wanted to further the intellectual and moral improve-

ment of the youth of Enniscorthy." "I have employed," he adds, "religious and literary instructors for their training—the Nuns of the Presentation Order, the Nuns of the Order of Mercy, and the Christian Brothers." These Dr. Furlong considers sufficient, and treats, therefore, every attempt on the part of any body or any individual to establish a school, as an unwarrantable interference with his rights.

State of Education in Ireland.—We find from the report of the Registrar-General on marriages, that of the Protestants married in 1861, 25 per cent. of the men, and 39 per cent. of the women, signed with a mark. Roman Catholics are exempt from registration, and consequently no similar statement is made regarding them.

III.—PROCEEDINGS OF SOCIETIES.

International Social Science Association.—The first annual meeting of this Association was held at Brussels, September 22d to 25th. The Association has been formed on the model of that which recently held its annual congress in London, and it has already received the most encouraging assurances of support in all the principal countries of Europe. The committee of promoters includes, among other distinguished names, those of M. Fontana, the Burgomaster of Brussels, President; the Prince de Ligne, President of the Senate; M. Vervoort, President of the Chamber of Representatives; Count Arrivabene, formerly Member of the Provincial Council of Brabant, and President of the Political Economy Society at Brussels; M. Orts, Member and formerly President of the Chamber of Representatives; M. Paul de Bavay, President of the Tribunal of Commerce at Brussels. The object of the Association is the development of the study of the social sciences. It aims at guiding public opinion to the best practical means of amending the law, both civil and criminal; of advancing education; of extending and determining the mission of art and letters in modern society; of augmenting the public wealth, and assuring its good distribution; of ameliorating the moral and physical condition of the working classes; in short, of aiding in the diffusion of all those principles that secure the strength and

dignity of nations. It consists of five sections, viz.:—

First Section—Comparative Legislation.

Second Section—Education and Instruction.—1. Is compulsory instruction compatible with liberty of teaching? If so, how may instruction be made compulsory? 2. The methods of arresting the attention and expediting the progress of pupils. 3. The part of women in teaching, and the advantage of assigning it to them. 4. The methods of preserving the benefits of instruction to children who have left the primary schools. 5. Extension and improvement of instruction in modern languages.

Third Section—Art and Literature.

Fourth Section—Charity and Public Health.—Social re-establishment of discharged convicts. What employments are suitable for women, etc. Drainage as a sanitary measure, particularly amongst dense populations—can it altogether extirpate endemic diseases?

Fifth Section—Political Economy.

College of Preceptors.—The half-yearly general meeting was held on Saturday, June 28th—the Rev. Dr. Kennedy, President of the Council, in the chair. From the Dean's report it appeared that at the midsummer pupils' examination (*ante*, p. 252), the number of pupils who obtained certificates was as follows:—in London, 134; in the country, 313; making a total of 447 successful candidates, being very nearly 69 per cent., or a little above two-thirds. The number of teachers examined this midsummer was, as usual, very small.

At the monthly evening meeting in June, Mr. Kimber read a paper on "The Pestalozzian System;" in which he mentioned the leading facts in Pestalozzi's career, and the chief features of his system of education. He also read extracts from Pestalozzi's writings, illustrative of his views, and quoted opinions thereon, or agreeing therewith, from eminent authors. The next meeting was held in September, when Dr. White delivered a lecture on "The Apparatus of Instruction."

At a meeting of the Council, held on 6th September, the Rev. B. H. Kennedy, D.D., was re-elected President of the Council; and the Rev. Dr. Collier, Rev. Dr. Howson, Liverpool, and Joseph Payne, Esq., F.C.P., were elected vice-presidents. Dr. E. T. Wilson, of the

College, Brixton-hill, was re-elected treasurer.

Associated Body of Church Schoolmasters.—The next annual conference of this Association is arranged for the 30th and 31st of December 1862, and a committee has been appointed in Oxford to make arrangements for the occasion. Parties wishing to introduce topics for discussion at the conference should send notice thereof to the General Secretary as early as possible.

Surrey Church of England Schoolmasters' Association.—Guildford Branch.—From the eighth annual report of the above Association, we find that the following papers have been read during the past year:—By the Secretary, on "The Report of the Royal Commissioners, as it affects the Elementary Teacher;" by Mr. Beale, on "The Three R.s as sole subjects of Examination;" by Mr. Poore, on "The Schoolmaster and the Committee of Council;" by Mr. Rendall, on "Suggestions towards the Improvement of the Revised Code;" by Mr. Humphries, entitled "A Day in School;" by Mr. Pitt, on "Reading, as taught in National Schools;" by Mr. Freeman, on "The Cultivation of Habits of Reverence and Devotion among School Children at Church;" by Mr. Howard, on "Teaching by Example." There was also a discussion on "The Merits of the Revised Code."

Church of England School Teachers' Association for West Kent.—The annual meeting of this large Association was held at Sevenoaks, on Friday, June 27th. The number of members is now upwards of 100. The proceedings of the day commenced with Divine service in the parish church, at which the members and several friends attended. After the service, the members proceeded to Lady Boswell's school; when, after a few opening remarks by the chairman, the Rev. R. Vincent, the minutes of the last meeting were read by Mr. Sargeant, the honorary secretary. After the election of eight new members, the Secretary read the annual report. Mr. White then read a paper on "Reading; Suggestions for its Improvement in Elementary Schools," which gave rise to an animated discussion. The publication of the paper was unanimously resolved upon.

Nottingham Schoolmasters' Association.—From the report adopted at the annual meeting of this Society, we make the following extract:—"At no former period of its existence has this Society displayed so much life and energy. It has vied with kindred associations in raising a determined opposition to the Revised Code of the Committee of Council on Education in all its forms. Meetings have been convened by your Committee, statistics collected from the various schools in this district and published, petitions have been presented at different times to both Houses of Parliament numerously signed, and a deputation from your Society has attended an important gathering of the 'Associated Body of Church Teachers' at Stafford."

Chichester Diocesan Association.—The annual meeting of the Chichester Diocesan Association was held at Petworth on 2d August. From the report read by the hon. secretary, the Rev. H. Foster, we have selected those portions which relate to the condition of the Training-Schools in Chichester and Brighton.

The Committee of the Chichester Training College close their report by saying:—"The Revised Code of Minutes of the Committee of Education will doubtless have the effect of greatly diminishing the supply of candidates for training; and as there is now no limit imposed upon the large metropolitan colleges, except that of their own power of accommodation, there is every reason to fear that Diocesan Colleges will find great difficulty in maintaining their numbers."

The Committee of the Brighton Training College conclude their report as follows:—"The Committee may mention that in December last they sent up a memorial to the Lord President of the Council deprecating the action of the Revised Code on the College. They are glad to find that there is for the present a reprieve for the training colleges, and they must hope that when, hereafter, these colleges are under the special attention of the Council office, they will be legislated for in a spirit of fairness and consideration."

SCOTLAND.—Central Association of Schoolmasters.—On Saturday, June 28, a meeting of teachers resident in the shires of Stirling and Clackmannan, and in the

adjacent parts of the counties of Perth, Fife, Linlithgow, and Dumbarton, was held in the Burgh School, Stirling, for the purpose of instituting an association of teachers resident in the midland counties. The meeting was numerously attended, upwards of forty schoolmasters and mistresses being present. Mr. M'Turk, Tillicoultry, read a very able paper, in which he urged the necessity of union, co-operation, and self-dependence among teachers, in order to their professional improvement, and the elevation of their social status. Thereafter the Rules of the Society were considered and adopted, and office-bearers were appointed for the current year.

Educational Institute.—The annual meeting was held in Edinburgh on 20th September. Mr. Pryde, the retiring president, delivered an address. He considered that the defect of all proposed schemes of national education was the great cost involved for management and superintendence. The best system would be *self-acting*, intrusting teachers themselves with a large share in the management. He thought there was good prospect of a clause being introduced into any future bill, making the diploma of the Institute necessary to candidates for schools to be established under such bill. He disapproved of the system of pupil-teachers. It was reported by the General Committee, that an arrangement had been made under which the preliminary examination of candidates for the diplomas of the Royal College of Surgeons and Physicians of Edinburgh, would be conducted by the Board of Examiners of the Institute.

Mr. M'Master, of Borge Academy, Kirkcudbright, was elected president; and Professor Ferguson of Aberdeen, and Dr. Glog of Edinburgh Academy, joint-secretaries.

Free Church Teachers' Association.

—The annual meeting was held in Edinburgh, on 19th September. Mr. Insch of Blairgowrie, the retiring president, delivered an address. He regretted the withdrawal of the Lord Advocate's bill, and hoped that a new era would soon dawn upon teachers in Scotland, when, in the words of Lord Brougham, "teaching would be a distinct profession, independent of the clerical, although closely allied to it."

He suggested that, in the absence of

a national scheme, Free Church teachers should give their earnest attention—
1. To the establishment of an Aged and Infirm Teachers' Fund. 2. To the establishment of a Widows' Fund. 3. To securing a more satisfactory arrangement regarding the teachers' tenure of office.

Mr. Kennedy, of the Free Church Normal Institution, Edinburgh, was elected president for the coming year.

IV. FOREIGN NOTES.

FRANCE.—*Payment of Teachers.*—By Imperial decree, the salaries of elementary teachers are to be increased from 1st January 1863. Teachers of five years' standing are to receive a minimum of 700 francs yearly; those of ten years' standing, 800 francs; and those of fifteen, a minimum of 900 francs, provided they have discharged their functions satisfactorily. The same decree provides that, when a young man leaves his training school for a situation, he receives 100 francs to defray the expenses of his removal. It is plain that a steady attention is being directed to the improvement of education in France. The school-pence now constitute a revenue exceeding by 1,692,214 francs that of 1858. No doubt very much yet remains to be done, even in Paris. On the 16th of March last, in the Chamber of Deputies, M. Picard (our readers will remember his word-duels with M. Morny) bitterly taunted the Prefect of the Seine with the assertion, "that show and pomp of every kind were well cared for in Paris, but not schools; for from twenty-five to thirty thousand children were destitute of instruction."

School Libraries.—A decree has been published ordering the establishment of a library in every primary school. A sum of 39,000 francs has been set apart in aid of this object by Government, who recommend as to books on history, that "Historical works ought to be selected with care, and that inspectors must not authorize the admission of any book which is not calculated to communicate true and wise ideas." The readers, it is said, will have neither the time nor the means to verify the assertions, and the conclusions they will draw will be more or less just, as the historian is more or less veracious. Care also must be taken to remove those books which, "written under the impression of preconceived

ideas, endeavour to turn history to the profit of opinions which ought every day to be disappearing in presence of a Government all whose thoughts tend to the legitimate satisfaction of every popular interest."

M. Ernest Renan and the Hebrew Chair.—Under the title of *La Chaire d'Hébreu au Collège de France*, M. Ernest Renan, in a pamphlet of thirty-one pages, has lately stated to his colleagues, the Professors of the Collège de France, his reasons for not reopening his course of lectures this *semestre*. We extract a few lines:—

"Four charges," says he, "have been brought against me. It has been found disagreeable that I should have been so obstinate in seeking a chair in which I could not but expect great difficulties. I have been blamed for giving, at the commencement of the course, a lecture of a general character. The subject that I had chosen for the first lecture has been criticised, and the manner in which I treated that subject."

M. Renan discusses these four charges in the six letters which he addresses to his colleagues, and of which the subjects are these:—1. Why I aspired to the Chair of Hebrew in the College of France. 2. The nature of that Chair. 3. Why I delivered a lecture of a general character at opening. 4. How, in that lecture, I was compelled to speak upon the origin of Christianity (*Origines du Christianisme*). 5. How I was compelled to treat that point apart from all supernatural formulæ. 6. That a man is not irreligious although he separates religion from the supernatural."

Without pronouncing on the merit of these explanations, we need not say that they exhibit the great qualities of author and controversialist which are always found in anything from the pen of this author.

M. Renan, who has been preparing for a number of years the great work of his life, *Les Origines du Christianisme*, intends immediately to publish his first volume, *La Vie de Jesus*.—*Revue de l'Instruction Publique*.

M. Thiers' Prize for his History.—It will be in the memory of our readers that last year the French Academy decreed to M. Thiers, for his History of the Consulate and the Empire, the biennial prize of 20,000 francs, founded by

the Emperor, and destined as a reward for the work or the discovery best calculated to honour or serve the country. By act of notary, M. Thiers has lately made a gift of the sum of 20,000 francs to the French Academy, for the foundation of a prize of 3000 francs, to be awarded every three years to the author of a historical work, the subject of which shall have been proposed by the Academy, or which the Academy may have judged to be of distinguished merit. This prize will, it is said, be designated the *Prix Thiers*.

Laprade's Juvenal.—Ex-Professor Victor de Laprade (dismissed from his chair for "insulting" the Imperial Government), "the brilliant author of the *Muses d'Etat*," is at present occupied with a translation of the works of Juvenal. "It is believed that the book will have great success, although it does not relate to contemporary affairs, and the poet confines himself to painting, after the Latin satirist, the hideous spectacle of Roman corruption in the era of the Cæsars." To judge from some lines quoted in the *Revue*, as foretaste of what is to come, this translation will not be wanting in vigour or point. "It is altogether without political preoccupation that M. de Laprade devotes himself to this work," and produces passages such as the following:—

"Sous la robe prétexte on voit des parvenus
Qui, couverts de haillons, à Rome étaient venus.
Des grecs, des baladins, des histrions infâmes,
Au faîte des grandeurs sont poussés par des femmes;
Et souvent le licteur voit marcher sur ses pas
Des affranchis qu'il eût on ne connaissait pas.
De leurs sales amours étaient les scandales,
Les modernes Phryniées osent fouler les dalles
Du temple auguste et saint où Lucrèce monta
Pour mourir et vover tout son sang à Vesta
—Mais de tels souvenirs on ne tient aucun compte,
Tant l'on fait de nos jours bon marché de la honte!"

Readers will be found also on this side of the Channel to welcome a translation of this stamp.

International Education.—The report of the sub-committee on this subject, referred to in our last Number, has been published. Drawn up by a Frenchman, M. Rendu,* as secretary to a committee of Frenchmen, sitting in Paris, it treats

* We inadvertently mentioned M. Barbier as Secretary in last Number. M. Barbier was not even a member of committee.

the question from a French point of view; but is nevertheless a document of great value for the general consideration of the subject. *Mutatis mutandis*, most of it is applicable in this country as well as in France.

The report opens with the remark that the very circumstance that the tendency of our age is to break down barriers long existing between nation and nation, renders each country instinctively jealous of all that constitutes its peculiar nationality, and especially of its language. Hence has resulted a decline in the employment of French as a diplomatic language, and perhaps a fall in its position, generally, as part of the intellectual cultivation of the European nations. It has evidently, therefore, become much more important for Frenchmen to make themselves at home in the languages and literature of their neighbours, and at the same time, to maintain and spread as far as possible the use of their own tongue, since with it they maintain and propagate their ideas and their influence.

The principle lying at the base of the proposed International Education is thus enunciated in general terms:—"A uniform system of education practised *simultaneously* in various countries, and in various languages, and pursued in certain of these countries *successively*, and in each of the languages of the countries,—so that the pupils, in changing residence and idiom, would experience no important change in the method of instruction."

This general principle would be found in its application abundantly elastic. For example, a pupil for whom English only was required would only go to England; another, who wished to acquire German and Spanish, would go to Bonn and to Barcelona, without having to reside in England, and so forth. The wishes of parents would always regulate the movements of pupils. At whatever stage of his studies a youth might have arrived, he would always find in the International College of the country to which he came, a stage corresponding to his own. Religious instruction would be communicated to pupils by teachers of their own confession, and by no other.

The International Colleges would furnish what might truly be called a liberal education; yet it would not be "liberal" in the sense of cultivating to the highest

possible degree the languages of Greece and Rome. Both Latin and Greek would be taught, but would occupy subordinate places. These schools are not intended for pupils with whom it is a necessity that they should learn to write elegant Latin, and to express modern ideas in Virgilian or Horatian measures; but they are intended to qualify young men to read ordinary Latin easily, and to comprehend the language of religion and of ancient law. Greek, as the fountain of modern scientific nomenclature, and, moreover, as being intimately connected with the language of modern Greece, cannot be excluded.

A general view of the subjects of instruction, placed in their order of importance (from the point of view of the International Colleges), is as follows:—

1. The language of the country in which each school is situated.
2. Historical, literary, and scientific instruction.
3. The native language of each pupil.
4. The ancient languages.

The language of the country in which the school is situated stands first in order, because this particular study constitutes the determining motive in the creation of the International Colleges.

Coming to the question of ways and means, the very fact that the success of the International Colleges is certain, suggests the propriety of leaving the establishment of these institutions to the efforts and resources of one or more free associations. Delegates from the various countries would form a general directorate; and under this would be formed special committees for the special colleges. Each committee would administer its funds independently. The direct intervention of the authorities of State would not be necessary; yet they would be expected to grant their benevolent protection, and as visible marks of their patronage, the use of convenient buildings where such were at their disposal, and in case of necessity, certain pecuniary aids, or the foundation of scholarships.

Such is a very brief summary of the leading points in M. Rendu's long and excellent paper. It is characterised by a practical and business-like tone throughout; and we gather from it that there are men in France who are in earnest about the establishment of these International Colleges. The report concludes with the remark that it is time to procure the concurrence and assistance of

delegates from the neighbouring countries. Such of our readers as may desire to see the document in full will find it in Nos. 13 and 14 (24th June and 3d July) of the *Revue de l'Instruction Publique*.

PRUSSIA.—*Review of Bethmann-Hollweg's Administration.*—A brief, but tolerably complete and impartial account of the administration of the late Minister of Instruction, Von Bethmann-Hollweg, is furnished by a Berlin correspondent of the *Revue de l'Instruction Publique*, under date the 3d July. We shall reproduce a few of the principal paragraphs:—To commence with the higher department of instruction, M. Bethmann-Hollweg re-filled a great number of chairs vacated in the Prussian Universities, either through the death of their former occupants, or in consequence of the reactionary administration of his predecessor Von Raumer. At the desire of the Lower Chamber, he called to Berlin the learned author of the History of Prussian State Policy (*Geschichte der Preussischen Politik*), M. Droysen; and placed at the head of a department Professor Duncker, whose History of Antiquity (*Geschichte des Alterthums*) has worked a veritable revolution. He replaced Dahlmann at Bonn by the excellent historian Von Sybel, previously at Munich. Unfortunately his budget, extremely restricted in consequence of the military expenses of Prussia, did not permit him to do all that he wished, and M. Bethmann-Hollweg was one day forced to declare publicly, when the question of endowing a chair came up, that in Prussia there was no longer any money to devote to science. Such an avowal, especially when made in Germany, was of a nature to withdraw from him many of his supporters, as was proved by the event. M. Bethmann-Hollweg did not touch the Gymnasiums, the almost model organization of which needed nothing but liberty. But it was not so with the Practical Schools (*Realschulen*). Raumer had depressed these as much as possible; his successor elevated them, opened to them a brilliant career, gave them a highly satisfactory organization, and fixed the extent of their rights. This was the most admirable part of his administration. With regard to the primary schools, the minister had evidently not been able to devote himself entirely to their amelioration. Sur-

rounded by councillors, several of whom are authorities in such matters, he had naturally to follow in the track already pursued. Instead of taking up a position opposed to the policy of Raumer on primary instruction—policy embodied in the *Regulative*, and condemned as a whole by the teachers—instead of preserving all his liberty of action, he believed it necessary from the first to adopt these Regulations, and he thus raised against himself numerous enemies. Nevertheless it ought to be admitted, that he sought to remove as far as possible the incontestable defects of the system. He abridged the incredible mass of psalms and hymns that master and scholar were obliged to get by heart. Natural science, and the decimal system of calculation, are now taught in the Normal schools; but these concessions made to public opinion have been far from giving complete satisfaction. Finally, M. Bethmann-Hollweg gave very special attention to the subject of gymnastic training. He made laudable efforts to introduce it in all schools; and latterly, a commission, assembled under his auspices, was charged with the elaboration of a manual of gymnastic instruction (now in print). It may be added, that M. Bethmann-Hollweg was to have put the last touch to the law of public instruction—for so many years a standing promise of the Constitution. Doubtless it will bear the impress of the elevated sentiments of a man of whom Prussia will always have reason to be proud. As to M. von Mühler, his successor, too little is known of him to enable any one to form a judgment.

Attendance at Prussian Schools.—From official statements in the *Centralblatt*, it appears that during the winter half-year, 1860-1861, the 141 gymnasiums were attended by 42,793 pupils; of whom 28,242 were Protestants, 11,875 Catholics, and 3676 Jews. The twenty-four pro-gymnasiums (gymnasiums without the two highest classes) were attended by 2485 pupils; of whom 1283 were Catholics, 1101 Protestants, and 101 Jews. "The large number of Catholics," says the writer of the foregoing remarks on Bethmann-Hollweg's ministry, "is owing to the circumstance that most of these establishments are situated in Westphalia and the Rhine province, where the doctrines of Luther have few adherents." The sixty prac-

tical schools (*Realschulen*), in which the ancient languages occupy relatively an extremely subordinate position, had 20,681 pupils; of whom 16,937 were Protestants, 2014 Catholics, 1780 Jews. "A curious fact results from these figures. While thirty-five per cent. of the pupils of the gymnasiums are Catholics, the same class of pupils only furnishes 10 per cent. of the attendance at the *Realschulen*. Whence this difference arises I cannot tell. The most completely Roman Catholic part of Prussia is at the same time the most industrial." The Rhine province contains the important manufacturing centres of Düsseldorf, Elberfeld, and Barmen. By the census of the 3d December 1861, the population of Prussia amounted to 18,497,458.

Petition of the Berlin Teachers to the Lower House.—The draft of this petition has been distributed for adhesion throughout the country. It is an elaborate and carefully prepared document, each point for which petition is made being accompanied with "reasons;" and it will no doubt exercise great influence on Prussian schoolmasters. The Berlin teachers demand, among other things,—

That the training-school course consist of at least three years; and that during the same, students be so prepared, practically and theoretically, for their functions as teachers, that they shall be qualified to assume the office of teacher in elementary and middle schools. That instruction in Latin and French be an obligatory branch of training-school education. That none but men who not only possess sufficient cultivation, but have also *practically* demonstrated their ability, receive appointments as masters in training schools. That no one be placed at the head of an elementary or of a middle school who has not passed an examination specially ordained for this behoof by a regulation of the Minister of Instruction. That in passing this examination, proof be demanded of such qualifications as are requisite for the independent management of a school. That all be admissible who give proof of their qualifications generally as teachers, and who have worked at least five years practically in a school.

[*Reasons.*— . . . That in most cities of the various provinces the head-masterships and rectorships are accessible only to University men, and that

elementary schoolmasters, be they ever so able, are excluded from the mastership even of schools in which no foreign languages are taught,—these things have always been painfully felt by good elementary teachers to be unreasonable. When the training schools shall have made foreign languages part of their curriculum there will no longer be any ground for excluding elementary teachers even from schools in which Latin and French are obligatory branches. . .]

Further, they demand:—That the head or sole teacher be one of the constant members of the school committee. That the members of the committee choose their president, for six years, by a majority of votes. That the teacher be not eligible as president. [In the draft of the law of public instruction as proposed by the Ministry, the teacher is a member of the committee, but without a vote; and the parish clergyman is president.] That the school-inspector be a man intimately acquainted with education, theoretically and practically; and hold no other office—that is, be not generally speaking a clergyman, as Government intends.

[*Reasons.*— . . . The anomaly that the teaching profession is the only one in the State which is not watched over by members of the profession, has been pointed out, not only by the whole body of teachers, but also by many clergymen, as not tending to the prosperity of the school. The assumption that an attendance of six weeks, by candidates for the pulpit, in a Normal school, qualifies them for the inspection of schools, has long since been demonstrated by experience to be a great mistake. This arrangement has only led to the consequence, that precisely the ablest and most conscientious teachers have been deeply disheartened, since they have felt that the authorities under whom they stood set but small store by the capacity of rightly judging and estimating the art of training and instructing youth—an art of which the ablest teacher is conscious that he is never a finished master. Still, although experienced training-school masters, and experienced elementary teachers, are especially qualified for the office of inspector, yet can clergymen not be excluded, provided they are properly qualified. But the office of inspector must not be a bye-office. The sum of its functions requires undivided strength.]

Space forbids us at present going further into this "petition," which, we think, is not destitute of instruction for candid inquirers on educational subjects.

GERMANY.—*Educational Periodicals*.—Germany had in all, in the first half of the year 1860, 41 educational journals; of these, 14 belonged to Prussia, including the official *Centralblatt*,—4 of them being published in the province of Brandenburg, 1 in Pomerania, 4 in Silesia, 4 in the Rhine province, and 1 in Westphalia. The provinces of Prussia Proper, Saxony, and Posen, had no educational journal of their own. Of the other German countries, Austria had 3, Bavaria 4, Würtemberg 3, Saxony 7, Hesse-Darmstadt 2, Baden 1, Oldenburg 1, Mecklenburg 1, Schleswig-Holstein 2, Hamburg 1, Switzerland 3, Hanover and Hesse-Cassel none. Altogether the number made up is 47.—*Allgemeine Schulzeitung*.

V.—EDUCATION IN THE COLONIES.

BENGAL.—The *Times'* Correspondent at Calcutta lately gave the following account of the educational position and prospects of Bengal:—"The Bengal Government is at last about to do something for popular education, though their scheme falls far short of that national system which Mr. Laing contemplated and the public expected, when the budget vote for education was increased to half a million. Early in 1859, Lord Stanley, when Secretary of State for India, in a despatch reviewed the results of the great education despatch of 1854, discovered that much as it had done for English schools it had effected nothing for vernacular instruction, and requested the immediate attention of Lord Canning to the latter. Lord Canning called for the opinions of practical men on the spot, but Lord Stanley went out of office, and the subject was shelved after a display of zeal. A year afterwards Sir J. P. Grant wrote a minute suggesting an utterly unworkable scheme. He wished to plant "model schools" in the midst of a few districts, but made no provision for the superior teaching of these schools, and offered little inducement to the lazy indigenous teachers to attend them. His successor has accordingly declared himself averse to their establishment, but has sanctioned an expenditure of £3000 a year on the following plan in the three

districts of Dacca, Burdwan, and Nuddea. In each a Normal school is established. At least thirty-five indigenous teachers of village schools are to be sent there for a year to learn their work, their places being taken in the meanwhile by well-trained pupil-teachers. After a year the village teacher will return, his school will be inspected, and he will be paid for results after a manner which would delight the author of the Revised Code. For every child who can read, explain the meaning of simple words, and work the three first rules of arithmetic, the teacher will get a pice (rather less than a farthing) a month. The rewards go up in an ascending scale to 6d. for every boy who passes the highest standard. This scheme would be admirable if the indigenous teachers were capable of improvement, and if the Normal schools were worthy of the name. It has been tried in the Punjab, and has failed. What sort of a Normal school can be maintained for £216 a year? Yet this is the sum allowed. The training colleges in England absorb, if I mistake not, a sixth of the grant of nearly a million sterling, and hence much of the success of the national schools. Without good Normal schools in India, organized and presided over by men of the same class who direct the English training colleges, I fear little good will be done, and much money thrown away. Some of the great missionary societies should establish such a school if Government will not, and apply for a grant in aid. Good teachers, and cheap books free from obscenity, are wanted, along with missionaries to raise the mass of the natives of India, who have not yet been reached by us. In every village there are pedlars, who sell the most lascivious stories of Ranu and Krishna, printed on brown paper and adorned with obscene pictures, for a farthing or two. The shopkeeper reads them at his stall, and they are read out to the people under the village tree. Meanwhile, the schoolmaster is a man generally unfit for anything else, and worse paid than a common labourer. He gets a mud hut free, and there daily some thirty almost naked urchins collect, with a bundle of palm-leaves, a reed for a pen, and a black fluid for ink. One, a little older than the rest, acts as fagman, and at the top of his shrill voice shouts out the letters of the Bengali alphabet with a rich nasal twang. His fellows repeat it

after him, while the 'dominie,' or 'guru' as he is called, with the respectful affix of Mahashoy, is cooking his dinner or attending to his garden, or looking after a little shop which he may have. Then, still guided by the same fogleman, the boys squat on the ground, and trace the letters and figures on their palm-leaves, and the work is done. If they learn little, they do not trouble their parents at least. They thus learn to keep the rudest form of accounts, and only a few can read a printed book. The girls are not educated at all, while the boys of the upper classes are often taught at home by the family priest. Yet it is of such men that this new scheme, which has failed elsewhere, hopes to make good teachers in so-called Normal schools, which cost £216 a year. The problem is very difficult, but this hardly seems the best way to test it."

VICTORIA.—*Common Schools Bill.*—Among the measures passed by the Assembly is the Common Schools Bill. Hitherto there have been two systems, worked by two Boards,—the National or secular, and the Denominational. The second reading of the Common Schools Bill, introduced by Mr. Heales, providing for the National or secular system, was carried by 35 votes to 23. According to its terms, all primary or common schools are to be under one Board, composed of laymen.

SOUTH AUSTRALIA.—The system of education established and subsidized by Government was brought into operation in 1852, and was founded on an Act of the Legislative Council passed during the year preceding. It comprises a Central Board, consisting of seven members, with a Secretary, and a Chief and a Second Inspector of Schools. District councils are authorized to act as District Boards, and they correspond with the Central Board in Adelaide. District school-houses are also erected at the recommendations of the District Councils, wherever the residents locally interested subscribe an amount equal to one-half of the cost of the buildings; the Board being authorized under certain conditions, to furnish the remaining half.

Teachers being approved by the Board, after examination (on the production of a satisfactory certificate of qualification, and after the practical effect of their teaching has been tested with satisfac-

tory results) are licensed by the Board to teach in specified localities, on a memorial in their favour being received by the Board from persons desirous of securing their services. They are thus entitled to a stipend varying from £40 to £80 per annum (payable quarterly), proportioned to the estimated efficiency of their schools and the numbers of scholars attending them. The stipend is additional to the school fees, which, for teaching the ordinary branches of an English education—namely, reading, writing, arithmetic, grammar, geography and history—are limited, as a maximum, to one shilling per week (or in that proportion per month or quarter), but leaving the teachers at liberty to make an *extra* charge for any other subject of school instruction that may be taught in their respective schools.

Orphans and other children, duly certified to be destitute of the means of education, have their school fees paid by the Government, at the rate of sixpence per week.

The Scriptures are read daily in the schools, verbal explanations being allowed; but no religious instruction of a denominational character is permitted during school hours.

Licensed teachers are supplied at cost prices with school books and otherschool requisites, from a dépôt kept at the offices of the Central Board.

The number of schools in connexion with the Board at the close of 1861, was 219; the number of scholars, males, 5811; females, 4990; total, 10,711—showing an increase on the preceding year of 868, and an average for each school of nearly fifty.

The estimated cost of public education, including aid to Mechanics' Institutes, and other educational objects, for the year ending June 30, 1862, is £16,816.

The greatest impediment to the satisfactory working of the Government system is found to be the irregular attendance of the scholars, and the very early period at which they leave school; both evils mainly attributable to the high price of labour, which renders the employment of their children's assistance, by parents, in many cases a necessity, and in others a temptation.

Nearly two-fifths of the schools of the province have no connexion with the Government measure.

The total number of scholars at all the schools of the province, according to

the census taken in April 1861, was 15,344; or, one for every eight and a half of the population. This does not include the scholars who are under private instruction in families.—*Sinnett's South Australia.*

VI.—EDUCATION IN THE INTERNATIONAL EXHIBITION.

From the Official Reports of the Secretary and the Jury in Class XXIX., the general features of which we described in last Number, we make the following interesting extracts:—

Number of Awards.—This class numbers 845 exhibitors, including a few who have been placed by mistake in other classes, and some whose names have been accidentally omitted from the catalogue. The Jury have awarded in all 258 medals, and availing themselves of the permission granted by the Council of Chairmen, have also selected 152 persons for Honourable Mention. These awards have been distributed among the several countries in the following proportions:—

	Exhibitors.	Medals.	Honourable Mention.
England and her Colonies, . . .	351	103	42
Belgium, . . .	10	4	5
Denmark, . . .	12	2	1
France, . . .	207	74	41
Austria, . . .	64	25	25
Zollverein, . . .	71	20	17
Italy, . . .	90	21	12
Holland, . . .	4	1	1
Norway, . . .	4	1	1
Portugal, . . .	8	1	1
Russia, . . .	10	1	3
Sweden, . . .	12	4	2
Switzerland, . .	6	1	1
	845	258	152

Statistics of Public Instruction.—

1. *Austria.*—Population, 35,795,000. *Primary schools*, 29,972; higher elementary schools, 824; teachers, 39,825; scholars, 3,909,000. *Gymnasien*, 240; teachers, 2454, and extra., 493; pupils, 51,121. *Universities*, 8; teachers, 1037; students, 8030. *Realschulen*, 32; teachers, 384; pupils, 9939. In the primary schools attendance is compulsory from the sixth to the twelfth year, and if on leaving the elementary school, a child does not enter a higher school, he must attend a Sunday-school until he is fifteen years of age. All text-books and

reading-books are prescribed by the Government, which also distributes them at cost price; poor children receive the necessary books gratuitously. All the teachers of elementary schools are appointed by the Government, and are under its supervision and inspection. They can be dismissed only with the consent of the Government, and a retiring pension, and allowance for their widows and orphans, are secured to them by the law. The charges for maintaining elementary schools are borne jointly by the public exchequer and the municipalities.

2. *France.*—Population, 36,089,364. *Primary Schools*, 65,100; scholars, 3,850,000, of whom 1,250,000 are free; expense, £1,700,000 per annum. *The University* comprises 16 affiliated colleges. *Lyceums*, 63; *Commercial Colleges*, 244. These institutions are all alike inspected, and aided by the State, and are all subject to the control of the Imperial Council of Public Instruction. This body is presided over by the minister, and is empowered to discuss laws and decrees on public education, to regulate the programmes of study, the methods and the books to be adopted in public schools, and to hear and judge the appeals of teachers who may have been dismissed by the Department Council.

3. *Holland.*—Population, 3,298,137. *Inspectors*, provincial, 11; district, 92. *Primary schools*, 2478; 1st masters, 2409; 2d masters, 1587; pupil-teachers, 642; mistresses, 134; scholars, 322,767. *Private schools*, 944; pupils, 83,562. *Infant schools*, 784; scholars, 49,783. State aid in 1857, £2120; communes' aid, £2260. It is now obligatory on each commune to establish a primary school. Normal schools are sustained by the State, and certificates of morality and of capacity to teach are demanded of every teacher public or private. It is from Holland that the pupil-teacher system, which has effected so much in England, was originally introduced.

4. *Prussia.*—Population, 18,497,458. Total number of children of school age in 1856, 2,943,251; number at public elementary schools, 2,758,472; at licensed private elementary schools, 70,220.

Throughout Germany the legal period of instruction is variously fixed in the

several states, but is generally about eight years. But between certain ages, all the children of both sexes are required to be at school.

Nearly the whole cost of the elementary education is defrayed out of the annual income of the community. It is obtained from three sources: (1.) The school fees paid by the children; (2.) A local rate; (3.) The general taxation of the country. Of these three sources it is the second which bears nearly the whole weight of the burden.

5. *Victoria*.—Population (1861), 540,322. Schools, 886; scholars, 51,668. Government aid (1860), £110,155; fees, etc., £61,452.

6. *Lower Canada*.—Pop., 1,111,566. *Colleges*, 3; *High Schools*, 10; scholars, 1896; *Industrial Colleges*, 14; scholars, 2333; *Academies*, etc., 230. Total schools, 3264; scholars, 172,155. *Normal schools*, 3; teachers in training, 819.

7. *England and Wales*.—It is computed that, in the year 1858, there were 2,552,000 children under instruction in the day schools of England and Wales, of whom 1,692,000 were in public, and 860,000 in private schools. This gives 1 in 7·65 as the proportion of the whole population under instruction, a proportion exceeded only in Europe by that of Prussia, where it reaches the high number of 1 in 6·27. (For details, see Article iv. in present Number.)

Compulsory Education.—It appears that the principle of compulsory education is applied, either directly by means of penalties imposed upon parents, or indirectly by various legal disabilities, which apply to all who have not attended school, in the following countries:—the Kingdoms of Prussia, Saxony, Hanover, and Württemberg; the Grand Duchies of Baden, Saxe-Weimar, Saxe-Coburg-Gotha, and Hesse-Darmstadt; the Duchies of Nassau and Brunswick; the Austrian Empire, Bavaria, Denmark, Sweden and Norway, Portugal, the Ottoman Empire, the Swiss Confederation, in all the Cantons, except Geneva, Schweitz, Uri, and Unterwalden, in the New England States, and in the Mauritius.

School Books, etc.—The names of the following firms are specially mentioned

by the Jury in their report as worthy of praise:—Messrs. Longman, London; Oliver and Boyd, Edinburgh; Paul Dupont, of Desobry; Walton and Maberly; Bell and Daldy; Gerold, Vienna; Macmillan; Fleming, Glogau; Brannmoller; Chambers, Edinburgh, and Cassell, London. The following authors are named with special praise, Mr. Long, Dr. W. Smith, Dr. J. Cornwell, Mr. J. Hullah, Mr. David Stow, Rev. J. Currie, Pastor Ganthey, M. Eugene Rendu, Madlle. Sauvan, and M. J. J. Rapet. For Maps and Globes, the following are named, Messrs. Stanford, London; Nelson, Edinburgh; Fleming and Reimer, Prussia; Babinet, France; Abbatt, Wyld, and Gross. The following forms a special paragraph:—

"The Jury have been interested in observing that a somewhat bold experiment of the Messrs. Gordon of Edinburgh (5391) has been tried with great promise of success. These publishers have reprinted, under the name of the *School and Home Series*, some of the most popular tales for children, including, besides *Robinson Crusoe*, and *Lamb's Tales from Shakspeare*, the most attractive stories of fairies and giants."

The Jury consisted of—The Marquis de Cavour, chairman; R. M. Milnes, Esq., M.P.; Edwin Chadwick, C.B.; Sir J. P. Kay Shuttleworth, Bart.; Rev. S. Clark; Viscount Enfield; J. G. Fitch, Esq.; Rev. M. Mitchell; Rev. B. M. Cowie; Hon. and Rev. S. Best; Robert Chambers, Esq.; Professor Maskelyne; Dr. J. E. Gray; M. Charles Robert; M. Flandin; M. Léon Say; Professor Müller; Professor Wagner; Right Hon. C. B. Adderley; M. Cloquet; E. Johnson, Esq.; C. Bianchi, Esq.; Nassau Senior, Esq.; Harry Chester, Esq.; M. Dufau; M. Rapet.

VII.—APPOINTMENTS.

Rev. E. B. Biddick:—Vice-Principal of the Training College, York.

Captain Burrows, R.N., of Magdalen Hall, Ox.:—Chichele Professor of Modern History, Oxford.

Rev. Charles Evans, M.A., Trin. Coll. Cam.:—Head-Master of King Edward VI.'s Grammar School, Birmingham, in room of Dr. Gifford, resigned.

Rev. T. S. Evans, M.A.:—Professor of Greek in Durham University, and Canon of Durham.

Dr. W. T. Gairdner:—Professor of

Practice of Medicine, University of Glasgow.

Dr. Rutherford Haldane :—Lecturer on Practice of Medicine, College of Surgeons, Edinburgh.

Dr. G. B. Halford :—Professor of Anatomy, Physiology, and Pathology in the University of Melbourne.

Rev. W. G. Henderson, D.C.L., Magd. Coll., Oxon. :—Head-Master of Leeds Grammar School.

George Johnson, M.D., F.R.C.P. :—Professor of Medicine, King's College, London, and Physician to King's College Hospital.

Mr. William Jolly :—English Master in George Watson's Hospital, Edinburgh.

Rev. Joshua Jones :—Head-Master of the Liverpool Institute.

Dr. Douglas MacLagan :—Professor of Medical Jurisprudence and Medical Police in the University of Edinburgh, in room of Dr. Traill, deceased.

Dr. Overbeck :—Teacher of German in the Taylorian Institution, Oxford.

Rev. John Percival :—Head-Master, Clifton College.

Rev. G. Perkins :—Head-Master of the Grammar School, Manchester.

David Pryde, M.A. :—English Master in Scottish Institute, Edinburgh.

William Reid, M.A. :—Mathematical Master in Madras Academy, Cupar.

Rev. F. C. Skye :—Head-Master of the Cathedral Grammar School, Bristol.

Adam Wilson, M.A. :—Classical Master in Madras Academy, Cupar.

CORRESPONDENCE AND NOTES AND QUERIES.

1.—THE ABERDEEN INDUSTRIAL SCHOOLS.

[We regret that we have not had an earlier opportunity of publishing the following interesting notes of Mr. Norris's visit to these schools.—*Ed. M.*]

SIR,—These Aberdeen Industrial Schools have been so decidedly successful so far, more unequivocally so than our English Ragged Schools, that I have long wished to visit them, and to obtain for myself, if possible, an explanation of their superiority.

I visited four separate institutions, containing an aggregate of about 350 children, varying in age from six to thirteen or fourteen; five-sixths of them without shoes or stockings, and nearly all manifestly belonging to the class for whom these schools are specially intended, viz., orphans, or foundlings, or children of parents who cannot afford to feed them properly. All seemed to be either playing heartily, or working heartily. They were fairly clean, cheerful, and well-behaved, and far more healthy looking than I expected; almost entirely free from scrofula. The upper classes were good readers, writers, spellers, and accountants. We tested them by giving them sentences to write from dictation, and easy money sums. They appeared to be specially fond of geography and map-drawing. Knitting almost universal, and needlework fair, and in some instances good. These re-

sults being far above what I am accustomed to in English Ragged Schools, I was anxious to ascertain what is their average term of schooling. Here I found at once an explanation of their satisfactory attainment. Not only is the daily attendance remarkably regular, showing an average of 90 per cent. of the number on the rolls, but also I found, that on an average the children continued to attend two years. Now two complete years of steady attendance, from 7 or 8 o'clock in the morning till 6 or 7 in the evening, missing on an average only one day in ten, is more than we generally obtain in our English parish schools, and fourfold what they appear to obtain in the Irish National Schools. But these statistics, though quite sufficient to account for a very satisfactory state of attainments and behaviour, by no means solved my problem, but only referred me to the further question: 'How is it that these schools win such a hold upon the children and their parents as this regularity of attendance implies?' I think I clearly find an answer to this question, 1st. In the systematic feeding of the children three times a day; and 2d In the fact that the children are really such as feel the need and value of this food.

There are of course other reasons, such as the good sense and cheerful spirit with which the schools appear to be carried on, tending to attach the children to them; but mainly, and certainly

in the first instance, we must ascribe it to the food. The food consists of a meal of oatmeal porridge between 8 and 9 A.M., soup at 2, and a roll of bread, or porridge again in the evening. The soup and porridge are made by the girls. So also are the pinafores which the children wear in school over their clothes. The very poor children have also shoes given them for the winter months. The boys' industrial work consists chiefly in net-making, and picking horse hair and oakum.

The salmon season being over, the net-making had ceased, and I found the boys merely picking hair and oakum. The managers acknowledged that the boys' industrial department was unsatisfactory; but they consider it unimportant compared with the intellectual training. To mental culture they evidently attach a very high moral value, as tending to raise self-respect, increase hopefulness and providence, and quicken the sense of right and wrong, and the rational perception of duty. Mr. Machray, who has been twenty years devoted to the schools, spoke very strongly on this point.

Thus, to sum up, these Aberdeen Industrial Schools have the advantage over the English schools of the same class with which I am acquainted, in two most important points: first, they really draw their children from the poorest class; and, secondly, they secure a surprisingly regular attendance. And farther, their success under these two heads is to be ascribed, I believe, first, to the very business-like character of the administration; which is intrusted, not to city missionaries or district visitors, but to persons who really make this superintendence their main business; and, secondly, to the systematic distribution of food of the very humblest sort, which is at once most attractive to the really destitute, and distasteful to others; thus serving as a kind of test; for all who attend must have their meals at the school. The cost of the food varies from £2, 10s. to £3 per head per annum. At present it is about 2d. a day. The total cost, including clothing, salaries, etc., is about £4, 10s. a head for all four institutions. But little aid is now received from the State or from parochial boards, for although three of the four schools are certified under Dunlop's Act, yet Sheriff Watson and his co-managers by no means wish the schools to have a reformatory character; and not more than

50 or 60 of the 350 children present had been committed for vagrancy or mendicancy under that Act. Sheriff Watson's principle is, "Get the parent to send the child in the first instance, and so obviate the risk of committal." At the same time Dunlop's Act materially facilitates the carrying out of this principle, enabling them to say, "If you don't send your children here to be trained in good ways, they are very sure to be sent to us by the magistrate to be cured of bad ways."

I was amused here as elsewhere, to observe how, along with an indignant protest against the very small amount of the Government grants, the managers combined the strongest dislike of Government interference. Considering how almost impossible it is for a Government officer really to measure and appreciate the results of such institutions as these (which are moral, and hardly within the scope of an examiner's tests), I am inclined to sympathize with their aversion to Government interference. I only wonder that, feeling this, and knowing, as they must know, that public money cannot be granted without rigorous enforcement of conditions and inspection, they do not see the desirableness of declining State grants, and throwing themselves on the more congenial support of the voluntary system.—I am, Sir, yours faithfully,
J. P. NORRIS.

II. CHANCE QUESTIONS AND COLLATERAL INFORMATION.

SIR,—I wish, through your pages, to call the attention of teachers to an evil which has become very common in the conducting of large classes. I refer to the practice of teachers digressing from the proper subject of their lessons into the boundless field of "collateral information." I make no objection to the communicating of that information. The possession of great stores of knowledge, from which he can draw, at any moment, facts interesting in themselves, or illustrative of the matter in hand, is one of the highest recommendations a teacher can have. It is another thing, however, when this collateral information, in addition to the regular lessons of the day, is expected to come from the pupils. The inevitable consequence of this is, as I have found it in my experience, that their energies, during home preparation, are given to the hunting out of all ima-

ginable points that may in the faintest way be suggested by the lesson, to the infinite neglect of the lesson itself. And their reason for this is very plausible. They say, "We never gain places by the lesson, however well we may have learnt it; and we always lose by the chance questions."

The evils of this are very apparent. The children, finding their most assiduous preparations unavailing, become disheartened, and give it up. They are no less likely to be discouraged when they daily find that there are so many things that they do not know, so many questions that they cannot answer. The practical solution of the difficulty would be the adoption of these principles:—

1. The teacher should exhaust the substance of the lesson itself thoroughly in the first place.

2. Beyond its scope, he should ask no question which his pupils may not be fairly expected to answer.

3. He should communicate the additional information himself in the first instance: afterwards, there will be no excuse for those who do not know it. Or,

4. He should prescribe beforehand the subjects on which the collateral information is expected, that the pupils may be prepared for his questions.

A PRIVATE TUTOR.

III. THE EDUCATIONAL INSTITUTE OF SCOTLAND—EVENING MEETINGS.

SIR,—It has occurred to me oftener than once, in reading your notices of the Evening Meetings held monthly by the College of Preceptors in London, that the same plan might with great advantage be adopted by the Scottish Educational Institute. I know very little about that Society; but I am told that its mid-day meetings are very poorly attended, that its membership is dwindling, that its funds are dwindling, and that the whole affair is cold and lifeless.

This should not be. It is a chartered body. It made an admirable commencement; and it can only have been through mismanagement that its decline has set in. Such an association is capable of doing much good to teachers as a class, to education, and to the country. Steps ought to be taken to revive its efficiency. As a first step, let me advise its conductors to commence the plan of Evening Meetings. Let them get up a series of good lectures or discussions, and invite

all members of the profession, and some of the leading citizens to attend them. Teachers do not like to give up their Saturdays, the only holiday they have in the week, for such objects. But they will easily be prevailed upon to devote an hour or two in one evening of each month to what may be made a delightful recreation. And the Institute would soon find that its prosperity and its funds had so increased, as to enable them not only to procure a comfortable hall for their meetings, but to command a position and discharge important functions, which have never been within their reach.

A SOOTHY TEACHER.

IV. THE DATIVE ABSOLUTE.

SIR,—In his excellent article on "Translation from the Classics as an Exercise in English Composition," in last Number of *The Museum*, Professor Rushton quotes from Milton an example of what he calls the *accusative absolute*. But may not the "*us* dispossessed" rather be a *dative* or *ablative absolute*? The absolute case in Anglo-Saxon was the dative (or ablative, for they were always alike). Now, in Anglo-Saxon *us* is a dative, and we still use it as such in English when we say, "He told *us* the truth." In another passage Milton uses *him* as an absolute case:—

"And *him* destroyed
For whom all this was made, all this will soon
Follow."

But *him* also was a dative case in Anglo-Saxon. The probability, therefore, is that in these cases Milton has retained the proper idiom of the language; and that the modern custom of using the nominative absolute has arisen from the want of distinctive case-endings in the modern noun.

QUERY.

V. TWO KINGS OF BRENTFORD.

SIR,—It would be a great favour to more than your correspondent were any of your readers, learned in local customs, to explain in your Notes Cowper's allusion in the line—

"So sit two kings of Brentford on one throne."
—*Task*, l. 78.

Dr. Morell's note on the passage is, "Allusion to an old custom of chairing mock kings at Brentford."—(*Poetical Reading Book*, p. 31.) But this is hardly a sufficient explanation. It evidently requires local knowledge.

AN ELEMENTARY TEACHER.

VI. AGED SCHOOLMASTERS' FUND.

SIR,—Why have schoolmasters no regularly organized body amongst themselves, on an extended scale, for the support and maintenance of aged and indigent schoolmasters, their widows and orphans? It may be answered, "They have such a Society in the 'Benevolent Institution of Church Schoolmasters and Schoolmistresses.'" Not so. For in that institution there is the want of a good capital; the number of members is small; the annual subscription is not sufficiently high. These defects would prevent its carrying out the above object. It is certainly a disgrace to the scholastic profession that no adequate institution for this purpose exists. The question then arises, Could such a society be formed entirely free from sectarian prejudice? Why not? There are at present several thousands of teachers throughout the kingdom, and why should they not band as brothers in such a cause? To commence would require *union*; to continue and succeed, *union*. Surely every teacher feels the imperative necessity of providing for old age or sickness. And is there one who would not willingly make some sacrifice towards the accomplishment of this project? If there be, let such a one bethink him to what circumstance the Royal Society of Musicians owed its origin, and reflect upon the necessity of doing something. A similar society among teachers would be not only a bond of union, which would give a degree of strength to a body of men that has need of it, in these days at least; but also would lead to giving the schoolmaster a position in society of which—in spite of all that has been said and written to the contrary—he knows himself to be in need.

A TEACHER.

VII. SCHOOLMASTERS' CERTIFICATES.

SIR,—The Committee of Council on Education have for the present completed their Code as far as masters who have charge of schools are concerned. They are now turning their attention to the changes required in the syllabus of subjects of study and examination for future students in training colleges. In the meantime, the Rev. B. M. Cowie, in his last report, suggests to their lordships many sweeping changes in the existing routine. He seems to think that new machinery is required to work the New Code. Amongst these suggestions is a

very important one, which, carried out, may affect both present and future masters. It is in reference to the schoolmaster's certificate. Mr. Cowie says (*Report*, p. 281),—"I venture to propose that the certificate should be a *certificate of competency* rather than a *certificate of merit*." He states his reason for this as follows:—"It is his (i.e., the master's) capability of teaching the elementary subjects well which requires to be tested, and the certificate should be a real guarantee that the master is properly qualified to take charge of an elementary school."

Now, has Mr. Cowie ever read a schoolmaster's certificate? Such, certainly, does not appear to be the case; for the last two paragraphs in it are:—

"The certificate *thus far* is limited to the proof of attainments and skill by examination. The Committee of Council are aware that there are other qualifications not less necessary to the success of a teacher in the management of an elementary school.

"Their Lordships have therefore provided, as a means of encouragement to deserving schoolmasters, that Her Majesty's Inspector shall, at the visits which he will annually make to the school conducted by the possessor of this certificate, enter at its foot a brief account of the condition of the school during each of five successive years. A schoolmaster is thus enabled to accumulate evidence of his practical success."

To any one reading this, is it not evident that such a certificate, obtained *not by examination of attainments only*, but also by *actual service* of two years in charge of an elementary school, gradually becomes the best certificate of *competency* a teacher can possess? At the same time, it retains its original degree of merit. Then, where is the necessity for the change proposed?

But supposing Mr. Cowie's suggestion to be approved of by those in office, how can it be carried out? Will there be different grades of certificates of competency, or will all the holders of such certificates be reckoned to possess the same degree of competency? Again, what are the Committee of Council to do in reference to the certificates already issued? They cannot recall them; hence there will be two kinds of certificate in the education market: one of merit as well as competency; the other of competency alone. What next? β.

THE MUSEUM.

JANUARY 1863.

I. JOSEPH LANCASTER.

JOSEPH LANCASTER's is a name which is seldom heard now in connexion with the great subject to which he devoted his life, but it deserves, nevertheless, a permanent place in the history of Education. What, and how high that place should be, are questions which admit now of a calm solution. There is little need to exhume the barren controversies with which his name was once identified; still less to make exaggerated claims in his behalf. But it may be well here to recall some of the chief facts of his life, and to inquire to what may be attributed the remarkable influence which he exercised in his day, and of which the fruits are still visible throughout the whole field of public education in England.

He was born in Southwark in 1778. His father was a Chelsea pensioner, who had served in the American War; and the house in which his childhood was spent seems to have been, though a humble, an orderly and godly home. It is very pathetic to find how early and how deeply his heart was stirred with love to God, and with a desire to devote himself to his service. One finds the key to much of his strange, impulsive character, and of his wayward and turbulent life, in a little incident which Mr. Dunn* records:—

"At fourteen, Clarkson's Essay on the Slave Trade came in his way, and alone, and without taking counsel of any one, he determined to go to Jamaica, 'to teach the poor blacks to read the word of God.' With a view to accomplish his purpose, he left home for Bristol, without the knowledge of his parents, having only a Bible, Pilgrim's Progress, and a few shillings in his pocket. The first night he

* It is right to say that much of the information given here is derived from Mr. Henry Dunn, who was for many years Secretary to the British and Foreign School Society; and from Mr. John T. Crossley, who in his youth enjoyed the affectionate teaching and confidence of Lancaster himself, and who, as his successor, and as master of the model-schools in the Borough Road, inherited all his enthusiasm, combined with greater steadfastness of purpose, and higher teaching power. To these two gentlemen—now living in honourable retirement—Lancaster's fame owes much. Mr. Dunn's faithful and intelligent vindication of his principles, through many troublous years, before education became the fashion, was of immense importance to the interests of the Institution Lancaster founded; while it was through Mr. Crossley, that the capabilities of the monitorial system were for the first time fairly illustrated, and its highest results achieved.

slept under a hedge, and the next under a hay-stack. On his journey he fell in with a mechanic, who was likewise going to Bristol. They walked together, and as Joseph's money was all expended, his companion sustained him. On arriving at his destination, he was penniless and almost shoeless. He entered himself as a volunteer, and was sent to Milford Haven the next morning. On board he was at first the object of much ridicule, and was contemptuously styled 'parson.' The captain being absent one day, the officers asked him if he would preach them a sermon. He replied, 'Yes, if you will give me leave to go below for half an hour to read my Bible.' They said, 'Oh, certainly, an hour if you choose.' When he came up there was a cask placed upon deck, and the ship's company were all assembled. Having placed him upon the cask, he proceeded to lecture them upon their habits of profane swearing and drunkenness, at first much to their mirth and amusement; but after a little, they began to droop their heads, when he told them if they would leave off their wretched practices, repent, and turn to the Lord, they might still be happy here and happy hereafter. After this sermon, he was treated kindly; no one was suffered to laugh at him or use him ill, during the three weeks he remained on board."

Through the interposition of friends, he was brought home again after this *escapade*. But he was restless and uneasy. He longed to be at work.

"It was my early wish," said he many years afterwards, "to spend my life to the glory of Him who gave it, and in promoting the happiness of my fellow-men. With this view, I looked forward to the dissenting ministry at the age of sixteen; but it pleased God to favour me with such different views of things, that I became a frequenter of the religious meetings of the Society of Christians called Quakers, and ultimately a member of that Society. Soon after this, my attention was directed to the education of the poor."

It is very difficult for us in these days, to picture to ourselves the utter neglect and apathy which existed in his day in relation to the instruction of the poorer classes. In the first tract which he published, containing the account of his early experiments in education, he gives the following pictures of the only schools for the poor which then existed:—

"There is a sort of initiatory or preparatory school to be found in every part of London. They are frequented by boys and girls indiscriminately, few of them being above seven years of age. The mistress is frequently the wife of some mechanic, induced to undertake this task from a desire to increase a scanty income, or to add to her domestic comforts. The subjects of tuition are reading and needle-work. The number of children is very fluctuating, and seldom exceeds 30. The pay is very uncertain. Disorder and noise seem more the characteristics of these schools than improvement of any kind. Many poor children go at once from these schools to work, and have no other opportunities of instruction."

Lancaster's earnest and persistent inquiries into the means of instruction available for the poor, led him also to look into the work-houses in and near London. He found that the guardians of the poor took no heed of the education of the children under their charge, and that there was criminal neglect, even as to the moral oversight of the unfortunate little ones.

"The poor children who are in parish workhouses are often friendless, and immured in those receptacles of poverty, depression, and vice, without education and without hope; for these children the sun never shines; curses and ill treatment are too often substitutes for parental smiles or maternal care. I have often viewed these poor oppressed children, when pacing, with solemn steps and down-

cast eye, along the streets to a place of public worship, and the settled gloom of unhappiness, visible on some of their countenances, has attracted my sorrowful attention, and forced from my eyes the unavailing tears of pity."

Of the schools for older children, "secondary schools" as he calls them, Lancaster thus reports:—

"The masters of these are generally the refuse of superior schools, and too often of society at large. The pay and number of scholars are alike low and fluctuating; of course there is little encouragement for steady men, either to engage or continue in this line, it being impossible to keep school, defray its expenses, and do the children regular justice, without a regular income. Eventually, many schools, respectable in better times, are abandoned to men of any character, who use as much chicane to fill their pockets, as the most despicable pettifogger. Writing books are scribbled through; whole pages filled with scrawls, to hasten the demand for new books. These schools are chiefly attended by the children of artificers, whose pay fluctuates with their employ, and is sometimes withheld by bad principles. Debts are often contracted that do not exceed a few shillings; then the parents remove their children from school, and never pay it, the smallness of the sum proving an effectual bar to its recovery; the trouble and loss of time being worse than the loss of money in the first instance."

It was the contemplation of this state of things which stimulated Lancaster in 1798, though only twenty years of age, to make his first public efforts in education. Those efforts were not wholly tentative and experimental; since he had already gathered a few children together under his father's roof, and for many months had been busy in instructing them. Printed over the door of his school-room was the announcement—"All that will, may send their children and have them educated freely, and those who do not wish to have education for nothing may pay for it, if they please." This invitation had been largely accepted, and when he was only in his twenty-first year, nearly a thousand children were assembled round him in his new premises in the Borough Road. "They came to me for education," he says, "like flocks of sheep." The attention of several eminent men, among whom were the Duke of Bedford, Lord Somerville, and Mr. Whitbread, was directed to him, and the report of his usefulness began to spread. Nevertheless, the undertaking was full of difficulties. Success came faster than he was prepared to meet it. Although a few private friends assisted him with money, the responsibility which came upon him was heavy enough to have appalled a far-seeing or prudent man. Lancaster, however, was in high spirits. He was upheld through all the difficulties of his bold enterprise not only by an earnest faith in his own powers, but by an affectionate interest in the children whom he taught. Like all true teachers, he loved his work, and entered into it with all his soul. "A loving heart," some one has said, "is the beginning of all knowledge." It is also the beginning of all teaching power. There is something very simple and touching in the stories which are told of his personal intercourse with the poor and ragged little ones whom he gathered from the streets. He rejoiced to share in their play. If he found that any of them were hungry or destitute, he would raise a subscription, and provide dinner for them, himself presiding at their meal. "On Sunday evenings he would have large companies of pupils to tea, and after mutually enjoying very

pleasant intercourse, would conclude with reading a portion of the Scriptures in a reverential manner." Nothing delighted him more than to place himself at the head of his whole troop, and to march out with them for a holiday ramble in the country. He was never weary of devising new forms of gratification for them. He thought no personal sacrifice great which helped to increase his own knowledge of the scholars, and to give him greater power of being useful to them.

To this remarkable sympathy with children was naturally united a rare power of gaining their affections and securing their obedience. It is not surprising, therefore, that his friends were very soon able to point to some very striking and tangible results of his scheme. The large schoolroom in the Borough Road presented to the visitors who thronged to see it, an orderly and beautiful spectacle. It is true, that for several hundred children there was but one master; but he had for his assistants a picked company of the elder boys, who looked up to him with reverence, and rejoiced to carry out his plans. The material appliances for teaching were of the scantiest kind; a few leaves torn out of spelling-books and pasted on boards, some slates, and a desk, on which the little ones wrote with their fingers in sand. But such work as was possible with these materials was faithfully and energetically done. It is no slight thing to say, that by his method reading, writing, and simple arithmetic were really taught. It is true that the children were often unshod, and had been gathered together from dirty and ill-ordered homes; but there was a cheerfulness in their deportment, and a military precision in their order and movements which were very remarkable, and which formed a striking contrast, not only to the habits from which they had been rescued, but also to the usual aspect even of the best schools of the day. Joseph Lancaster had the skill which gains the loyalty of subordinates, and he knew how to inspire his monitors with fondness for their work, and with pride in the institution of which they formed a part. As these youths became more trustworthy, he felt himself more at leisure to accept some of the many invitations which crowded upon him, and to expound his system by lectures in various towns. His popularity increased; his school excited daily more sympathy and public attention, and was visited, as he himself said, with pardonable vanity, "by persons of the first rank in the nation." His fortunes may be said to have reached their highest point in 1805, when the King sent for him to Weymouth, and desired to have an account of his doings. The interview is thus described, in a memoir left behind him, by Mr. William Corston, one of Lancaster's most faithful and disinterested friends:—

"On entering the royal presence, the King said, 'Lancaster, I have sent for you to give me an account of your system of education, which I hear has met with opposition. One master teach five hundred children at the same time! How do you keep them in order, Lancaster?' Lancaster replied, 'Please thy Majesty, by the same principle thy Majesty's army is kept in order—by the word of command.' His Majesty replied, 'Good, good; it does not require an aged general to give the command; one of younger years can do it.' Lancaster observed that in his schools the teaching branch was performed by youths, who acted as monitors. The King assented, and said, 'Good.' Lancaster then described his system; and he in-

formed me that they all paid great attention, and were highly delighted; and as soon as he had finished, his Majesty said, 'Lancaster, I highly approve of your system, and it is my wish that every poor child in my dominions should be taught to read the Bible; I will do anything you wish to promote this object.'

"Please thy Majesty," said Lancaster, 'if the system meets thy Majesty's approbation, I can go through the country and lecture on the system, and have no doubt, but in a few months I shall be able to give thy Majesty an account where ten thousand poor children are being educated, and some of my youths instructing them.' His Majesty immediately replied, 'Lancaster, I will subscribe £100 annually; and,' addressing the Queen, 'you shall subscribe £50, Charlotte; and the princesses, £25 each;' and then added, 'Lancaster, you may have the money directly.' Lancaster observed, 'Please thy Majesty, that will be setting thy nobles a good example.' The royal party appeared to smile at this observation; but the Queen observed to his Majesty, 'How cruel it is that enemies should be found who endeavour to hinder his progress in so good a work.' To which the King replied, 'Charlotte, a good man seeks his reward in the world to come.' Joseph then withdrew."

The prosperity which he now enjoyed wellnigh proved fatal to him. He had never been accustomed to the management of money, and he did not know its value. He had no foresight, and the resources which he could command, though often large, came into his hands in a fitful and uncertain way, which only served to encourage his improvident habits. He spent money recklessly in treats and presents to his scholars. He travelled about the country, lecturing on his system, and illustrating it by the help of the lads and monitors who accompanied him. In these journeys he occasionally met with rebuffs and opposition, but more often with honour and a cordial welcome. He began to indulge in grand visions of the universal adoption of his system; and, like most discoverers, to imagine that his own special remedy was a panacea. The Duke of Somerset placed at his disposal a large piece of waste land at Maiden Bradley in Somersetshire, and on this he proposed to employ a number of lads in spade husbandry. He hoped to make the cultivation of the land remunerative, simply by the production of straw, which his friend Corston undertook to manufacture into hats and bonnets:—

"The boys who break up the land are classed," he says, "according to their strength; a monitor being appointed to each class; all the classes are under one general monitor; they keep their spades, hoes, etc., in a place for that purpose. Every implement is numbered; and each boy knows what belongs to him by that number, and is required to keep it clean and bright. When they get to work, they uniformly take their spades, etc., at the word of command. When they arrive on the ground, they divide into two classes; one, the senior and most industrious boys, have square perches of land measured out for them, and they work, without having any command given them. The other class do nothing without a new command for every motion. The commands generally given are, 'Prepare to dig,' in which case the spade is grounded, and the foot placed upon it by the boy whose it is. When the monitor has seen each boy ready, he gives the word 'Dig,' and each spade is immediately pressed the full depth into the ground. When the monitor has seen every spade properly in the ground, they are ordered to 'Turn,' and each boy, with one motion, turns the spade, and breaks the earth he turns over with it. When this is done, they go on as before."

It is needless to say that this attempt to extend the monitorial system to agriculture, like most of the benevolent schemes for combining industrial training with school-work, failed to realize Joseph's

hopes. But for a time he was encouraged to believe in it, and his schemes promised well. In 1811 he visited Ireland; gave many lectures explanatory of his system, and was instrumental in establishing a model school in Dublin, which he placed under the charge of one of his young men, trained in the Borough Road. At Hull, Newcastle, York, Leeds, and other towns, he met with similar success; and, during a single year, he was able to say that a new school on his system had been opened in every week. His letters written during this period to his friends are generally full of enthusiasm and hope. But the least rebuff or opposition wounded him to the quick, and now and then he was overwhelmed with despair. His enthusiastic temperament led him to exaggerate both his failures and successes, and to fancy that every incident which depressed or gladdened him was a special Divine visitation:—

"I called at the Borough Road," says one of his friends, "to inquire about the training of a teacher, and, after some conversation relating to the necessary arrangements for the man's attendance, I slipped a £10 note into his hand, as an acknowledgment of my obligations. What was my astonishment to see this quiet man, with whom I had a moment before been calmly conversing, at once turn pale, tremble, stand fixed as a statue, and then flinging himself upon my shoulder, burst into a flood of tears, exclaiming, 'Friend, thou knowest it not; but God hath sent thee to keep me from a gaol, and to preserve my system from ruin!'"

It would be painful, as well as unprofitable, to describe the vicissitudes, the anxieties, and the imprudences which characterized this part of his life:

"Toil, envy, want, the patron, and the gaol,"

were all in turn experienced. As early as 1808, a few noblemen and gentlemen came to his aid, paid his debts, became his trustees, and organized a society which was at first known as the Royal Lancasterian Institution, but afterwards by the name of the British and Foreign School Society. But their generous and business-like interposition did not put an end to his troubles. They found him a man unusually impatient of control, and sadly incapable of being dealt with. They desired to retain his services, and to treat him with liberality and respect; but his wild impulses and heedless projects needed constant check, and it was very difficult to make the check effective. He quarrelled with his friends, betook himself in anger to Tooting, where he set up a private establishment; failed miserably in the undertaking, became a bankrupt, and, in 1818, emigrated to America. His subsequent career was a strange one. At first he met with a warm welcome, and for a time was lionized and honoured in the United States. His courses of lectures were well attended, and a course of usefulness and popularity seemed to be opening before him. But the bubble of his fame collapsed as suddenly as it had expanded. By his unstable, fitful courses, he soon alienated his new friends. Sickness overtook him, and he sought a temporary shelter in the warmer climate of the Caraccas. Thence he went to St. Thomas and to Santa Cruz, and, at length, returned to New York, the corporation of which city made to him a public grant of 500 dollars, in pity for the misfortunes which had by this time reduced him to a lamentable state of poverty. The

rest of his life is well told in the sketch by Mr. Dunn, from which I have already quoted.

Lancaster now determined to return to England, and had all but agreed for his passage, when circumstances induced him to return through Canada. On his arrival at Montreal he commenced his lectures, and again for a time floated along the stream of popular favour. His worldly circumstances improved, and he determined to give up the thought of returning to England, and to settle in Canada. After a time, and probably through his own folly, he again sank, and then opened a private school for subsistence. In this schoolroom he held "silent meetings" on "first days," sitting alone, while his wife and family were gone to church.

"Here," he touchingly says, "I sometimes found the chief things of the ancient mountains, and the precious things of the everlasting hills, resting, indeed, on the head of Joseph, and on the crown of the head of him who was separated from his brethren, by distance, by faults, by circumstances, and by the just but iron hand of discipline.* I longed again and again to come more and more under the purifying and baptizing power of the truth which had been the dew of my youth, and the hope of all my life in its best moments, whether of sorrow or of joy."

The last letter received from him was addressed to Mr. Corston, from New York, and dated 21st of 9th month 1838. He was then in the enjoyment of an annuity which had been raised for him in England. His mind at this time was evidently as wild as ever, and his energies unbroken. He is still ready to undertake "to teach ten thousand children in different schools, not knowing their letters, all to read fluently in three weeks to three months." The "fire that kindled Elijah's sacrifice" has kindled his, and "all true Israelites will in time see it." And so he runs on.

But his career was rapidly drawing to a close. He had fully resolved on a voyage to England; but about a week before the affecting accident occurred which occasioned his death, he expressed some doubts on the subject, saying, "He knew not the reason, but he could not see his way clear in leaving America."

On the 23d of October 1838, he was run over in the streets of New York; his ribs were broken, and his head very much lacerated. He was immediately taken to the house of a friend, where he died, without a struggle, in the fifty-first year of his age.

Of the loud and angry controversies which were associated with Lancaster's name, little but the fading memory still remains. The history of them may be found recorded in the *Edinburgh* and *Quarterly Reviews*, and other periodicals of the day, and in innumerable pamphlets, sermons, and articles which are now forgotten. Archdeacon Daubeney, Mrs. Trimmer, and a host of opponents, denounced Lancaster's plan as an organized scheme for the overthrow of the Church of England, and as an attempt to take the education of the poor out of the hands of the clergy. What Lancaster and his friends were

* He had been disowned by "the Friends," chiefly on account of his irregularities in money matters.

doing for the poor in schools not connected with the Church of England, Dr. Andrew Bell was doing simultaneously, under the patronage of the heads of the Church, in what were called "National Schools." The relative merits of these two men, and especially their rival claims to the honour of having been the founder or inventor of the monitorial system, were fiercely debated by their respective partisans. Happily, time has permitted all the littleness, the passion, and the unfairness of these controversies to sink into oblivion, and has only borne down upon its waters the more important facts, one or two of which may profitably be stayed and recorded here.

Dr. Bell published, as early as 1797, a pamphlet entitled, "An Experiment in Education made at the Male Asylum at Madras." In this he describes the advantages he had derived from employing the scholars themselves as teachers, in a school of 200 children, conducted by himself *and four masters*. He also details the manner in which he instructed little children in writing, by tracing the letters on a table covered with sand. His pupils were half-caste children; and he hints that perhaps the "system might be so modified as to be rendered practicable by masters of sufficient talents and industry in the generality of public schools and academies." But, in regard to the subjects of instruction, and the methods to be employed, there is nothing in which his school differs from the old-fashioned private school.

Lancaster's first pamphlet was published in 1803. In it he details his earliest experiments, and refers with strong approbation to Dr. Bell's pamphlet, "from which," he says frankly, "I have adopted several useful hints. I much regret that I was not acquainted with the beauty of his system till somewhat advanced in my plan. If I had known it, it would have saved me much trouble, and some retrograde movements." It is very evident, from an examination of the facts, that Dr. Bell's efforts in the Madras Asylum were prior to those which were made by his rival; but that the "monitorial system," in the form which it afterwards assumed in England, and in its application to the education of the poor, was an original invention of Lancaster's, which his own experience, aided by the hints he received from Bell, enabled him to improve and to perfect. Both worked independently, and for a while they treated each other with friendly confidence and were unconscious of any rivalry. Their names were afterwards used as party-symbols, and the fierce rancour of their friends and supporters gave them great prominence in the ephemeral literature of their day. Some of the questions with which their names were identified were undoubtedly grave and important, and many yet remain unsolved. The Whig and Tory parties, in days when they were compactly organized, marshalled themselves respectively under the banners of Lancaster and Bell, as far as educational questions were concerned. Those who desired to see public education exclusively in the hands of the clergy, and founded on the faith and formularies of the English Church, claimed Bell as their champion. Those, on the other hand, who thought that national education ought to be on a more comprehensive basis, and sought to

open the doors of the public schools to all Christian children, and to respect the rights of conscience, clung to Lancaster's system and defended him. But, in so far as the matter in dispute turned upon the rival claims to originality of Bell and Lancaster themselves, the controversy was from the first a very barren one. To do them justice, it should be remembered that their personal claims were urged with more acrimony by their friends than by themselves.

But, in fact, both Lancaster and Bell were grievously destitute of many of the qualities which one hopes to find in great teachers; and whatever may have been the value of their services to their respective parties, their claims to the reverence of posterity are not high. Bell was a fair teacher, a skilful administrator, and he had a genuine pride and pleasure in seeing the progress of his scholars. But he was cold and self-seeking. His whole life was disfigured by petty vanity and by covetousness. He was perpetually expressing his discontent at the smallness of the personal recognition and reward which fell to his share, although several valuable sinecures were conferred on him, and he had the good fortune to accumulate £120,000. Lancaster, on the other hand, was reckless, wayward, and improvident; often in debt, in poverty and disgrace, and altogether, as we have seen, an untrustworthy and unmanageable man. But he had great power both in teaching and in organizing, and he was filled with an exuberant love for children, a religious earnestness bordering on fanaticism, and a most unselfish desire to be doing good. Marred as the lives of both of these men were with faults and littlenesses, we may say without harshness,—with deep regret and pity rather,—that neither deserves a very high rank among the world's teachers. Of the rare diligence of Ascham, of the steadfast self-devotion, and the clear insight into child-nature of Pestalozzi; of the high aims and manly earnestness of Arnold, we are not reminded as we read the life of either. On the whole, Bell has received far more justice than Lancaster; for owing to the accident of his being patronized by the Church of England, the whole power and prestige of that great institution was enlisted in his defence. His merits were vindicated by bishops in their charges, by Southey in a flattering biography, and by a yet more enduring monument in Westminster Abbey. Lancaster enjoyed none of these advantages. But it is pleasant to know that it is no longer necessary for either of the two great educational societies of England to vindicate its founder's memory, in order to prove the worthiness of the work it is doing, and its right to the confidence of the nation.

If we turn from the picture of Lancaster's confused and entangled life, and of his inglorious death, to inquire what was the practical outcome and result of his efforts on the history of education in England, the answer may be briefly given. In the first place, it is manifest that many of the discoveries and improvements to which at first the greatest importance was attached, have little or no permanent value. The truth is, that his views as to the nature of the elementary instruction to be given to the poor were very contracted. Reading the Bible, spelling, writing, and "ciphering," made up the whole of his modest

curriculum, and his treatment of these subjects was rather mechanical than intelligent. Here, for example, is his own account, from his *Improvements on Education*, of his method of teaching to spell. After describing the method by which the monitors may look over the slates of a large class, he says :—

“If 20 boys thus spell 200 words each, the same number spelt by 60 boys must produce a great increase of total. Each boy can spell 100 words in a morning. If 100 scholars do this 200 mornings yearly, the following will be the total of their efforts towards improvement:—

100	words,
200	mornings,
<hr/>	
20,000	words each boy per annum,
100	boys,

2,000,000 total words spelt by 100 boys per annum.

One cannot help smiling at the grave way in which this numerical estimate is applied. But the instance is very characteristic of Lancaster's methods and notions of education. His mode of teaching arithmetic was equally mechanical. A plan which would save the time of boys in computing, secure the supervision needful to prevent copying, and so cause a greater number of sums to be *done* in a given time, seemed to him the great desideratum. In all the apparatus of his school,—in the sand-desks, the metal tickets and badges for the best boys, the gradation of ranks, the functions of the monitors, the complex system of signals and words of command, the marchings and counter-marchings,—we see a theory of education borrowed rather from the barrack or the factory, than from the conception of a school as a place of intellectual discipline. The curious student of Lancaster's pamphlets will be struck with his ingenious methods of organization, with his remarkable talent for systematizing the smallest details of school life, but will look almost in vain for guidance as to the best *methods* of teaching, or as to the right mode of presenting truth to a learner's mind.

It must be admitted also that much of Lancaster's system of moral discipline would now be rejected by a wise teacher, as puerile and even mischievous. His dislike of flogging was so great that he taxed his ingenuity to invent other forms of punishment. The result, as it appears in print, is sufficiently grotesque. There are chapters in his tract gravely headed “Of Logs,” “Of Shackles,” “Of the Basket,” (in which offenders were slung up to the roof of the school to be ridiculed by the boys as “birds in the cage,”) “Of Labels of Disgrace,” etc.; and from these it is evident that the love of ridicule and the sense of shame were often appealed to under his system, in a manner which must have gone far to wound sensitive children, to harden bad ones, and to encourage in all that habit of laughing at vice and being amused by it, which is so hurtful to the conscience of a child. It is fairer, however, to measure Lancaster by the standard of an age in which the pillory and flogging at the cart's tail was authorized by law, than by modern notions on the subject.

But although some of his schemes were absurd, it must be remem-

bered that they were devised as a refuge from other modes of discipline, which he thought to be cruel and degrading. Moral and religious culture were ever the prominent objects in his thoughts. For many years the Bible was the only book used for reading in Lancaster's schools, and the influence of its teaching on the habits and character of the children was always to him a matter of very earnest solicitude. Obedience, orderliness, and promptitude were objects of prime importance, and there can be no doubt that his plans cultivated these qualities in a high degree. Lancaster's great maxim was, "Let every scholar have at all times something to do, and a motive for doing it." In practice this theory was well carried out. His plans provided constant employment for every one. The gradation of ranks among the monitors, the confidence which was placed in them, and the rewards and honours which were accessible to them, rendered the office an object of great ambition. These things furnished a stimulus to the efforts of the younger children, and fostered in the monitors themselves a spirit of manliness and self-respect, which, though apt to assume here and there the form of tyranny and conceit, contrasted strikingly with the sullen, hopeless way in which school work was, and, alas! is still, so often done. The discipline of Lancaster's schools was not marked alone by beauty and military precision. The whole *tone* of the place was joyous, duties were agreeably varied from hour to hour, and though the noise often bewildered and stunned a visitor, it was at least the noise of animated work, and was succeeded in an instant at the word of command, by perfect stillness. Those who remember the aspect of the old Lancasterian school testify that a brighter and happier scene could scarcely be witnessed,—“a place for everything, and everything in its place,” a large multitude of children all busy, and delighted, and an army of monitors loyal to their master, full of zeal to please him, and proud of the beauty and fame of the spectacle in which they formed a part.

After all, the intellectual results of this method were by no means despicable. They were, in fact, higher than Lancaster himself contemplated. It is true that the range of subjects taught was narrow, and excluded many topics which are now considered indispensable in the humblest elementary school. Moreover, before his time there was no instruction for the poor at all which was worthy of the name, and his plan was only an expedient for meeting a pressing national want in the most economical way, long before public opinion had sanctioned the expensive and well-considered plans now in force. But, in fact, his system does not need this apology. Measured even by modern standards, some of the work done in his schools was admirable, and is rarely excelled. The reading was the result of more careful drilling, and was better and more accurate than much of the reading even in good modern schools. Writing and summing were often performed with a finish and promptitude which would astonish many a certificated teacher. Moreover, it was found that the plan furnished a strong stimulus to the intellectual activity of the pupils. The direct instruction which was conveyed was undoubtedly meagre, but some indirect mental training of no mean importance was afforded by the zest and

heartiness with which the work was done. What was attempted was done well. It was found that a boy learnt much in the very attempt to teach, and to shape for the reception of other minds that which had only just been received into his own. Power, flexibility of mind, variety of resource, were all encouraged in a high degree. The enthusiastic friends of the system were astonished at their own success. In one or two grammar-schools of long standing, in which there was certainly no need to practise economy in teaching power, the system was deliberately adopted for a time, in the belief that the teaching of boys was actually better than that of men. Thus the method which had been forced upon its inventor by necessity merely, was for a while lauded as a great discovery in education, not only cheaper, but infinitely better than any which had preceded it.

To the extravagant claims which were thus made has naturally succeeded a reaction; and at present teaching by monitors is decidedly unpopular among theorists in education. I believe both extremes of opinion are equally mistaken. Until the introduction of the pupil-teacher system, so recently as 1846, nearly all the best work which was done in this country for public instruction was effected by monitorial agency. That agency is not adapted, and never can be adapted, for mental training of a very high order. But it is well calculated to facilitate much of the routine work of a large school; and by it, when well managed, a great deal of that work which is often regarded as drudgery by an adult, may be performed not only more economically, but more cheerfully, and not less efficiently, than by any other method. It is not at all improbable that, in the midst of the changes which are imminent in our machinery for public instruction, some use may yet be found for the method which, for a time, has been so contemptuously abandoned. The question, "What is it that this plan of 'mutual instruction' cannot do, and what may it be safely and wisely made to do?" is in abeyance at present, but it nevertheless awaits solution.

Perhaps, after all, Lancaster's greatest work in the world was his bold and earnest vindication of a comprehensive and yet Christian system of national education. Except through his efforts, and those of his friends, all the religious education of this country has been given in connexion with some particular section of the Christian Church. The catechisms and formularies which are distinctive of sects and churches, are not unnaturally regarded by the members of those sects as the basis of all possible religious instruction. But Lancaster thought that there were deeper truths than those concerning which Christians differ, and that it was precisely to those truths that the attention of children ought first to be directed. He believed that national education could be Christian without being sectarian. He sought in his schools to teach children to read the Bible, to understand its meaning, to love it, and to take it as the guide of their lives; and at the same time carefully abstained from dogmatizing on those questions of doctrine and discipline which divided Churchman from Dissenter, or Presbyterian from Baptist. And this scheme was not a political device for conciliating the support of all parties, or for pleasing the wavering

and indifferent. It grew out of the experience of a devout and earnest man, who, loving his own form of religious worship with passionate zeal, loved Christianity, and the interests of children more earnestly still. In future days when the principle of comprehensive and unsectarian instruction becomes yet more generally admitted than at this moment, it must not be forgotten that Lancaster was the first to enunciate it, and that he endured more odium for it than any of his contemporaries or successors.

J. G. FITCH.

II. FIRST STEPS IN ARITHMETIC.

AMONG the changes which have been introduced of late years into the practice of education is the almost complete banishment of mere mechanical teaching. It is almost universally acknowledged that mere skill, whether in reading, writing, or figures, is what no good teacher would be content with, apart from reflection and cultivation of the faculties of the mind. Therefore, to make children expert calculators is not the sole, or perhaps the chief, aim in arithmetical teaching under our present system. There are probably very few teachers who do not endeavour to give some idea of the reasons for the processes which they teach, and the principles on which their rules depend. It is, however, a very difficult thing to determine to what extent explanation ought to be given to beginners. A very little experience shows that to give full, that is, exhaustive explanations, is next to impossible, and to attempt to do so very far from desirable. In fact, though it may appear paradoxical to say so, the elementary parts of a subject can only be thoroughly understood by those who have gone through the whole subject. To insist on making a learner understand each step before he proceeds to the next, however plausible in theory, would on this account be a very great waste of time, and would in most cases produce weariness and disgust. A plan must therefore be adopted lying between the two extremes—of mechanical teaching on the one hand, and of needless or hurtful explanation on the other. I believe that the tact and discretion of each teacher must in the end determine the exact plan for his own pupils; but perhaps one general principle may be laid down, namely, that enough explanation should be given, and no more, to carry on the pupil *intelligently* from one step to another. He need not be taught the reason for everything he does, but he should see something of a meaning and purpose in what he is taught. In fact, one of the great secrets of teaching seems to me to be the awakening of curiosity, of a desire of pursuit, which may be done without removing every perplexity, and which is in fact apt to be overwhelmed and destroyed by explanations of which the object is not apprehended. There are many difficulties in mathematical subjects which never occur to a beginner. Therefore he does not thank you for removing them. The framework, in fact, or outline of the subject, must be completed,

before you fill in the rest. And more especially is this the case when your learners are children of tender age. Not only are the perplexities of proficients unknown to beginners, but the perplexities of adults are unintelligible to children.

It seems to me that this principle has been scarcely sufficiently recognised in the modern teaching of arithmetic, and hence children are often perplexed with the mysteries of notation, which they do not care to enter into, instead of gaining skill in working figures, which is to them a much easier and more congenial effort.

I should be disposed, therefore, to direct my first efforts to teaching the cardinal operations of arithmetic—addition, subtraction, multiplication, and division—so that they might be worked with accuracy, and become familiar in every shape. This is the essential foundation, without which there can be no useful superstructure. During the learning, I should prefer giving the rule of “carrying,” without attempt at explanation, as very few children would care to know the reason, or would be able to understand it at first. And in subtraction, I am not sure that the rule of “borrowing and paying,” though suggesting a false reason for what is done, will not answer the purpose of teaching better than the more correct method, while it has the advantage of being definite and clear. The satisfaction given by this rule to beginners is a good example of the way in which instruction may be carried on without elaborate or complete explanation.

The elementary rules being learned in a practical manner, the pupil should now be told that every other arithmetical process is reducible to these; in fact, that he is qualified to perform the practical part of any arithmetical process whatever, and in all his subsequent course he should be shown that all the rules which are designated by so many different names in books are only applications and combinations of these elementary processes. The first application I should make of the processes thus acquired would be to money. Indeed small calculations in money might be carried on simultaneously with the working of the simple rules, but not much beyond the extent of mental arithmetic. As soon, however, as the four rules were mastered, I should teach their regular application to pounds, shillings, and pence; and here I should introduce a principle which simplifies the processes to the learner, but which he is very apt not to apprehend, namely, that the pounds, shillings, and pence are independent quantities, and that it is for convenience only they are reduced to the highest denomination which the case will admit of. I should not be content with introducing this principle formally; perhaps I might not state it formally at all; but I should impress it by making the children work each rule separately for each class of quantities, and then make them reduce the results to the denomination required. The chief value of this plan would, I think, be found in compound multiplication, now very often an unsatisfactory rule, troublesome to learn, and very liable to error in working, but presenting still greater difficulties in an educational point of view, by appearing to introduce new methods of working, instead of being the application of old ones. Compound multi-

plication is made to appear fundamentally different from simple multiplication. Its rules appear to the beginner quite arbitrary, and entirely matters of memory. The fact is, that these rules, as given in the ordinary books, are arithmetical refinements, the merit of which cannot be appreciated by beginners. The learner sees his way well enough so long as his multiplier is a unit; but when it becomes too large to use all at once, he finds himself obliged to split it into factors. This, to the practised arithmetician, recommends itself as a neat and elegant way of surmounting a difficulty; but to the beginner it is the addition of a new and arbitrary rule to those which already sufficiently tax his memory. One of the most successful mathematical teachers of our time used to make it a rule not to teach refinements or short-cuts in going through a subject for the first time, but when the straightforward method was mastered, and the work thoroughly understood, he introduced the short methods, whose use was then appreciated; whereas, if presented at first, they would only have hindered the learner from seeing his way clearly, and would not have recommended themselves as easy or expeditious, because the longer methods would not have been known. I should apply this principle to compound multiplication, beginning with having the pounds, shillings, and pence multiplied separately, as distinct quantities, and the results reduced and added together. A learner quite familiar with this process might then be introduced to the method of factors or of successive multiplications by 10. And this would be of use in introducing him to an important principle, which he would not have apprehended before, namely, that if you multiply a number by different multipliers, and add the products, the result will be the same as if the original number had been multiplied by the sum of the multipliers. This might then be shown to be the principle of simple multiplication by numbers exceeding 10, and the ground of the rule of placing the lines one under the other.

I should, however, keep the learner mainly to the method of multiplying pounds, shillings, and pence as separate quantities, beginning with the pounds, as the main part of the amount. The examples I should give would be chiefly of small sums and large multipliers, as these are most useful in practice, where we have not often to do with sums of hundreds and thousands of pounds, most of our transactions being in sums under a £5 note.

A person of ordinary arithmetical turn would, I think, soon get to use expedients of his own for shortening his labour in the kind of multiplication I am speaking of. For instance, when his multiplicand contains 6d. or 10s., he will at once set down half the multiplier as the result in shillings or pounds; and as he becomes more familiar with the process, other short-cuts will occur to him. He will probably seek for more as he discovers the advantage of them.

Now will be the time to introduce him to the rules of "Practice," which, in fact, are the very expedients he is in search of. Not, indeed, that the system of aliquot parts is one to be universally adopted in practical work, as indeed it is not in commercial calcula-

tions. It is too much of an arithmetical refinement, and in complicated cases the problem of finding the aliquot parts is a difficulty in itself. The principle, however, of dividing the price of an article into convenient parts for multiplication is one which ought to be kept steadily in view. Thus, my first endeavour would be to make my pupils expert and accurate calculators,—not mere calculating-machines, but still not further acquainted with the principles of the subject than is necessary for the correct and intelligent application of the rules to common problems. They should know when to multiply, when to subtract, and when to divide, though the principles of division, subtraction, and multiplication would as yet be imperfectly apprehended. As an educator, I should not be content with this; nor, if by my pupils being taken away young I were compelled to stop short here, could I do otherwise than deplore the necessity for their removal; but still I should consider that I had not thrown away my time, and that the knowledge I had communicated would be available in practice. And this is no unimportant consideration in times when we must lay our account to having a large proportion of our scholars sent out to work at ten years old. We must not have a system of which the earlier part is only useful as an introduction to the latter, even if such a system were better in itself. I believe it would be waste of time to dwell much on principles at an earlier stage than this; in fact, that to do so would be to put the cart before the horse, or, to use a more suitable metaphor, to pull open the bud by way of making it blow.

I now come to the stage to which, as an educator, I should have been looking forward all along, which I should watch for the first opportunity of entering upon, though careful not to do mischief by forestalling it; the stage at which I should feel myself entitled to explain the theory of notation, and the four simple rules which depend on it. The indication I should look for is a sufficient hold on the subject, and sufficient general interest in it to produce and sustain curiosity as to the reasons for the processes which have been learnt. To seize the right moment is the province of the tact of the teacher. The principle of notation should then be explained and illustrated. In order to awaken interest, I should propose the problem, "How are we to represent all numbers with only ten figures?" observing, in passing, that it would never do to have a separate figure for each, as we should soon be perplexed to know what each meant. Many illustrations might, of course, be introduced. The fundamental principle might, I think, be made perfectly intelligible, namely, that if there are more than ten quantities, we collect them into groups of ten each, leaving a number less than ten over; then, if the number of groups exceed ten, treat the groups in the same way as the single quantities, and so on. Thus, it will appear that every place of figures is "tens" to the place on the right, and "units" to the place on the left; and from this the rule of carrying may be explained with perfect simplicity. Here, again, it will tend to perspicuity to employ the plan suggested as to compound rules, namely, working each place of

figures as an independent quantity, and reducing the results to a single sum, in accordance with the principles of notation. No illustration of this principle will now be thrown away, and many will occur to the ingenious teacher.

There is an important point which I should here establish, namely, the character of the remainder in division. I should show that, by the process of dividing, we in fact separate the dividend into two parts,—one the greatest multiple of the divisor which it will contain, and the other a quantity necessarily less than the divisor, and which *may*, of course, be nothing at all; that we must divide each of these by the divisor, the first part producing a whole number, the second a quantity necessarily less than a unit. To this quantity, represented as the result of the division of the remainder by the divisor, I should especially direct the attention of the pupil, and familiarize him with the symbol of division, viz., placing the dividend under the divisor, with a line between. This seems to me the proper introduction to the study of fractions, and much light might be thrown on the mode of dealing with fractions by referring to the manner in which remainders are treated in compound division.

But, without pursuing the subject of fractions further at present, I should take the case where the divisor is 10, and show that, by cutting off any number of figures on the right hand, you divide by a corresponding power of 10; that the figures cut off represent successively 10ths, 100ths, 1000ths, etc., and then I would pass to the demonstration, that each of these places of figures has the same relation to those on the right and left which was established in the case of ordinary numbers. Thus I should show that the scale might be continued both ways from the unit's place, and that all the rules of carrying must necessarily apply to both; thus establishing the principle of working decimals like ordinary numbers, provided the position of the decimal point is rightly attended to.

My object, in this second stage of teaching, would be to make the pupil thoroughly well acquainted with the instruments he has to work with, and the principles on which they are constructed. He will now be not only an expert calculator, but intelligent in the application of principles; he will not only be up to common business arithmetic, but will be able to devise methods of solving untried problems. Nor will he have gained in arithmetic alone. By learning to calculate accurately, he will have gained habits of attention and concentration. By learning to apply principles, he will have exercised his powers of reflection, understanding, and invention.

In a third stage, on which I cannot now enter, I should introduce him to the principle of proportion, which before this I consider premature. Not that I should wait till now to give him the little examples commonly classed under the "Rule of Three," which are only applications of multiplication and division, and should be done by Tate's method. The principle of proportion, with its higher applications, I should reserve for a separate stage.

A. R. GRANT.

III. JACOTOT'S SYSTEM OF UNIVERSAL INSTRUCTION.

NECESSITY is said to be the mother of invention. If not the actual inventor of the system of "universal instruction," she had, at least, much to do with it. The life of Jean Joseph Jacotot, its author, was a somewhat checkered one. From a lowly position in life he raised himself to be director of the Polytechnic School, and was, at different periods, professor of ancient languages, of law, and of mathematics, in which branches he had taken the degree of doctor. At the Restoration, on the defeat of Napoleon, Jacotot withdrew to Belgium, and became professor of French in the Military School. It was while thus engaged that his system of universal instruction was suggested to him. Of the first pupils that presented themselves, many, he tells us, were imperfectly acquainted with French, and some of them so ignorant of it, as not to know a word that he said. Jacotot placed in the hands of his pupils *Telemachus*, with an old translation in their mother-tongue. A colleague acted as interpreter, and through him Jacotot desired his pupils to learn the French text, and to avail themselves of the translation, to enable them to understand it. In this way the young men learned the half of the first book. He then made them repeat incessantly what they had learned, contenting himself with their reading the remainder, so as to be able to repeat the substance of it. The result was that the pupils' knowledge of the language, without any explanations from the professor, became more complete in proportion as the twenty-four books of *Telemachus* became familiar to them by repetition. But a result that astonished him beyond expression, was to see that these young foreigners wrote French like French authors. This is, in substance, Jacotot's own account of the matter, and it was in the experience he thus gained that his system of universal instruction originated.

It is a difficult task to collect from Jacotot's own works a clear notion of what his system really is. His writings are put together in a most confused and confusing manner. Principles, objections with their answers, burlesque, banter, and bluster, are all indiscriminately huddled together. We shall endeavour, however, to present the chief points of his system, as set forth by himself, taking as our guide his work entitled *Langue Etrangère*.*

The method of universal instruction, he tells us, is always the same. One learns a foreign language as one learns his mother-tongue. The language which he here employs for the illustration of his method, as applied to a foreign language, is Latin. The first book which he used was the *Epitome Historiæ Sacræ*. The learning of this was generally the work of two months, sometimes less time was required. This exercise, he acknowledges, is tiresome, but it is the only one that can fatigue the pupil. The rest is mere play. It is the only effort of

* *Enseignement Universel. Langue Etrangère*. Par J. Jacotot, Chevalier de l'Ordre du Lion. Belgique, à Louvain, chez H. De Pau.

pure memory which he is required to make. Subsequently, he calls in reflection to his aid, and reflection accomplishes what memory began. He thus not only gets to know the *Epitome* in a general way, but he understands it, by means of the translation of it into his native language with which he is furnished. The master's duty consists, not in explaining what the pupil learns, but in proving that the lesson is known and understood by the pupil. This he does by proposing a Latin phrase, taken here and there at random, of which the pupil is required to give the translation without having the Latin before him. The pupil, at this stage, knows that the Latin words, *Deus creavit cælum et terram intra sex dies*, signify, "God created the heaven and the earth in six days." He may not as yet know which word in the Latin phrase means days; but he knows, probably, that the words *primo die* mean the first day, and the comparison which he makes between these words and the above phrase teaches him that the word *dies* corresponds to the word days. A comparison of this kind leads to the meaning of the words, and also soon awakens attention to the meaning of the syllables. Thus, the pupil observes the places of his book in which *dies*, or *die*, or *diem* is employed, and he detects, without the aid of his master, the principal or radical syllable *di*, and the syllables *e*, *em*, *es*. These observations he makes mentally, without speaking of them, and they are sufficient to guide him in his reading and in his talking, and thus he learns Latin by himself, as he does his native language. Observe, says Jacotot, I do not say that such a thing may be, but that such actually is the case.

At another time he finds, perhaps, such words as *creavit* and *vocavit* coming near to each other, and by observing how they are used, he concludes that the syllable *av*, in such cases, is the sign of the perfect tense. Or his attention may be drawn to such words as *coegit*, *cogo*, *ago*, *coactus*, and he observes that in the one case the *a* becomes *e*, in the other it disappears; he sees also a *g* changed into *c*, and that a *t* is sometimes inserted into this class of words. Thus, without going beyond the limits of the *Epitome*, the pupil every day makes fresh acquisitions; e.g., he learns from it that *sc* means sometimes "to become," as *natescit*; that *ac* expresses the idea of habit, as *mendaces*; that *os* means full, as *ventosa*, etc., etc. From *cogo*, *ago*, and *egi*, he observes that the radical remains the same, although the vowels may be suppressed or changed.

Ago and *actum* show him that the guttural consonants are interchangeable.

Mordeo, *momordi*, *morsum*, teach him that the *dentals* follow the same rule.

Labor and *lapsus* show that it is also applicable to the *labials*.

These are matters which everybody knows, from having learned them by rule from books; but the pupil, proceeding according to the method of universal instruction, acquires them by a careful reading of the *Epitome*, or whatever other book may be used, and the business of the master is to prove that he does know them.

The pupil observes carefully, too, not only the words, but the

syllables of which the words are composed. By a minute and careful analysis of this kind, he gets to comprehend fully the whole thought of Virgil, in the expression, *dehiscentibus undis*; thus, *hi* an opening, *de* from top to bottom, *sc* to become, *ent* ending of present participle, *ibus* ending of ablative plural.

One general rule or principle of the system is, that "when the pupil knows his book, he continues to repeat it frequently, or, as the expression is, incessantly, and endeavours to detect the force of the words, both singly and in sentences, as well as the order of sequence they take in composition, bearing in mind that this order is a matter of conventional use."

The *Epitome*, as we have said, is generally known in about two months; it continues to be repeated, however, daily. *Cornelius Nepos* is next read. By aid of the translation, this is accomplished in about a month. The pupil observes that it is composed, for the most part, of the same syllables as the *Epitome*; and, if a new syllable does occur, by carefully observing the points in which it differs from those already known, it soon becomes indelibly impressed upon the memory.

As soon as the pupil understands Miltiades, he is made to repeat the life of that General. At first he relates only a few of the leading circumstances; but later he must give the more minute details of his career; and, in order that the memory may not outstrip the understanding, he should be required to give the facts in an inverted order; and, in speaking Latin, he may be required to compare Miltiades with Themistocles.

Horace is read in the same way, by aid of a translation, the pupil paying particular attention to the fact that the syllables are still in a great measure the same as those with which he is already familiar in the *Epitome* and in *Cornelius Nepos*. When any difficulty presents itself, he has recourse to his rigid system of analysis, by means of which it quickly vanishes.

In thus making one book subservient, or, as it were a key, to the understanding of any other book in the same language, we catch a glimpse of the meaning of one of Jacotot's famous sayings, viz., *All is in all*. He admits that the literature of every civilized country contains an immense mass of words, which it would be very difficult to remember singly; but, at the same time, maintains that these words may be traced to two or three thousand roots, and that even these roots may be reduced to seven or eight hundred radical syllables, all contained in the *Epitome*; hence, to know this little book, is to know the language—for *All is in all*. In the meantime, the pupil continues his repetitions incessantly. He goes on also with a system of *imitative exercises*; i.e., original exercises or themes, the sentences being modelled after those of the author whom he is reading.

One of the greatest difficulties which Jacotot himself experienced in carrying out his system, was in the overcoming of that false shame which springs from a fear of doing wrong, and consequently of appearing to disadvantage in the eyes of others. The best plan here he found to be for the master himself to set the pupils an example. He

should lead them to observe that he himself does not always succeed. He makes mistakes, but he does—as they also must do—the same thing over and over again, till he is able to do it with a tolerable degree of perfection. Imitative exercises, of the kind alluded to, in different languages, written by pupils taught on Jacotot's method, have been published, and if they have not been faultless, they have at least been such as to excite surprise, when taken in connexion with the tender age of the pupils, and the short time they had been under instruction.

Jacotot's experience and published opinion was, that a pupil might read and repeat, according to his method, the *Epitome*, *Nepos*, and *Horace*, going on at the same time with his system of exercises, in the space of six months, and at the end of that time he would know Latin (or any other foreign language) better than three-fourths of the pupils of any college in Europe, after they had had seven years' instruction under the ablest professor on the old method.

Of the imitative exercises, there are various subdivisions into which we cannot here particularly enter; such as general reflections on particular facts, synonymous words, synonymous expressions, analyses, the development of a thought which the author has only enunciated, etc. The titles of these exercises suggest in a measure in what they consist.

Jacotot died in 1840, and was interred in Paris. His followers have erected to his memory a monument, on which is inscribed the principal dogmata on which his system of instruction is based. The following is a copy of the inscription:—"JACOTOT. *I believe that God has created the human mind capable of instructing itself, without the explications of a master.*" Upon another face of the monument: "*An emancipated father is able to teach his own son what he (the father) is himself ignorant of.*" On the third side:—"It is necessary to learn one thing and to refer everything else to it; all men are equal in point of native intelligence." On the fourth side:—"He that does not believe himself capable of teaching that of which he is himself ignorant, yet knows nothing."

The sense in which Jacotot believed the individual capable of instructing himself, without the explications or aid of a master, may be inferred from what we have said of the way in which the pupil proceeds in the study of a subject. The master's duty, it is to be borne in mind, according to Jacotot's system, is to make sure that the pupil knows the lesson. This maxim of the system and that on the fourth side of the monument are closely allied. On these points Jacotot held very strong opinions; in fact, with him, the more paradoxical the opinion, the more dogmatically it was laid down, and the more pertinaciously it was insisted upon. If it were said that the fact of the master being able to verify whether the pupil did know the lesson, implied some knowledge of the subject on the part of the master, Jacotot replied, *not at all*; such a knowledge is quite useless, since the pupil can do for himself all that he requires to do. And the knowledge necessary to prove whether he has thoroughly learned the subject is so small, that it does not deserve to be called knowledge.

In confirmation of his doctrine on this point, Jacotot confidently appealed to what he had done himself, and challenged any one to put him to trial. "I have taught," says he, "music and musical composition, matters of which I am myself entirely ignorant. My opponents cried out, The thing is impossible; but to their metaphysical reasonings on the subject, I opposed the pupil himself and his performances. And anybody whatever may do what I have done. What distinguishes me from my brawling opponents is not the *mind* but the *will*. Several even of my own pupils would not dare to apply the method to a science of which they had not the least idea. In this respect, I admit, that I am superior to them, but it is a superiority of character, and not of intelligence. I feel that I am superior to them in courage and in will; but this arises from the fact that I am not overcome by the fear of displeasing, or being laughed at."

What Jacotot means by an emancipated father, is one who understands the system of universal instruction, and practises it.

"All men are equal in point of native intelligence." This is a doctrine to which Jacotot attaches great importance, which he is never tired of defending, and upon which he professes to have founded his system of universal instruction. In his works, he introduces his opponents urging all sorts of objections against his doctrine, which he, in his own opinion, successfully refutes.

"You tell me," says he, meeting his opponents' objection, "that in nature there is a boundless variety; that there are no two leaves exactly like each other, even on the same tree; and why should not this universal law of nature be applicable to the human intellect also?" To which Jacotot replies, "Granting that there is this exhaustless variety in nature for which you contend, it by no means necessarily follows that human intelligences must also differ. Or if your reasoning is correct, let us carry it one step further. Everything in nature has a beginning, gradually becomes developed, attains maturity, and becomes extinct through old age. Now, man possesses intelligence only because he possesses a soul. It is the soul that makes an animal reasonable. Does, then, the soul, the mind, the reason, the intelligence (for the words mean essentially the same thing) have a beginning, become developed, attain maturity, and die of old age? No one will dare to come to such a conclusion. The absurdity of the reasoning, when put in this form, becomes very obvious. The error arises from comparing what is immaterial with what is material. Leave, then," continues Jacotot, addressing himself to his own disciples, "our opponents to wander in the maze into which, by their false reasoning, they have led themselves. My opinion, you know, is that all are equal in point of native intelligence. The contrary opinion I believe not only to be false, but to be attended, in practice, with many bad consequences. For those who act upon it, while they flatter the vanity of a few of their pupils, do an injustice to the great majority, who are really as capable of learning as the few supposed clever ones. I have always found success accompany attention. I have never met with a single instance of an attentive young man who was

incapable of learning. My experience on this point is entirely uniform, and it is upon this fact that my method, with its exercises, are based. But I advise you, my friends," he goes on, "not to lose your time in these useless discussions. If any one should ask you, smiling, Do you believe in the native equality of the human intelligence? reply, without laughing, if you can,—Sir, I have hitherto believed in it; but, certainly, I have not before had the honour of your acquaintance." Thus leaving the person that puts the question to form the complimentary conclusion that he is either a greater genius, or the reverse, than the disciple of Jacotot had hitherto met.

Our space forbids us to enter upon any criticism of Jacotot's method. Nor does this enter into our present design. We have merely endeavoured to present the chief points of it, freed as much as possible from the discussions and arguments with which they are mixed up in his writings. Some of the strong points in his system, but which, indeed, are not peculiar to Jacotot, otherwise than in the means he employs to attain them, are:—the great care taken to secure the attention of the pupil, and to make him exercise his own mind; the thoroughness aimed at, chiefly by repetition; the reducing to practice, at each step, what the pupil learns; the constant endeavour to make him do his best; the wholesome lesson impressed upon him, that there is no degree of excellence in any branch of knowledge to which he may not, by industry, attain.

IV. CHRISTOPHER NORTH.

MEASURED by population and wealth, Paisley is a third or fourth-rate Scottish town; measured by the human faculty it has produced, it ranks with the best. Its artisans are acute, well-informed, clear-headed, argumentative. Amongst them are politicians, botanists, and naturalists not a few. You will find men who hold the most decided opinions on Lord Palmerston and the Emperor of the French, and who will render you the name of every wild-flower that blows on Gleniffer. In every weaver's window hangs—or at all events *did* hang some twenty-five years ago—strings of birds' eggs, and you would not be wide of the mark if you supposed him to be a bird-nester and a fancier of moths and butterflies. Getting into conversation you would perhaps find that he was poet as well. For long, Paisley has been fruitful of song, as if Gleniffer were *Parnassus*, the Cart *Helicon*, its Provost *Apollo*, and the Town-Councillors *the Muses*. And these Paisley poets have not only been remarkable; they have been numerous. When John Wilson was born there, in 1785, Tannahill and another Wilson were walking about its streets. At that date, in the little town of perhaps twenty thousand inhabitants, were these three brains of excellent quality and fibre. No other Scottish town of its size had at that time, or indeed at any other, three such men to boast of. Tannahill's songs have no passion; they concern themselves almost entirely

with natural scenery, and they are tenderer, truer, more pensively melodious than Burns' songs of the same class—for to that class but few of his best belong. Tannahill admired the wild rose, and was satisfied; Burns admired it too, but then it was his impulse to pluck it and stick it in the breast of the rustic beauty, where its individuality was lost, where it became an ornament, an added grace to cheek and eye and smile. Alexander Wilson was a man altogether of bigger build and stronger texture; one of his poems was attributed to Burns, and if in his youth he was somewhat foolish and hot-headed—for the French Revolution intoxicated him as it did many another—his career in America, and the fame he acquired as a naturalist, made amends for all. At present, seen from the railway bridge, Paisley is perhaps the ugliest town in the kingdom. At the close of last century, before the era of smoke and steam, and when on summer evening, as her poets sang—the pensive Alexis—engaged the livelong day in beating treddles and working the sounding loom—mused on the faithlessness of Chloe by Cartha's crystal flood—at that time it must have been an agreeable residence enough. For the country around it is eminently pretty; the Cart murmurs by Langside and Crookston, and from Gleniffer, above Stanley Castle, the wanderer may behold the valley of the Clyde filled with the glory of the setting sun, and watch him sink behind the summits of Argyleshire hills. In Paisley then, at the time of which we write, Tannahill is weaving and writing his songs, Alexander Wilson placing a bundle of his poems in his pack before commencing one of his periodical journeys, and John Wilson playing in the street. No other town, as we said, in Scotland, or in England either, had three such men alive at the same time. Their careers are closed now. One ended his few and evil days in a pool beside the canal which connects Glasgow with Johnstone; the other became the Ornithologist of the New World; while the third was long known and famed as Christopher North, beloved as professor, poet, novelist, philosopher, and humorist; in many respects the most important Scottish man of letters of his time.

John Wilson the world has long known, and at present it knows him better than ever. From Mrs. Gordon's two volumes we find that the brilliant magazinist was noble to the core; that he was unspoiled by fame, that he loved wife and child, that he carried into mature years his boy's heart, and that, before he died, with a large generosity, he cancelled the errors of his fiery youth, and made peace with all men. Of Mrs. Gordon's book we have nothing but praise. The task which she undertook was difficult, but she has executed it honourably to herself and to her father's memory. It is loose in texture somewhat, reminding one rather of the improvised raft than of the built vessel; and in certain portions a little more completion and depth of treatment would be desirable; still it is distinguished amongst recent biographies by its brevity, its candour, its unexaggerated tone, as well as by its love. A daughter's hand is everywhere visible; the warmth of the fireside is felt through every page.

Wilson's early life in Paisley is nowise remarkable. That he was a beautiful child can be well believed. Even in childhood there seems

to have been certain prognostications of the future man. Angling he attempted while he was only three years of age; and the nursery was not unilluminated by flashes of his humour. He was wont to assemble the domestics around him, and mounted on a chair, "arranged to look as like a pulpit as possible," to preach from the text, "There was a fish, and it was a deil o' a fish, and it was ill to its young anes," with what illustrations, drawn from the world of the nursery, we can fancy. In Paisley his education commenced, and afterwards he was transferred to the care of the Rev. George M'Latchie, minister of the parish of Mearns—a wild undulating district, the greater portion of it moorland, over which the lapwing floats. Here he seems to have been happy enough in the exercise of limb and brain. Even in those early days a certain impetuosity was apparent. He read as he walked, and walked as he read. His activities broke out fiercely, like a Highland clan in foray. He took everything by storm. While resident at the Mearns his father died, and he seems to have immediately entered himself at the University of Glasgow. During the five or six years he studied at Glasgow he lived in the family of Professor Jardine, and seems to have been an industrious student. He read hard, wrote essays and poems, and made himself acquainted with Wordsworth's *Lyrical Ballads*. His enthusiasm for the new book was limitless, and that enthusiasm found expression in a letter to Wordsworth, which is printed by Mrs. Gordon at length. This letter is important, as giving us Wilson's intellectual bearings at the time. Laudatory—a very censor of incense—it is yet not without solid thinking. Its courage and out-spokenness too are striking, and he expresses frankly his opinion that the *Idiot Boy* is a mistake. Still it is a production not quite calculated to excite the admiration of the Professor if he had chanced to meet it in after life. The following passage is sufficiently indicative of the writer's years:—

"To receive a letter from you would afford me more happiness than any occurrence in this world, save the happiness of my friends, and greatly enhance the pleasure I receive from reading your *Lyrical Ballads*. Your silence would certainly distress me; but still I would have the happiness to think that the neglect even of the virtuous cannot extinguish the sparks of sensibility, or diminish the luxury arising from refined emotions. That luxury, Sir, I have enjoyed; that luxury your poems have afforded me, and for this reason I now address you. Accept my thanks for the raptures you have occasioned me; and however much you may be inclined to despise me, know at least that these thanks are sincere and fervent. To you, Sir, mankind are indebted for a species of poetry which will continue to afford pleasure while respect is paid to virtuous feelings, and while sensibility continues to pour forth tears of rapture."

This reads like an extract from the most stilted of Burns' letters. If read at a *Noctes*, how the Shepherd would have screamed! It is not likely that John Wilson wrote many more such sentences. He was now entering on the grand passion, with its delights and perturbations—always an important epoch in the life of a writer. For passion makes him feel the ground beneath his own feet; he no longer knows the world by hearsay only and at second-hand. Feeling the realities of things, his words begin to fit tight to his thought.

The love episode, beginning in Glasgow and terminating at Oxford,

shedding over Wilson in those years a passionate discoloured light, not unvisited by lulls of serenest sunshine, is the most unsatisfactory portion of Mrs. Gordon's book. The story is not sufficiently "made out," to use an artist's expression. We know enough to whet our curiosity, we know too little to satisfy it. The whole story is an enigma, and perplexes one. We can fancy Wilson's joy in his love, but cannot divine from what source arises his despondency and gloom. Who was Margaret? What tragic and insuperable barrier separated them? Was it erected by him, or her, or, against the desires of both, by fate? The latest published letter appertaining to the "Margaret" business, contains one sentence to the effect that, if he visited the lady, he could not bear to look on his mother's face—a feeling which was not to be his. Even the most incurious reader must desire an explanation of such a state of matters. Such, however, is not to be granted; full explanation, perhaps, it was out of Mrs. Gordon's power to render; perhaps, if in her power, explanation would have been imprudent. During all this passionate perturbation at Oxford, Wilson rode, walked, leaped, fought cocks, read, dissipated; lived in that fierce energy of body and soul which was so natural to him till age broke him down; and then—after passing one of the most illustrious examinations ever known in the University, with the memory of Margaret passed away like a summer cloud, grass of forgetfulness covering the grave of passion—he burst like a meteor on the Lakes.

John Wilson was at this period, perhaps, taking body and soul together, the most splendid human being in the British Islands. He was rich, athletic, intellectual; his fancy blossomed like an apple-tree, his spirits gay as wedding favours! He had full exercise for all his capacities; nothing in him rusted for lack of use. He fought his cocks, he attended the wrestling matches at Carlisle; he met the morning on Helvellyn; he sang with Wordsworth, he had bouts of subtle argument with De Quincey. He bought Elleray,—the Cumberland hills behind, Windermere bedropt with wooded islands beneath. Here he married and brought home his wife—to whose memory he so fondly recurs long afterwards in Edinburgh, when the lights of his life were going out. This state of things was not destined to last long, however. The buoyant, fortunate man was called from the happy height down to the plain to bear the yoke, the burden and heat of the day—called by a voice harsh enough. In the fourth year of his marriage, his entire fortune was lost by the misfortune or mismanagement of an uncle. He left Elleray, and for the first time in his life had to cast about for ways and means. It says much for his courage and bravery, that, under the bitterness of unexpected calamity, he uttered neither murmur nor reproach. In 1829, writing to De Quincey, who was then engaged in sketching the "Professor" in the *Literary Gazette*, he alludes to his misfortune:—

"It has occurred to me that you may possibly allude, in the part which is to follow, to the circumstance of my having lost a great part of my patrimony, as an antithesis to the word "rich." Were you to do so, I know it would be with your natural delicacy, and in a way flattering to my character. But the

man to whom I owed that favour *died* about a fortnight ago, —, and any allusion to it might seem to have been prompted by myself, and would excite angry and painful feelings. On that account I trouble you with this, perhaps, needless hint, that it would be better to pass it over *sub silentio*. Otherwise I should have liked some allusion to it, as the loss, grievous to many minds, never hurt essentially the peace of mine, nor embittered my happiness."

With a certain resolute quietude he came down to Edinburgh, and was called to the bar. Business he did not find, and did not much care to find. His *Isle of Palms* had made him famous—in the Northern metropolis at least—and he felt that, if he was ever to do anything in the world, it would be in literature. In his stormy way—on one occasion accompanied by his wife—he roved through the Highlands. We can fancy him somewhat impatient at this time. Like a racer, with the eagerness of speed in his limbs, he pawed impatiently for a start. The signal came in due time, and the world knows how he ran.

In Edinburgh, in 1817, the *Edinburgh Review* ruled the world of letters, as the Czar rules the Russias. It received reverence of all men. The stamp of its approval on a book was like her Majesty's head on a coin—making it current. Authors waited on Jeffrey as sovereigns waited in the ante-chambers of the First Napoleon. At the same time, however, a good deal of insurrection lay latent, waiting an opportunity. The Tory party was, of course, in political opposition to the *Review*; but, apart from politics, a certain dissatisfaction existed in many quarters with its cold and measured tone. Besides, in one or two men in the city there was an abundance of sarcasm, of fierce chafing strength, poetry, enthusiasm, anxiously seeking a vent. This vent was found in October 1817, in which month and year the first number of *Blackwood* appeared. For six months previously this periodical had, under the title of the *Edinburgh Monthly Magazine*, been innocent as a wren. All at once it became a preying eagle, the terror of neighbouring farmyards and sheepfolds. It is difficult now to realize the dismay and rejoicing which *Blackwood* occasioned. To the Whig it was anathema maranatha; to the Tory a feather in the cap. Political feeling ran high; Whig scowled on Tory, Tory on Whig, much in the way that the retainers of Montagu and Capulet regarded each other in Verona streets. With this political animosity the pages of *Blackwood* were inflamed and on fire. A Radical was loathed as if he were an Atheist. A "Liberal" poet found guilty of a weak verse or a jaunty affectation, was treated as if he had been convicted of larceny. Leigh Hunt was "a poor creature," and Keats was advised "to stick to his gallipots." All this was wrong and unreasonable, but then it was effective. Much of the writing in the early numbers was meant to give pain—the writer resembling a man who rushes into the streets and throws vitriol in the faces of the passers-by. Going back to these early numbers is like going into an ancient chamber of torture—screws and thumbkins are lying about, quite antiquated, and subjects of curiosity now, but they were fabricated for the purpose of making victims shriek; and they *did* make them shriek when applied. Wilson and Lockhart, who must be credited

with many of these violent and intemperate papers, were great friends, both men of genius, both keen politicians. As a literary pugilist, Lockhart had superb science. He was wary, cool, collected, cruel, and unsparing. Wilson went to work after a different fashion; he rejoiced in his strength, he fought all abroad, he beat the air, wasted himself, in fact; but then when he did plant "a facer," it was annihilation. Once connected with the Magazine, Wilson stuck to it to the last. Into it for thirty years he poured his strength. During all that period it is clothed with his genius as a wall is clothed with ivy.

In 1820, Dr. Thomas Brown died, and the Chair of Moral Philosophy in the University of Edinburgh became vacant. John Wilson and Sir William Hamilton entered themselves as candidates; and, although other aspirants were named, between these the final contest lay. During his candidature all Wilson's literary sins and imprudences were remembered against him. His friends fought eagerly for him; his foes fought as eagerly against him. His character was maligned, and his eccentricities were construed into little less than crimes. His abilities were above question, but then he was the reputed author of the "Chaldee Manuscript"—he was the chief writer in *Blackwood*. The most cruel imputations were abroad. Sir Walter Scott addressed a letter to the then Lord Provost, in which he contended that his friend was neither a profane man, a writer of parodies on Scripture, nor yet a libertine in morals. Wilson himself wrote to Mrs. Grant of Laggan, desiring a testimonial of private worth, which he could show to his friends. The day of election came, and he was elected to the Chair by a majority of twelve. Thinking of the wake of splendour which, as a professor, Wilson has left behind him, it is curious to remember these political heats and reckless exaggerations! He filled the Chair nobly, and of all the teachers who have in our time prelected within the University walls, no one—not even Chalmers himself—is remembered by students with so much affection as Wilson—the Professor as he is affectionately called by them.

After obtaining the Chair, Wilson's life became fixed. He wrote for the Magazine, he lectured to his class, he spent his summer vacations at Elleray or in the Highlands; and these things he continued to do till his health gave way. As Professor, too, he comes within the memory of those Edinburgh men who are now in their prime. He became one of the sights of Edinburgh—like the Castle rock or the Rizzio room. The princely man, "sunning himself along Princes Street," on his way from the lecture-room to his house, or lingering amongst the pictures in the Exhibition Galleries, all can remember. The stranger stopped in the street as he passed; his fellow-citizen regarded him with a proud eye and a reverent. Age deepened his genius, and mellowed his character. Autumn brought to him clearer air and richer colour. His native generosity melted every party virulence, and his friendship included men of every political creed. Friends, who had been estranged in early life, gathered round him in his decline; and when he died, full of years and honours, Scotland knew that, after Thomas Carlyle, she had lost her noblest son. His

face is now familiar to his countrymen as is the face of Burns or of Scott.

As a writer, Professor Wilson claims consideration on widely separated grounds; as poet, novelist, or rather tale-teller, critic, and humorist. He first attracted attention by his poems, and as a poetical writer his reputation rests mainly on the *Isle of Palms* and the *City of the Plague*. These works did not become popular in their own day, and are not likely to become popular now. The *Isle of Palms* is quite as filmy as *Endymion*; but, dealing with more prosaic elements, and unpervaded by Keats' fancy, colour, and melody, it is not nearly so successful. It is as beautiful and slight in texture as a wild-rose; you can blow it into pieces by a breath. The *City of the Plague* is a higher, more matured, and altogether firmer work. The characters are not quite so shadowy, and the versification not so fitful and vagrant. Some of the descriptive passages, notably those relating to the apparitions seen at midnight over the smitten city, are really fine and memorable. Still it is a disorderly kind of performance. It lies before the reader as if in loose sheets; it has no sequence or orderly evolution. If charmed at all, the reader is charmed by single passages; and the beauty of these depends on themselves, not in the least on their relation to the other parts of the work. On the whole, Wilson never completely acquired the accomplishment of verse. His poems are singularly wordy and diffuse; his strength went out of him when he put on his singing-robos. His lines flow smoothly enough to the ear, but they fail to present vivid images.

Yet, while dealing in *prose* with poetic subject-matter—matter impregnated with passion and imagination—Wilson rises frequently to the highest excellence. In his best passages of poetic prose he equals Sir Thomas Browne or De Quincey. He uses the most suggestive words; his sentences are nerved from end to end; he is by many degrees more musical than when he works in the more strictly musical element of verse. The *Fairy Funeral* is one of the finest things which Wilson has written; it is in prose, but it beats all his poems. Take the following sentences:—

“First we heard small pipes playing, as if no bigger than hollow rushes that whisper to the night winds; and more piteous than aught that trills from earthly instrument was the scarce audible dirge. It seemed to float over the stream, every foam-bell emitting a plaintive note, till the fairy anthem came floating over our couch, and then alighting without footsteps among the heather. The pattering of little feet was then heard, as if living creatures were arranging themselves in order, and then there was nothing but a more ordered hymn. The harmony was like the melting of musical dewdrops, and sung without words, of sorrow and death. . . . A cloud passed over the moon; and, with a choral lament, the funeral troops sailed duskiely away, heard afar off, so still was the midnight solitude of the glen.”

The very exquisite passage from which these sentences are taken, *sings* itself from beginning to end, and although prose, is as true a poem as any which has been written in verse. Another instance of imaginative presentment in which prose supplies the place of verse—fully—completely—will be found in the opening of *Christopher in his Aviary, Third Canticle*. Here it is:—

"The raven! In a solitary glen sits down on a stone the roaming pedestrian, beneath the hush and gloom of a thundery sky that has not yet begun to growl, and hears no sound but that of an occasional big rain-drop plashing on the bare bent; the crag high overhead sometimes utters a sullen groan—the pilgrim, starting, listens, and the noise is repeated, but instead of a groan, a croak—croak croak! manifestly from a thing with life. A pause of silence! and hollower and hoarser the croak is heard from the opposite side of the glen. Eyeing the black, sultry heaven, he feels the warm plash on his face, but sees no bird on the wing. By and by something black lifts itself slowly and heavily up from a precipice in dead shadow, and, before it has cleared the rock-range, and entered the upper region of the air, he knows it to be a raven. The creature seems wroth to be disturbed in his solitude, and in his strong, straight-forward flight aims at the head of another glen; but he wheels round at the iron barrier, and, alighting among the heather, folds his huge massy wings, and leaps about, as if in anger, with the same **savage croak—croak—croak!**"

Neither Wordsworth nor Tennyson, with all the means and appliances of verse at their command, could have brought before us more vividly the solitary bird, the bareness of the heathery bent, the glooming sky, and the first big warm drops of thunder-shower.

It must be said, however, that in the department of imaginative prose Professor Wilson is excellent only within a limited range. So long as he deals with the aspects of nature—the burn among the birch trees, in whose foamy pools the angler casts his line, the rainbow after the shower bestriding the Highland glen in which not even the smoke of a single shieling rises—he is magnificent. Whenever, on the other hand, he attempts the portrayal of human life, his strength deserts him. The human episodes which occur in the *Recreations* are sentimental and unnatural. His tales, the *Lights and Shadows of Scottish Life*, the *Trials of Margaret Lyndsay*, and *The Foresters*, are the poorest things he has done; wordy, overcharged with sentiment, running all to maudlin tears. Wilson must have known Scottish life and character almost as well as Burns, or Scott, or Galt, yet he does not represent it in its humorous complexities and contrasts as these have done. Instead of Scotland, he gives an Arcadia with churches and Sabbath-days, and in which the inhabitants hold converse in Doric. His clergymen are silvery-haired saints, without a single flash of humour; his elders are quite capable of officiating on Sundays, if the clergyman should happen to be absent; his peasants are idealized Covenanters; and his girls are the shepherdesses that smirk on china saucers. It is wonderful that the strong, healthy, humorous man should have written such things—more unreal than dreams, more lachrymose than a school-girl's tale.

During his lifetime, Professor Wilson as a critic enjoyed a high reputation, and it is as a critic that his reputation is likely to endure. He was no cold cavalier; for many years he fought Wordsworth's battles; he never blundered so egregiously as Jeffrey did in one or two famous instances; he criticised with his heart rather than with his head, and he went to the root of the matter—whether of merit or defect—with a keen natural instinct. Time has in the long-run confirmed the majority of his judgments. His reviews of his contemporaries—of Bryant, Ebenezer Elliot, Tennyson's first volume,

Macaulay's *Lays*—are as just as they are generous. But, as a critic, he produced something much better than reviews of current poetry. His *Homer and his Translators* is one of the most eloquent and spirit-stirring of books; as you read, the shout of Achilles is audible—you behold from afar the beaming of his helm. At the close of the third volume of his *Essays Critical and Imaginative* will be found a paper, entitled, *A Few Words on Shakspeare*, dealing with the great tragedies Hamlet, Lear, Macbeth, Othello, to which the attention of the reader may be directed as one of the few “words” on Shakspeare very much worth reading. His subtle critical faculty seems to have been growing on him as he aged. The *Dies Boreales*—never yet republished, and in some respects, the finest things he has done—contain a memorable criticism on certain admired passages of Childe Harold, the Cataract of Velino, and the Address to the Ocean; and a dissertation on Othello, which, for force, acuteness, knowledge of the characters, and the whole involved circumstances of the play, can hardly be paralleled in the language. The princely Moor seems to have fascinated Wilson more than any other of Shakspeare's characters; and this admiration has provoked him in the *Dies* and elsewhere to the finest critical services.

Wilson's fame as a humorist rests upon the *Noctes Ambrosianæ*—those glorious papers in which all his powers run riot, as did Byron's in *Don Juan*. The *Noctes* contain all he possessed; strength and weakness, critical insight, gift of poetic prose, sentimentality in Mrs. Gentle, and riotous abundance of fun and extravaganza in the Shepherd. If a little strong-flavoured, Wilson's humour is true and good humour, and the world has been made the happier by it. It is not like Lamb's, hovering between a smile and tear; it does not spring from deep, obscure, and intricate sympathies; it does not remain with you and haunt you half-gladly, half-sadly; it is wild fun, farce, extravagance, springing from boundless physical health and boundless animal spirits. The *Noctes* have provoked sincerer shouts of laughter than any other English book of our time. The humour does not go far, however, and is in its essence too shallow to bear imitation. Its success has made it a fashion in the Magazine in which it first appeared, but its reappearances have not, on the whole, been successful: Wilson's physique and brain are absent; and, although the noise be as great as of old, there lack the splendid spirits and the sheen of wit. The tables are set, the guests are gathered, but the old wine does not circulate; and the grape is not ripening, we fear, from which another such vintage can be produced.

ALEXANDER SMITH.

V. PRACTICAL HINTS ON TEACHING GEOGRAPHY.

IN a former number of the *Museum*,* the teaching of geography in elementary schools was discussed at considerable length, and certain principles, which should regulate the methods employed, were then laid down. In this paper it is proposed to treat the subject more generally, and the remarks will apply more especially to training-colleges and to schools belonging to the middle-classes.

Any particular branch of study may be looked at from two points of view: first, we may consider the direct amount of information to be derived from it; secondly, the mental culture which it produces. The second result is undoubtedly the more important; but since it is more difficult to test than the other, it is too often neglected. An oral or written examination may show very accurately the precise amount of information a student has got up, but it is not so certain of determining the mental discipline he has undergone; and hence, at the present day, when "payment by results" is, in some shape or other, the principle upon which all educational efforts are rewarded, we are led insensibly to attach more importance to those results which are more easily discerned. But, for all this, the conscientious teacher, though yielding in some measure to the prejudices of his age, will endeavour to secure for his pupils the more valuable fruits of his labour; and, while imparting to them that amount of information which will keep up his credit, in the eyes of the world, as a successful instructor, will also so train and discipline their minds that, when no longer under his care, they may be able to continue and carry out their own education with comparative success.

We shall therefore confine our remarks, in a great measure, to a consideration of the manner in which the study of geography may be made most conducive to mental training. We are far from thinking the direct knowledge derived from this study of little importance; on the contrary, we think it every day becoming more important. Not only is geography the handmaid of history, but it is essential to the full understanding of the daily or weekly newspaper; and with our important manufactures and extensive colonial empire, it has become, as it were, interwoven with our every-day life, and our very existence as a nation. Besides, this study is of peculiar interest at the present day, when some of those great geographical problems which have so long puzzled mankind either have already been, or are on the point of being, solved. The North-West Passage has been discovered, the continent of Australia crossed, the interior of Africa has been laid open, and in a few months we may reasonably expect to learn the true source of the Nile. There is not much fear, then, that the value of geographical knowledge will be underrated; but there may be a fear lest the method of imparting that knowledge be faulty and injudicious. Let us, therefore, briefly consider by what means geogra-

* Vol. i. p. 324.

phy may be so taught as to tend to develop the various faculties of the mind, and especially the memory, imagination, and judgment.

Every one will admit that the study of geography exercises the memory; some, indeed, will say that it does little else. There is always, however, a danger of running into extremes; and so much has been said of late years about overloading the memory, that we are apt to neglect assigning to it its due burden. Perhaps the best way of teaching geography is by means of a text-book, from which the pupils may learn the broad outlines of the subject; and these can be filled in by the teacher from his own fuller knowledge. When text-books are made use of, teachers should insist upon the work being got up thoroughly; for the habits of attention and accuracy thus produced are to the student of the utmost importance. On the other hand, the teacher should be very careful in selecting the matter to be got up. Although great improvements have taken place of late in geographical text-books, yet are they still too often encumbered with a great amount of useless matter; long lists of names and columns of figures are given which are suitable only in books of reference. Besides, the text-book very often usurps the place of the atlas. The names and positions of places, the courses of rivers, and the form of coast-lines, may be learnt much more readily by examining a map than from any written description, however accurate; and the space thus left vacant in our text-books might be filled up with useful matter which maps cannot teach. Too often, however, the atlas itself is faulty; for the maps are generally so crowded that it is necessary to point out in a text-book what are the names of most importance, and those to which the student should give his greatest attention. Under any circumstances, however, the study of maps should form an important part of the student's work, and exercises in map-drawing should be frequent and regular. By this means, those details of geography which are the most irksome to be learnt may be easily got up, and, with a little attention, it is wonderful to what perfection this art may be carried, even by those who have no great natural aptitude for drawing.

Some teachers rely, in a great measure, upon oral lessons in teaching geography, and certainly this method has its advantages; for by this means the teacher can regulate his matter, both as to kind and quantity, by the ages and capacities of his pupils. But, on the other hand, unless the pupils take notes, they remember very little of what they have heard; and even when notes are taken, they have seldom that fulness and accuracy which can alone render them useful afterwards. If, however, a good text-book be used judiciously, the subject-matter can not only be got up much more accurately and rapidly, but, what is of much greater importance, the pupils are taught also to rely upon themselves, and they thus gain the habit of deriving their knowledge from books instead of from teachers.

However much it may be the practice to exercise the memory in teaching geography, the imagination is generally neglected. Text-books are necessarily brief abstracts: geography has such a wide

range, that little more than the bare outlines can be given in a small book, and these outlines are, very often, all that the student is acquainted with. This evil may be remedied if the teacher, from the stores of his own knowledge, drawn from travels and other larger works, will fill up the outline which the pupils have learnt, and clothe the bare facts with something of life-like reality. The subject would be thus rendered much more interesting, and the imagination would have something to feed upon. It is wonderful to what perfection the imagination may be brought by persons in whom the faculty is naturally strong. Milton never saw Greece, and yet travellers have repeatedly borne testimony to the accuracy with which he describes that country; and one of the most accomplished writers of the present day* has declared that he can describe scenes from his imagination quite as accurately as if the places were visibly before him. He states that frequently he has described places which he had never seen, and has afterwards visited them with the intention of correcting anything that was amiss, but that in no single instance has this been necessary. It may be said that, in these and similar instances, the writer's vivid imagination was one of the characteristics of his genius, and that the cases are therefore exceptional. This is, no doubt, true; but still every one possesses the faculty to some extent, and in studying geography the proper exercise of the imagination will not only give a greater interest to the subject, but will also materially aid in its acquirement. The teacher should always seek, therefore, to convey to the minds of his pupils a clear and vivid picture of the place about which he is speaking. Nor are long descriptions always necessary for this purpose; sometimes this may be done by a single brief but happy expression. Thus, a writer speaking of Barmouth, which stands at the entrance of the Maw, in Cardigan Bay, describes its situation by terming it "a mimic Gibraltar on a mimic Mediterranean." Again, how much is conveyed to the imagination by that happy expression of Von Raumer's, in speaking of the capital of Lombardy: "Milan stands in a sea of green trees, as Venice in a sea of green waters." Stockholm, again, standing on its numerous islands, in the midst of Lake Maëlar, has been aptly styled the "Venice of the North." Every reader could, no doubt, produce additional examples of the same kind; but enough has been said to show that very brief descriptions may at the same time be very accurate.

What has just been said on the culture of the imagination relates chiefly to local descriptions, such as the appearance of a town, the scenery round a lake, or the character of a river-basin; but in larger and more general descriptions of nature the imagination might be appealed to with advantage. Thus, in giving the geography of any country, the teacher, if he wishes to be successful, ought to aim at giving clear and distinct ideas. His pupils should, in imagination, see the mountain systems rising in various parts, with the valleys and plains between; they should be able to trace out the rivers from their various sources, to note the junctions of their chief feeders, and the

* Sir E. B. Lytton.

towns which spring up along their banks. But very often all these things are mingled into an indistinct jumble. Lists of the principal mountains with their heights, of the chief rivers with their lengths, and of the larger towns with their populations, are got up, and then a student is thought to know a great deal of geography, while at the same time he may be utterly ignorant as to the exact position of the mountain chains, the precise spot where the river rises, and the direction in which it flows, or the true position of the various towns. A pupil should never be considered to know the geography of a country until he has such a distinct and accurate picture of it in his mind that he is able to draw a map of it from memory. But generally the various facts which he has stored up may be compared to the different parts of a child's puzzle: here a leg, there an arm, perhaps another piece represents a patch of sky, or a bit of grass; but we can form no sort of a notion as to the picture which the whole properly combined would make, unless, under the guidance of a similar picture, the whole of the pieces are put carefully together.

It may be objected that this accurate acquaintance with the natural features of a country, for which we contend, would require more time than is generally afforded to the study of geography. We answer, Do less work, but do it well. It is far better to get up thoroughly the geography of two or three of the more important countries of Europe, for example, than to get up the whole indifferently. And even in those countries which are more particularly studied, it is better to learn accurately a few of the leading features than to burden the mind with such a mass of ill-digested facts as text-books too often contain. As the remarks here made apply chiefly to that part of geography which may be learned from a map, it might seem that the study of an atlas would greatly assist the student, by enabling him to obtain clear and accurate ideas regarding the surface and contour of various countries; but unfortunately maps are not always faultless. Besides the overcrowding, which we have already noticed, there is too often an indistinctness, in the mountains especially, which is very perplexing. Sometimes they are almost entirely omitted, while in others they seem to run in all possible directions. In this matter, however, considerable improvement has taken place of late years; the small physical map of England, published by the National Society, in its clearness and accuracy, is all that a student could desire. Mr. W. M'Leod has also published a beautiful little atlas of the British Islands, and the small maps which accompany Cornwell's geography are very useful so far as they go. But these are exceptions: as a rule, atlases are better suited for reference than for careful study, and until we find a more general improvement in this respect, it will only be by great care and labour that the teacher can succeed in imparting to his pupils true pictures of the countries which he may have to describe.

Having now spoken of the memory and imagination, we have next to consider how the judgment, the reasoning faculty, of pupils may be exercised in teaching geography. This may be done by showing the dependence which the various branches of the subject, and the various

parts of each branch, have upon each other. Thus upon the physical geography of a country depends its commercial and political character; upon the height and direction of the mountain chains depend the course and length of the rivers. The length and character of the coast-line determine the number and nature of the ports and harbours; the due supply of coal and iron fixes the seats of the manufactures. If, then, in going over the geography of any country, the teacher be careful to give the cause before the effect, and to trace the effect, whenever possible, up to the cause, the reasoning faculties of his pupils may be exercised almost as much as by a study of Euclid. Nay, the study of geography and kindred subjects has this advantage over pure mathematics, that not only has the student to observe the logical sequence of cause and effect, but he has also to observe various modifying causes which must be taken into account, and he thus learns to accustom himself to weigh evidence, to balance probabilities, and to make deductions and allowances before he comes to a decision. This habit of patient investigation is, we think, of much greater value in the common affairs of life than that logical keenness, and, we may add, scepticism, which often distinguish the mathematician.

Every branch of the subject now under consideration will, in the hands of a skilful teacher, form an exercise for the judgment of his pupils; but perhaps *physical* geography, taken in its broad meaning, is the best adapted to this purpose, for the facts belonging to it are comparatively few, while the theories are many. And here it may be remarked that, in our opinion, it would be highly advantageous, even in elementary schools, to familiarize the minds of the pupils with some of the leading principles of physical geography. Not that we think there is any great necessity for exercising the reasoning faculties of children, for we think, on the contrary, that a great deal of the time taken up during their lessons in explanation might be devoted, with advantage, to appeals to the memory and imagination, but because the principles of physical geography are of such general application. The causes which influence climate, the theories of winds, rains, and currents; all these may be easily mastered by intelligent children, and, when once learned, are of immense service in assisting them to get up the detailed geography of various countries.

And just as we consider that physical geography is the proper foundation upon which political and commercial geography should be built up, so we think that physical geography itself should be based upon geology. We do not urge a *practical* acquaintance with the subject, for that would involve a considerable outlay both of time and money; neither do we propose any very minute theoretical acquaintance with its various systems, rocks, and fossils, for, thus considered, it forms a distinct science itself. But we are in favour of a general knowledge of those portions of it which are more immediately connected with geography. It is to geology that we must look for an explanation of the various changes which have taken place, and are now happening upon the face of the globe. It alone can give us any account of the upheaval of our mountain chains, the formation of our river-valleys,

and of the principles which seem to regulate the distribution of minerals. Some knowledge also of the successive orders of plants that formerly clothed the earth, and of the animals which dwelt upon it, will be of great assistance to us in understanding their present distribution. A very little labour will suffice to make the student familiar with the different systems of stratified rocks, and the various characteristics of each; and with this knowledge, having learnt the prevailing rocks of any district, he can at once form a very accurate idea of the general character of the surface of that district, and of the minerals which may be expected to be found there. Thus the great principles of physical geography are traced back to others of still more general application, and thus the student is not only provided with an additional exercise for his reasoning powers, but, by the aid of a few general principles, he is enabled to grasp a multiplicity of details which would otherwise be an undue burden to the memory.

W. LAWSON.

VI. TRAINING-COLLEGES AND THE PRIVY-COUNCIL.

A GENERAL expectation prevailed that the Revised Code for elementary schools would be followed by some cognate measure for training-colleges. The expectation is almost realized; for there can be little doubt that the proposals contained in the Reports of Messrs. Cowie and Cook are put forth, to a large extent, as foreshadowings of the coming changes. These changes will materially affect the course of instruction given to students, and, consequently, the organization of Normal schools. Mr. Cowie's arguments are, as a whole, so feeble and irrelevant, that we cannot but suspect that he writes to some degree under official dictation. If we are correct, we may then accept his proposals and syllabus as that which, slightly modified perhaps, will be imposed on all training-colleges. The general principle on which Mr. Cowie bases his recommendations is stated broadly by himself as follows:—

“I understand it to be your Lordships' wish that all the work done, or at any rate all that portion of the work of which your officers take cognizance, should be the plain and practically useful work which has immediate reference to the calling of the master of an elementary school for children of the labouring classes.” And again he says, “I am not sure that Government should encourage, by certificate or subsidy, the intellectual progress of the schoolmasters beyond what the public service needs.”

These propositions are at once so plausible and so vague that few would hesitate to subscribe to them. But it is at once evident that it is precisely round “the plain and practically useful work,” and “the needs of the public service,” that the discussion regarding the training of a primary teacher turns. Mr. Cowie himself, in another part of the same report, refuses to admit that it is right to regard the teacher as a mere reading, writing, and ciphering drudge, and to legislate for him on that supposition. Nay, more, he affirms (and no man has had better means of forming a just conclusion on this subject) that

Normal-school students have *not* been too highly trained, and that their faculties should be expanded and self-improvement stimulated. That is to say, he virtually says "the course of instruction ought to be much wider and higher than I here recommend, or than their Lordships are prepared to pay for; and it ought to be higher and wider in order that the teacher may be better able to discharge the duties which the State imposes on him, and in order that the liberal character of the instructions, and consequent elevation of the schoolmaster's status, may attract a good class of men into the profession." Even Mr. Cowie, therefore, finds that the teachers' function must, for the good of the "labouring-classes," be kept in the position of a *profession*, if at all possible; but my Lords decline to pay for it, except as a mechanical *trade*.

Let us look further at the matter. If the inspired remarks of Messrs. Cowie and Cook mean anything, they mean that the teacher's intellect is to be disciplined as well as informed to an extent much greater than the merely technical wants of the village schoolroom seem *prima facie* to require. The information must be of a kind to make him an adept in all the subjects taught in a primary school, and an expert in the teaching of them. This before everything else. Again, the discipline which his intellect receives must be based mainly on the materials of his information. But this is not enough. To stop at this point is to misunderstand the function of the schoolmaster, and the scope of his daily work. The State wants other and better things done in the elementary school than the meagre rote instruction of a village dame. In the Revised Code the aims of the Privy-Council are much higher than this. To work the Code well, there will be needed men quite equal to those now turned out of our training-colleges. More is required by it than has ever yet been accomplished. On this and on other and broader grounds, the State cannot place the education of the masses of the population in inferior hands. It must use men of some cultivation and of high character; men who will be able to bring out the intelligence of their pupils, and to give or confirm good moral habits. It must employ men who by their superior endowments and elevated life may effect, though in a less exalted sphere, what the clergyman is supposed to accomplish as a civilizer and improver of his parish. This is impossible unless they occupy a higher mental platform than those by whom they are surrounded. They can only do so if they receive a training sufficiently deep in its foundations and lofty in its aims to start them on a professional career with the habits of thought and action which belong to a profession, and with tastes which will sustain them permanently in that elevation. If such results are to be attained, the training-college course must open out into regions beyond the merely mechanical acquirement of certain elementary subjects, which is almost all that Mr. Cowie contemplates. Reading must open out into English literature: Grammar into the English and Latin languages: Arithmetic into mathematics and science; and in one or other of those fields (but not in all of them) students should be not only allowed, but encouraged and stimulated to excel. Honours and rewards, moreover, should

mark excellence as in other professions; for why should the teacher be cut off from the motives which produce such admirable results in other walks of life? Far be it from us to defend the existing course of instruction. At present the student is not engaged in an organic process at all; he is crammed, and the food is not assimilated. But the defects of the present curriculum are not to be found in its objects, but in the heterogeneous mass of uncultivating material which the student is required to swallow; thus precluding all possibility of discipline of intellect and formation of character. *Multa* has taken the place of *multum*. The memory subjects should be thrown out, and the disciplinary ones,—Latin, mathematics, literature, and science,—retained. Unless this be done, the teacher's knowledge will be wholly superficial in its nature, and its possessor a mere mechanic of a superior class. Where would the surgical profession now be if the requirements of its members were limited to a practical knowledge of bone-setting, wound-dressing, and amputation? Nay more, how would the work be done? Where would now the physician stand if the practice of his art were allowed to obscure the principles on which it rests? This would have been even at this day a leech, and that a barber. And yet the teacher, for whom a manly education is claimed, has to deal not with corporeal limbs, but with mind, the most delicate of all organisms. And hence it is that all those who have practical acquaintance with education know that the most highly disciplined and most thoughtful men do the work of an elementary teacher better than any others.

To return to the existing course as contrasted with that contemplated, we would not be understood to object to all the proposed changes. In some respects it has our cordial concurrence, as in the more thorough teaching of reading, writing, and English composition, which is projected. Regarding these subjects, Mr. Cowie says, with truth :—

"To teach a youth, who reads badly, to read as a schoolmaster should be able to read, requires *individual* or private tuition: it cannot be done in a class. But whatever may be the method, your Lordships will, I hope, insist on its being done better, even if it should require to be enforced by making a mark below *fair* fatal to the granting of a certificate. A man who is not a tolerable reader is not a *competent* schoolmaster.

"Writing, or the forming a good hand, is not sufficiently attended to. I have communications on this subject from different examiners, and I think a much higher standard is required for estimating penmanship. A good plain legible hand is what should be required. A line or two of copy-setting should not be the basis of the judgment, but the general character of the writing throughout the examination papers.

"English composition generally does not seem to be taught with any system. In any re-arrangement that your Lordships may direct to be made of the syllabus of qualifications for a schoolmaster's certificate, this last important subject will, I hope, receive some notice."

The proposed exclusion of Church history, and the limitation of the work to be required under civil history, are also undoubted gains. These subjects call so largely on the mere cramming capabilities of the student as to occupy an amount of time wholly incommensurate with the mental benefit derived from the study of them.

"The subjects of history and geography are very extensive, and the methods of teaching them are various. Dictating notes, as in some training-schools, seems to me of very doubtful benefit. Here, probably, the remark may justly be applied, that the students are 'crammed.'

"In order to relieve them of some work less obviously useful, English history might in the first year be restricted to the period beginning at the accession of Henry VII. I also find it to be a general opinion that the subject of Church history of the Reformation times is sufficiently taught by the History of England, and by the historical explanations which are given in lectures on the Book of Common Prayer. A real study of the history of the Church in the 15th and 16th centuries is a very serious one; and the mere sketch which can be acquired from popular books on the subject, though interesting, has no practical bearing on the school-master's calling."

The closer study of English grammar is apparently urged in the report, as where it is said:—

"I think the study of the English language grammatically, and the acquisition of a larger vocabulary, should be encouraged, by adding to the work of first-year students paraphrases of poetry—an exercise in compression as well as expansion, something in the nature of *précis* writing—and some original composition (in which 'fine' writing should be reckoned an absolute failure), such as a letter on some subject of the day, or some familiar event, as a harvest home, a game of cricket, a day with children at the Crystal Palace, not to exceed a certain number of lines."

But when we examine the proposed syllabus, the conspicuous omission of analysis of sentences lets the subject fall back into the empirical condition from which it had been redeemed by Dr. Morell, and gives a severe blow to this branch of study. No competent person will undertake thoroughly to teach the grammar of an uninflected language without the help of logical analysis, or of some inflected tongue; and without analysis, moreover, instruction in composition will lose point and degenerate into merely experimental, haphazard attempts.*

Further, in the second year's course, Latin or mathematics and physics have hitherto received prominence, and been fostered by the Privy-Council. On these subjects, indeed, combined with English grammar, the authorities of Normal Colleges mainly relied for giving soundness and solidity to the training of the students. They are now to be cut off!

"Chemistry, physics, and mechanics," writes Mr Cowie, "need not form part of the subjects in which students are examined for certificates;" and again, "they have so little of algebra that they can never find out its real use; all elaborate drill in algebraic transformations may be suppressed with advantage."

The remedy might suggest itself to give more, rather than less or none at all, as we find to be the case when we come to examine the new syllabus, as proposed in the Blue-Book. In the syllabus, too, we find an instructive commentary on the vague talk about Latin. The

* Mr Cook, speaking of the training of female students, points to a similar lowering of the curriculum. "The only subjects," he writes, "that could possibly be omitted are English history and the higher branches of grammar and geography. I should have no objection to such omission, knowing well that it would practically make little difference in the system, since lectures and reading-lessons would in most institutions be so arranged as to bring before the students' minds quite as much information on these subjects as is now recognised in our examinations. The omission would be regretted by the most experienced teachers, but if called for by public opinion, or, what is of more consequence, by the opinion of the real supporters of education, the subscribers to elementary schools, it could be made without any serious detriment to the training-colleges."

"introduction of a few questions on Latin Grammar," for first year's students, and *that under the head of English Grammar*, is surely an unworthy compromise, if not an uncandid evasion. So with the first book of Cæsar's Gallic War, which, again, under the head of English Grammar, gains, and only gains, a footing on sufferance in the second year's course. This is trifling with the subject. But if this remark is true of Latin, how much more of social science and physiology, which Mr Cowie has a sort of belief in, but which he is too faint-hearted to call by their right names? We assure him that he need not blush when he proposes that economic laws and the elements of physiology in so far as they bear on the preservation of health, should receive some attention from the future teachers of the people. The proposal to acknowledge their existence is at least made, and we may congratulate the primary school on the first official recognition of these all-important subjects of instruction. To make political economists or physiologists of our teachers would be absurd; but to arm them against the prevalent errors of socialism in its various forms, on the one hand, and, on the other, against the ignorance which undermines the health and vigour of children, whether in the schoolroom, the cottage, or the city lane, would be a task of no great difficulty, and of immeasurable importance to the country.

As it is proposed to teach these practical subjects, however, they will be useless. It is, perhaps, intended that both these new branches, as well as Latin, should receive a nominal recognition as a gentle way of letting them down altogether. We cannot otherwise account for the manner in which they are handled by Mr. Cowie. He is either not quite in earnest on these subjects, or he is ignorant of their nature and bearing. How else could he gravely propose to mass together popular physics, political economy, and the elements of physiology as follows:—"10. School management, questions on common things, elements of political economy, and sanitary precautions;" and then gravely propose to give no paper on this hotch-potch, but to test the student's knowledge by the actual teaching of a class in presence of one of her Majesty's Inspectors on some elementary subject and a reading-lesson? And, further, to omit the mention of them entirely from the second year's course?

There was much, as we have said, to amend in the programme for Normal colleges, but in a direction quite opposite to that contemplated by the Privy-Council. The omission of some subjects, the limitation of others, and the extension of those truly disciplinary in their characters—these were the reforms needed. If we might be allowed to suggest a suitable programme, we should begin by requiring from Queen's scholars, at their entrance into training-colleges, not perhaps more than is required at present, but the same subjects known more thoroughly. For example:—

1. Arithmetic, to proportion and decimals, with the principles on which the rules are based.
2. The general geography of the world, with the particular geography of the British Empire, and ability to draw maps of the

British Isles and the Indian Archipelago; and to give the industrial products of the various zones.

3. Reading, distinct, accurate, and intelligent.
4. Writing to dictation, distinct, neat, and accurate.
5. The outlines of English history.
6. The outlines of Bible history.
7. Grammar—that is, ordinary parsing, and the ability to analyse simple sentences.

With this amount of attainment secured at entrance, the training-college might safely limit many of the subjects which are at present great absorbers of time. The first year's course might be confined in religion to some special gospel or epistle, with the catechism; in geography to some one of the four quarters, with the laws of climate; in history to some one epoch; in reading to poetical recitation; in grammar to analysis and composition of simple narrative; vocal music; school management; two books of Euclid; and outline drawing.

Alternative subjects—Latin grammar and exercise book, or third and fourth books of Euclid, and algebra to simple equations. The second year's studies should be confined to a gospel or epistle; school management, with practical psychology; physical geography; vocal music, and recitations, as in the first year; *précis* writing; and the verbal and grammatical analysis of a play or long poem; the elements of economic science, and of the laws of health. *Alternative subjects*—Cæsar and Virgil (prescribed portions), with Latin exercises, or six books of Euclid, and algebra, as in Colenso's Algebra; with the elements of popular astronomy. A third alternative might be English literature, which would practically mean the profession of the most celebrated works of two or three standard authors and the general outlines of the history of literature in England. Such a programme would insure a sufficient amount of mental discipline to form the basis of a future life of thought as well as of action.

It is true that Mr. Cowie expresses a desire that the students should receive a higher training than any which can be based on his syllabus, but thinks that "it will conduce to the healthy independence of the training-schools if this question [of higher cultivation] is left entirely in the hands of the managers." It is to be remembered, however, that the Privy-Council has taken *upon itself* the task of training teachers, and that the schools are, in point of fact, Government colleges; and where only certain subjects are paid for, these alone will be taught. This is a melancholy reflection; but it is the doing of Downing Street itself. In the elementary school, even under the Revised Code, all that is done is estimated by the Inspector and receives due weight, entitling to one-third of the grant, while the remaining two-thirds are not withheld, but the *onus probandi* that they should not be paid is thrown on the Government officials;—the grants are *subject to deduction* for every child who *fails* in certain named branches. We have no objection to the application of the same principle *mutatis mutandis* to the training-colleges. Papers should be given, and marks allowed, *for every kind of work done*; these marks being discounted in every

case where there was deficiency in the subjects of the syllabus. In short, the Privy-Council has only to return to a liberal interpretation of the principle, not yet rescinded, though conveniently dropt out of sight, which originally regulated its relation to all training-schools—namely, the securing of general proficiency without interfering too much with subjects or methods.

We demur entirely to the mixing up of this question of the training of teachers either with the wants of the masses in respect of elementary acquirement on the one hand, or the economical management of Normal schools on the other. That Government spends too lavishly on these institutions, we believe—so largely as to have an unwholesome effect both on the colleges themselves, and the relation of the public to the whole question of popular education. But the reduction of Government grants in aid has nothing whatever to do with the training which the teacher ought to undergo. The Revised Code, and a reduced programme for the teacher, have no necessary connexion. By the former, the teacher's character and duties are, in our opinion, left very much where they were. The State has interfered only to the extent of saying, Whatever else you do, certain rudimentary work must be fairly well done, and on the doing of it the Government grants will be made partially dependent. But the attainment of the results demanded is possible only through intelligent teaching and the education of the pupil's intelligence. Were it not so, methods (and psychology with them) would be an illusion, inasmuch as they would be practically set aside as the longest and roughest road to a given point. The Government requirements in the primary school do not, therefore, necessitate, as a corollary, the depression of the teacher, and the virtual denial of his professional position. As we felt deeply the clamant case of the masses when the Revised Code was under discussion, so now even more strongly do we feel by anticipation the blow about to be struck at the teaching profession, and, through it, to primary education, and all the hopes that are bound up with it, and which must continue to be bound up with it, as our last engine for the regeneration of the masses of the people.

VII. AT WHAT AGE SHOULD BOYS BEGIN LATIN?

Of all the complaints which parents make against established systems of education, the most common perhaps is, that their boys should be obliged to waste so many precious years in learning Latin. The time and labour of learning it, they urge, is great, and when it is learnt, it is useless for the business of life. And yet, with this smouldering dissatisfaction in their minds, they submit to the tyrant tradition, and send their sons to pass through the same routine in which they

themselves wasted, as they now think, their own boyhood. They are not convinced of the wisdom of the old system, but they distrust the soundness of new theories. Therefore they prefer to send their sons to schools of old foundation, taught by men of approved character and scholarship, even though they adhere to a half-obsolete system, rather than commit them to some new-fangled institution, set up by scholastic theorists, with whose views they may secretly sympathize, but whose system is still unauthenticated by practical results. If the dislike of *paterfamilias* to Latin springs from the very common craving for 'useful information,' instead of mental discipline, he is, it is to be feared, in so backward a state, that he would himself require a prolonged course of mental training, before he could be accessible to argument. If the long-since trite distinction between education or mental training on the one hand, and useful information or cramming with facts on the other, has not yet reached him; if he still makes immediate utility the test of all things, and will sow no seed to-day, of which he cannot hope to reap the fruit to-morrow, the task of enlightening him would not be an easy one, and at all events cannot be undertaken now.

But it is easy to conceive a *paterfamilias* who might object to the present way of teaching Latin on more intelligent grounds. He may say, "I fully admit all that is said in favour of drawing out and training the mental powers, instead of trying to cram with facts and so-called useful knowledge. You cannot state more strongly than I would, that in boyhood forming mental habits is everything, giving information is of small account. But it is just because I esteem so highly the evoking of all the latent powers of thought adequately and evenly during boyhood, the dynamic as opposed to the mechanical view of education, that I demur to the according to Latin the too early and too exclusive place it still has in all classical schools. When Latin is made the chief mental discipline for a boy of ten or eleven years of age, it lays a premature stress on some powers which are then but feeble, and leaves others, then keen and active, to pine and wither for lack of their proper nutriment. By a change of system, Latin scholarship itself would gain, while other faculties, now stunted and cheated of their growth, would be called into play, and the observing and reflecting powers be kept more fairly balanced, and be more evenly educed." Such thoughts need not necessarily savour of disparagement to scholarship. They may arise in a mind keenly alive to its highest results, yet desirous of making the most of the short space allowed for training, before active life begins. And the strongest advocate of scholarship may at least pause to consider them. To some remarks on these views it is proposed to confine the remainder of this paper.

Most men who received a classical training twenty years ago, and who remember that beginning their Latin grammar when they were eight or nine years old, they worked at the language till eighteen or nineteen, are surprised to think how long a space in their lives was given to it, with how small a result. And they can recall now with something of a nightmare feeling their weary years of wading between eight and fourteen, through accident, syntax, *Delectus*, Grammatical

Exercises, and Mair's Introduction. They were fifteen or so, and had read some portion of the *Æneid* and of the Odes of Horace, before they caught their first glimpse of beauty. Such was the experience of many boys twenty or thirty years ago, even of those who afterwards may have become scholars. As to those who after six or seven years' painful drudgery over rudiments and exercises, never got so far as to construe one sentence correctly, the above description would but poorly picture their school-boy reminiscences. Things are said to be somewhat changed now-a-days. Boys hardly begin Latin so young, and when they do begin it their minds are stimulated at the same time with more varied and interesting subjects than of old. There is much talk too now-a-days about making all learning easy and delightful. This is simply impossible. Boys there are who will take interest in nothing which they have to learn; many more will take interest in but few things; and even the most apprehensive will meet with some things needful to be learned, which must be more or less irksome, and cannot be made delightful. Especially is this the case in those severer studies, which are the best disciplines. If they are to be mastered at all, it must be at the cost of much labour and drudgery. This must be undergone in obedience, and with faith in a future result.

And yet, fully admitting all this, the question remains: Should Latin be a boy's chief subject of study in those still tender years between ten and fourteen? Is this best for his full mental growth, best even for his ultimate success as a classical scholar?

In reply to these questions the thought occurs, that to introduce a young boy to the difficulties of grammar at the age of ten is doing violence to nature. It turns his thoughts off the bent that is natural to them at that age, and forces them into a path for which few have then either taste or strength. For what is the direction in which the child's mind from its first dawn of intelligence far into boyhood naturally goes? Is it not to all things outward and concrete? It delights in whatever has life, form, colour; whatever can be seen or handled, or will readily touch the imagination. It delights in the fields, the shores, the woods; and in the forms and living creatures that are there; in beasts, and their dens, and ways; birds and their nests; or in simple stories about men's adventures, and in marvellous incidents. In these things is its whole interest, of the abstract or introverted it is altogether abhorrent. When the child, formerly of so quick interest in all things around it, so busy with whatever can fill the eye, the ear, and the imagination, passes into boyhood and school time, many have watched with regret the change that comes over the young spirit. That lively sensibility to outward nature, and the simple stories of human life, generally disappears, and its place is filled by other interests, the best of which are school games. This, no doubt, is due in part to other causes. But may it not come partly from the torture the mind undergoes in mastering the elements of Latin and Greek at so early an age? Is the boy then as fitted for such abstract work as he assuredly is for more outward studies? For abstract work it is for a boy of ten or eleven to understand even the simplest elements of grammar, as

abstract, and requiring as great a proportionate effort as it does for a young man of nineteen or twenty to grasp the hardest abstractions of metaphysics. Men who have been long familiar with the empirical rules of grammar, have forgotten how hard they at first found them, how long time they took to apprehend the relation of words to each other, even in the simplest sentence, of the nominative to the verb, of the verb to its case—the meaning of supines and gerunds,—what years of Latin lessons passed before they understood the relation of clauses to each other in lengthy periods, and the mysteries of the subjunctive mood. Bearing these things in mind, it has occurred to some that the time between the tenth and the fourteenth year might be more profitably spent in making outward concrete things the main objects of study, and giving to language a more subordinate place. When the mind has been drawn out, strengthened, and furnished by these studies, it has seemed that the young scholar might, at the age of thirteen or fourteen, be turned vigorously to Latin, and this for two or three years might be made his paramount occupation. All boys, whatever their mental bias or their probable future, should be subjected to the discipline of mastering Latin grammar and language, until they can translate Cæsar, at least, with accuracy and understanding. Those whose turn was evidently not scholarship, might then give up this study, and turn to others more fitted to their nature or their prospects in life. Those who have a turn for scholarship might go on to its higher departments. But whether it be abandoned after a few years, or carried on till the education is complete, it is conceived that in either case more would be accomplished by delaying the active prosecution of Latin till the age of thirteen or fourteen, when the mind has been drawn out and strengthened by more congenial studies, than by beginning at the age of ten, and drawing on at it till the fourteenth year, while the mind, still feeble, staggers under the too heavy burden. The boy who is never to be a scholar, it is alleged, would derive more good from two or three years of study of Latin, begun at thirteen or fourteen, and continued till sixteen, than he now gets from the whole time spent on it between ten and sixteen. And the boy of scholarly turn, beginning Latin at thirteen, would, by the time he is eighteen, be as far, if not farther, advanced than he is now by working at it from ten to eighteen.

But perhaps it is inquired, in the case of the boy who does not turn out a scholar, what use is there in his beginning Latin at all? Will not the two or three years you propose to give to it be entirely thrown away? Not so. It will be readily granted that every boy who is to be educated at all must be taught to speak and to write with grammatical accuracy. In no way, then, can this be done so effectually as by learning Latin, at least so far as to be able to construe and to parse with accuracy a plain book, such as Cæsar. Not long ago, Mr. Bright spoke pathetically of the dreary drudgery he had undergone in trying to learn Lindley Murray, and how entirely to him it had been lost labour. He knew from his own experience, he seemed to say, that a practical knowledge of grammar was not to be gained in that way.

There are obvious reasons why English is not a good language in which to learn grammar. Its composite structure and the opposite principles it embodies; here and there retaining the old Saxon inflexions, far oftener rejecting them for prefixes and auxiliary verbs; these alone must make the task of teaching grammar in it all but hopeless. But the Latin language, evolved from its own resources, and uninvaded by foreign admixtures, with so fixed and systematic a framework, such certainty, almost rigidity of usage, and such perfect symmetry, is the very model language for the grammarian, the fittest of all instruments for teaching the principles of universal grammar. If, then, a practical knowledge of grammar is, at least, a desirable accomplishment for all young men, and if the study of Latin is the surest way of attaining it, no more need be said to prove that all should study that language so far as to be able to read Cæsar, or to whatever length may be necessary for grammatical training. This alone will always vindicate for it a main place as an instrument of education, without adverting to the further fact, that Latin holds the key to the study of most modern European languages. It is the direct parent of all the languages of Southern Europe. It almost halves the parentage of our own with the original Saxon, and even the German has received large accessions from its stores. These facts should prevent many who set a high value on the knowledge of modern languages from decrying Latin as they often do. All that has now been said refers only to the grammatical and linguistic value of Latin, as an instrument of the most elementary training. Of its higher literary and historical bearings, as these can only be known by the more advanced scholar, nothing need now be said.

Enough, perhaps, has been urged to show that, even in the most utilitarian view of education, a certain knowledge of Latin is desirable, and to hint the probability that by beginning later, as much might be learnt in two or three years, as by beginning earlier is now acquired in five or six. If this last view be true, and if a boy, who has small linguistic faculty, could learn as much Latin between the years of, say thirteen and fifteen, as he now does in double the length of time, there needs no argument to prove that the boy who will turn out a scholar, will do at least as much, in proportion, in the same time. But there is no need to dwell on this, because it is not so much in reference to advanced scholarship, that these remarks are offered, as to help to fix the place which Latin should hold in the education of average boys, who will never turn out scholars, and to settle the best time at which its active study should in their case begin.

But this theory about beginning grammatical studies at a later age,—for it is but a theory,—goes on the supposition that the time before the thirteenth or fourteenth year has been well employed in learning other things than Latin. What are these things to be? will naturally be asked. Will you map out a reasonable course of instruction for the boy during the years you propose to withdraw from Latin—the years namely between ten and fourteen? The question is a reasonable one, and a reply to it, however inadequate, must be hazarded. A fact was

noticed above, which may help us here, namely, the quick decay of the observing faculties often observed to take place about the very time when the boy begins his Latin grammar. If it be true that the natural way of thought is to busy itself with all manner of outward things years before it is capable of the abstract, it is surely not well in our teaching to go in the teeth of nature, but rather to follow its wise guidance. When the days of free childhood are over, and lesson time begun, would it not be well that those lessons should be about the things of nature which the young boy instinctively turns to, and not about nouns, and verbs, and gerunds, things which he can neither understand nor care for? After the mechanical art of reading has been acquired, might not the lessons in geography and arithmetic, which usually succeed, and which must needs be more or less dry, be accompanied by others, the simplest that can be devised, in the things of nature and in the history of man? What are the first stories the child takes interest in? Are they not those about birds and beasts, and all living things, or legends and romantic tales of the doings of men from Jack the Giant-Killer upwards to *The Tales of a Grandfather* and the *Waverley Novels*? When he passes into the school-room this tendency should not be ignored, but taken up, and carried onwards gradually into knowledge more substantial, yet in the same direction. Both in school and out of it, everything possible should be done to foster the observing powers, and to make these the channels through which the boy's imagination and thinking powers are fed, before they can be reached by abstractions, such as those of grammar. And here, let it be acknowledged, that more is done in this way out of than in school. Those are happy, the chambers of whose early imagery are richly hung, whose homes have lain in districts surrounded with the loveliest aspects of earth, and sea, and sky, and peopled by wild and moving histories. For these things entering unawares draw out the observation, and stir the imagination as no artificial lessons can; they inlay the ground-work of the being with rich and imperishable colours. But even for the few who can have these advantages, it is well that the school-training should follow out and confirm, not frustrate, what home-life has begun. And for the great majority, whose homes must needs be not beautiful in environment, nor rich in association, it is still more desirable that art should do its utmost to supply the defects of nature. How zoology, or botany, or such subjects are to be reduced to a simple grammar, that will at once interest, instruct, and educate very young minds, I do not undertake to say. An early number of the *Museum* contained a paper on this subject, by one well fitted to speak on it, which was full of suggestive hints. One thing is certain, that, to put such studies into a shape fit for boys of ten or eleven years of age, to simplify the results of science, so as to reach young understandings, is a task requiring real genius, and not unworthy of it. And even when they have been so reduced to form, these things full of life and breath, will require more liveliness and originality in the teacher, if he is to teach them to profit, than the more technical details of arithmetic or grammar. There has been

much talk of late about making these things a prominent part of school-training. But I am not aware that the thing has yet been done on any great scale, or with much success ; at least it has hardly, as yet, found a prominent place in any of the greater public schools of England. Still the thing is so reasonable and natural, that nothing short of full and fair trial will suffice to prove that interesting and instructive lessons from nature cannot be inwrought much more largely into early education.

But leaving natural history to be simplified by those qualified to do so, let us see how far civil history can be made at once discipline and mental nutriment for young boys. On this subject I am glad to turn at once to an authority to whom all will listen with respect. Dr. Arnold in one of his occasional papers has the following passage, which, both as being less known, as well as full of practical wisdom, may be quoted at length :—

“ A real knowledge of history in after life is highly desirable ; let us see how education can best facilitate the gaining of it. It should begin by impressing on a boy's mind the names of the greatest men of different periods, and by giving him a notion of their order in point of time, and the part of the earth on which they lived. This is best done by a set of pictures bound up together in a volume, such, for instance, as those which illustrated Mrs. Trimmer's little histories, and to which the writer of this article is glad to acknowledge his own early obligations. Nor could better service be rendered to the cause of historical instruction than by publishing a volume of prints of universal history, accompanied with a very short description of each. Correctness of costume in such prints, or good taste in the drawing, however desirable, if they can be easily obtained, are of very subordinate importance ; the great matter is, that the print should be striking, and full enough to excite and to gratify curiosity. By these means a lasting association is obtained with the greatest names in history, and the most remarkable actions in their lives ; while their chronological arrangement is learnt at the same time from the order of the pictures ; a boy's memory being very apt to recollect the place which a favourite print holds in a volume, whether it comes towards the beginning, middle, or end, what picture comes before it, and what follows it. Such pictures should contain as much as possible the poetry of history ; the most striking characters, and most heroic actions, whether of doing or of suffering ; but they should not embarrass themselves with its philosophy, with the causes of revolutions, the progress of society, or the merits of great philosophical questions. Their use is of another kind, to make some great name, and great action of every period, familiar to the mind ; that so in taking up any more detailed history or biography (and education should never forget the importance of preparing a boy to benefit from his accidental reading), he may have some association with the subject of it, and may not feel himself to be on ground wholly unknown to him. He may thus be led to open volumes into which he would otherwise have never thought of looking ; he need not read them through ; indeed, it is sad folly to require either man or boy to read through every book they look at, but he will see what is said about such and such persons or actions ; and then he will learn by the way something about other persons and other actions, and will have his stock of associations increased, so as to render more and more information acceptable to him.

“ After this foundation, the object still being rather to create an appetite for knowledge than to satisfy it, it would be desirable to furnish a boy with histories of one or two particular countries—Greece, Rome, and England, for instance—written at no great length, and these also written poetically much more than philosophically, with much liveliness of style and force of painting, so as to excite an interest about the persons and things spoken of. The absence of all instruction in politics or political economy, nay, even an absolute erroneousness of judgment on such matters, provided always that it involves no wrong principle in morality, are comparatively of slight importance. Let the boy gain, if possible, a strong appetite for

knowledge to begin with ; it is a later part of education which should enable him to pursue it sensibly, and to make it, when obtained, wisdom.

"But should his education, as is often the case, be cut short by circumstances, so that he never receives its finishing lessons, will he not feel the want of more direct information in its earlier stages? The answer is, that everything has its proper season, and if summer be cut out of the year, it is vain to suppose that the work of summer can be forestalled in spring. Undoubtedly much is lost by this abridgment of the term of education. But if it is unavoidable, the evil consequences arising from it cannot be prevented. Fulness of knowledge and sagacity are fruits not to be looked for in early youth ; and he who endeavours to force them does but interfere with the natural growth of the plant, and prematurely exhaust its vigour."

Here, as far as my present subject is concerned, I might stop ; but what remains, though applying to a later stage of education, is too good to be withheld :—

"Where, however, a young person's education is not interrupted, the later process is one of exceeding importance and interest. Supposing a boy to possess that outline of general history which his prints and his abridgments will have given him, with his associations, so far as they go, strong and lively, and his desire of increased knowledge keen, the next thing to be done is to set him to read some first-rate historian, whose mind was formed in, and bears the stamp of, advanced civilisation, analogous to that in which we now live. In other words, he should read Thucydides or Tacitus, or any writer equal to them, if such can be found, belonging to the third period of full civilisation, that of modern Europe since the middle ages. The particular subject of the history is of little moment, so long as it be taken neither from the barbarian nor from the romantic, but from the philosophical or civilized stage of human society, and so long as the writer be a man of commanding mind, who has fully imbibed the influences of his age, yet without bearing its exclusive impress. And the study of such a work, under an intelligent teacher, becomes, indeed, the key of knowledge and wisdom ; first, it affords an example of good historical evidence, and hence the pupil may be taught to notice, from time to time, the various criteria of a credible narrative, and, by the rule of contraries, to observe what are the indications of a testimony questionable, suspicious, or worthless. Undue scepticism may be checked by showing how generally truth has been attained when it has been honestly and judiciously sought ; while credulity may be checked by pointing out, on the other hand, how manifold are the errors into which those are betrayed whose intellect or whose principles have been found wanting. Now, too, the time is come when the pupil may be introduced to that high philosophy which unfolds 'the causes of things.' The history with which he is engaged presents a view of society in its most advanced state, when the human mind is highly developed, and the various crises which affect the growth of the political fabric are all overpast. Let him be taught to analyse the subject thus presented to him ; to trace back institutions, civil and religious, to their origin ; to explore the elements of the national character, as now exhibited in maturity, in the vicissitudes of the nation's fortune, and the moral and physical qualities of the race ; to observe how the morals and the mind of the people have been subject to a succession of influences, some accidental, others regular ; to see and remember what critical seasons of improvement have been neglected, what besetting evils have been wantonly aggravated by wickedness and folly. In short, the pupil may be furnished, as it were, with certain formulæ, which shall enable him to read all history beneficially ; which shall teach him what to look for in it, how to judge of it, and how to apply it."

It is now nearly thirty years since these paragraphs were written, and yet how little have their suggestions found their way into practical teaching ! The first picture histories with which Arnold recommends boys to begin, where are they to be found ? The abridgments giving the political side of history, how few are they ! Of Scotland there is the never-to-be-too-highly-prized *Tales of a Grandfather* ; but where are

the like brief, vivid histories of England, Greece, and Rome? And where in school, or even in university, has a race of teachers been found equal to the task which Arnold has sketched out for them; who could draw out the philosophic lessons which he has indicated as the proper work of the third and last stage of historical instruction? Still there is the chart drawn out by a master-hand. It remains for teachers now to follow it, as best they can. One thing is sure, that no better they will find.

Supposing then a chart equally trustworthy to be laid down for the earliest instructions in natural objects, the proper books written, and the competent teacher secured, enough of work is here laid out to fill up all the school-time of any boy from his tenth to his fourteenth year. There will be the usual geography and arithmetic; to these will be added lessons in natural objects and lessons in history. These last will be further illustrated and made interesting by copious readings of poetry, with large committals of it to memory, especially ballad and other poetry of a simple, stirring, and external character. And when to all this we add that the accidence of Latin grammar, and perhaps Greek too, should be carefully learnt and committed to memory during these years, we shall have supplied our young hopeful with work enough amply to occupy all his time; and this work, it is imagined, may probably so draw out and strengthen his powers as to enable him to begin the translation of Latin, and in a little time of Greek, about his fourteenth year, with vigour, and to make more rapid progress in these languages than if he had begun them at an earlier age. Perhaps it ought to have been before this mentioned that it is considered essential to the proposed scheme that all that part of Latin, and probably of Greek grammar also, which it is necessary to commit to memory, should be begun to be so committed at as early an age as boys now begin it. The memory is more fitted for this process at ten than at fourteen. And the boy would require to come with the whole accidence of the language or languages well fixed in memory, in order that he may turn them at once to account in the translation and parsing of sentences.

Enough has perhaps now been said to set this theory before those who care to consider it. The few hints here thrown together, gathered partly, it must be owned, from suggestions of others, are offered with that hesitation which befits all theories on so important and difficult a subject. They are put forward from the wish to stimulate the thoughts and elicit the opinions of persons fit to judge of them, not to propound dogmatically a new and strange doctrine. For the writer must own that they are founded rather on *a priori* reasonings, and on the nature of the young faculties, as far as these are known to him, than on any observation of actual good results effected by such a process. It may be that there are elements in the case which he has failed to see. It may turn out, for instance, that children, however much interested in external things during their play-hours, or in hearing old-world stories, or reading romantic legends by the family fireside, will turn from all alike, as soon as they are put before them as a part of

school training. The very making them a lesson may destroy their charm. Or it may be found, on trial, that to defer beginning Latin so late would make it be known less accurately and intimately than under the present usage. For it may require all the years now given to it to make the mind at home in the strange words and phrases, and to imbue it with the spirit of the language. Whether this is so or not, cannot be known except by experiment. And experiments in education are perilous. For the human being is not like the inanimate thing, on which you can make experiments for the good of others at the sacrifice of himself. To make it thoroughly, it would have to be tried on a large scale. And if it failed, you might permanently injure and rob of their birthright of education a whole generation of young men. These things suggest caution. No one more than the present writer would oppose anything that would permanently lower the level of classical knowledge. If this can be proved to be the effect of the scheme he has propounded, or of any part of it, he would at once recant. For without attempting to enumerate all the good that results from the maintenance of classical training as a part of our institutions, one thing seems certain. Whatever distinguishes the higher minds in this country from the educated Americans is closely connected with our maintenance of ancient learning. And all that we regard as most distinctive in the habits of thinking and tone of character of our most elevated men would, with the decay of classical literature, quickly disappear. It is not that classical literature alone creates these habits of mind, but it is inseparably interwoven with the whole range of influences from which they come. The value of the tone of mind formed in our older and more distinguished seats of learning can hardly be overrated. Thoroughly pervading only a very few, the more finished scholars of each age, from them it spreads in a measure through all literary circles, leavens the periodical and daily press, and so finds its way to the extremities of the social fabric. In a time when many old influences are being withdrawn, and all things tend, for good or for evil, as if inevitably, towards one democratic level, such influences become more than ever valuable, and ought to be preserved with jealous care. If any proposal in this paper can be convicted of tending in any, the remotest, degree towards undermining either the extent or the excellence of classical education, it would by that very fact be condemned. But it is hoped and believed that, either by the method here proposed, or in some other way, the observing and the reflective faculties may be cultivated more evenly than they now are, and with reciprocal advantage. It is in this hope that these remarks are offered. Should they only have the effect of turning the thoughts of a few readers of the *Museum* to this subject, they will not have been made in vain.

J. C. S.

VIII. ONE UNIVERSITY FOR SCOTLAND.

In the Universities (Scotland) Act of 1858, powers are conferred on the Commissioners by section 15, sub-section 10—

"To inquire and report to Her Majesty how far it would be practicable and expedient that a new University should be founded to be a National University for Scotland."

And section 16 contains the following permissive enactment:—

"If Her Majesty shall be pleased, at any time within the duration of the Commission, to grant a charter for the foundation of a National University for Scotland, the Scottish Universities named in this Act, or any of them, may, if they shall think fit, surrender to the Commissioners the powers of examining for and of granting degrees, with or without the exception of degrees in theology, and to become colleges, one or more, as the case may be, of the said National University."

It will be remembered that these clauses were added to the Bill on the motion of Mr. Gladstone. They were from the first tentative. The language in which they are couched is sufficient to show this. They were adopted by Lord Advocate Inglis expressly on this footing, and, therefore, all the statutory authority with which they are invested is that of an experiment which is recommended to be tried. The Royal Commissioners, their more pressing duties being ended, have, it is understood, devoted the last days of their power to inquiring how far this recommendation can be carried out. They have certainly postponed this matter too long, yet the delay is of less moment from the fact that the result of the inquiry could never have been doubtful. The decisive answer to Mr. Gladstone's proposal is that it is impossible. The Commissioners are empowered to inquire how far this proposal would be practicable and expedient. We are prepared to dispute its expediency; but waiving that in the meantime, we feel assured that very little inquiry will satisfy the Commissioners of its impracticability. Already, we understand, two of our Universities have refused their consent; the remaining two will doubtless follow the same course, and in so doing they will be supported by the opinion of the communities among which they are situated. Assertion is not argument, but we appeal in support of our assertion to every one who knows anything of our Universities. St. Andrews, though in some respects fallen from its high estate, yet retains the pride of birth, and will not willingly relinquish its position as the oldest University in Scotland. Aberdeen cherishes the memory of Bishop Elphinstone; and Glasgow will probably be found the most refractory of all. For the Metropolis of the West is proud and justly proud of its University. That great mercantile community loves and honours the distinguished academical institution which it has so long possessed, and will never consent that any privileges belonging to that institution should be lessened or taken away. Nor are we without an instance which can show how strong will be the opposition to the proposed change. The fusion of the two Universities of Aberdeen was but a trifling matter compared with the fusion of all the Universities

in Scotland. But was that measure—though comparatively so insignificant—carried through easily? Every one knows how conspicuously the reverse was the case. The union of the Aberdeen colleges was agitated for upwards of two centuries. Some ten schemes for effecting the desired object were, during that period, suggested. Several of these were suggested by Government, and recommended by Royal Commissions; and yet the union so long desired was accomplished but the other day. And even the other day it was accomplished with the greatest difficulty. The Commissioners did not find the city of Aberdeen obedient to their will. The adherents of Marischal College opposed the fatal ordinance at every point where opposition was possible; and though that opposition was unsuccessful, their feelings of hostility are still as lively as ever. Now all this excitement arose from the attachment of the people of Aberdeen to their own University—the very feeling which, on a larger scale, will oppose itself to Mr. Gladstone's scheme. We are willing that our opinion should be judged by the result, and that result we believe will be that not one University will consent to the contemplated surrender of its privileges.

If this be so, we may set aside the plan as hopeless, for it is plain, from the permissive nature of the clauses of the Act, that the Commissioners are not prepared to force the plan against the wishes of the Universities. We do not think the plan expedient in itself; we are sure that it would be very inexpedient that the Universities should be compelled to adopt it; but neither of these questions arise now. We may safely assume that the consent of the Colleges will not be voluntarily given, and that, if it be not so given, it will never be compelled.

Taking it then for granted that there will be no union of the Scotch Universities into one, the question yet remains, whether the benefits anticipated from such a union cannot be otherwise realized. No matters, we submit, could more profitably engage the attention of University Reformers than the queries: 1. What would be the advantages of this plan? and 2. Are these advantages attainable even though the plan be relinquished?

The advantages which Mr. Gladstone had in view in proposing the clauses under discussion are abundantly obvious from the phraseology of the Act. The Universities are requested to "surrender to the Commission the power of examining for and of granting degrees, with or without the exception of degrees in theology, and to become Colleges of the said National University." Now, what is here aimed at is quite plain. The object is to establish a system of examination for degrees, with especial reference to degrees in the Faculty of Arts, which shall be common to all the Universities of Scotland; and it is hoped that this extension of the system will work for good in many ways,—more particularly in raising the standard of requirement, and in increasing the publicity of the honour. A preliminary objection may be started here, that the advantages of such a reform are imaginary; and as in Scotland organized examinations have never been tried on a large scale, it is worth while to inquire shortly into the validity of this objection.

That certain evils are incidental to any system of examinations no candid arguer would deny. They tend, in the words of Mr. Vaughan, formerly Professor of Modern History at Oxford, "to develop docility and accomplishments at the expense of more masculine and efficient qualities." They do not, perhaps, stimulate originality; they are not favourable to genius. More than this, they confine and cramp the best men; they do not foster independent study for real improvement. It is often found that the highest order of minds either refuse to submit to the trammels of examinations, or are brought down by them to a lower level than that to which they might otherwise have attained. Yet bearing all this fully in mind, we are not the less fully convinced that well-organized examinations are essential to the perfect development of any academical system. Originality and genius are not the rule, but the exception. The highest minds are not the majority. But it is the rule to which we must look; it is for the majority that we must provide. Now, there is no manner of doubt that the ordinary run of young men are best incited to work by examinations. They are incited at once by the necessity of passing them, and by the hope of reward if they pass them well. It might be better, indeed, if men would work, or perform any duty, unmoved by motives, unquestionably not the highest; but in point of fact they will not, and we must accommodate ourselves to frail humanity. Nor should we forget that the evils to which examinations are most liable, and with which they are most frequently reproached, can, in great measure, be guarded against by able examiners. It is quite in the power of learned and sensible men "to exclude the favours or injuries of chance,—to foil the arts of 'cram,'—to apportion the success to the industry, the talent, and the good sense of the students." We are no admirers of the mania for examining everybody now-a-days so prevalent. When men have gone out into the world and lived in it, to subject them again to examinations seems a public impertinence. But as a stimulus and a test during the years of education, examinations seem to us invaluable. To quote Mr. Vaughan again, "there is nothing upon which the success of a University system more materially depends."

Nothing can more strongly illustrate the use of examinations in the working of a University system than the history of their development in Oxford during the present century. Public examinations were introduced practically for the first time in 1800, and, in the words of the Oxford University Commissioners, "the studies of the University were thereby first raised from their abject state." From that time the system has gone on extending and improving, until they have become "the chief instruments not only for testing the proficiency of the students, but also for stimulating and directing the studies of the place." The Commissioners express themselves in language far too reserved when they say that "the general effect of this change has been exceedingly beneficial." For, indeed, it is hardly possible to express in words how great, and how beneficial the change has been. Before the Statute of 1800, Oxford was sluggish, bigoted, and isolated from the rest of the country. A great change has now been wrought.

Much of the bigotry, indeed, remains; but life in Oxford is honest and active, the place, as a whole, is in sympathy with the working world—receiving impressions from it, and exercising in turn no small amount of influence upon it. It is not too much to say that this happy reformation is owing to examinations which have expanded and adapted themselves to the advancement of the age, liberalizing both the teachers and the taught.

If then the effects of examinations are so beneficial, it becomes a matter of some moment to inquire whether we have any chance of securing these effects for the Universities of our country. "To render a system of examinations effectual," say the Oxford Commissioners, "it is indispensable that there should be danger of rejection for inferior candidates, honourable distinctions and substantial rewards for the able and diligent, with examiners of high character, acting under immediate responsibility to public opinion." Can we secure these indispensable requisites?

We think few readers will dispute that, if these things were possible, the gain would be great. The question is one with regard to which we would earnestly deprecate a hasty judgment, and earnestly invite temperate discussion. We have long been of opinion that herein was to be found the most important of Scotch University reforms, and a reform within our power. Difficulties there are, no doubt, but we can discover none which seem unsurmountable. Were it necessary, to the attainment of this end, that we should degrade our Universities into colleges, we should at once relinquish all idea of it. But in truth there is no such necessity. It seems to us that a system of examinations, such as we have spoken of, could be established without calling upon our Universities to give up one privilege which they are concerned to maintain—nay, without derogating one tittle from the dignity with which the imagination surrounds them as venerable seats of learning. Were it otherwise we should have nothing to do with the plan. "Nothing can be more shallow," says Mr. Mill, "even in pure economics, than to neglect the influence of the imagination." And if this be true in the region of economics, still more does it hold good in matters of education. But such neglect is not forced on us in order to the realization of this scheme. Our plan is as follows:—Let each University "surrender," not the power of granting degrees, but the duty of examining for degrees. Nor need the surrender be made into the hands of the Commission. It may be made, with more effect, into the hands of a body of examiners, in the election of whom every University should take part through their Court, as they do at present with regard to their own examiners. Let these examiners hold their examinations twice a year—say at each University seat in rotation. Let the examinations be mainly in writing, but partly also *viva voce*, and let them be attended with all becoming academic pomp and circumstance. Let the results be made known to the public by a class-list, after the Oxford and Cambridge fashion; and let the standard be so high that the attainment of first honours will be a distinction throughout life.

We do not claim for this scheme the credit of novelty. In the evidence taken by the Aberdeen Commission of 1858, it was pointed at by Dr. Woodford and by Professor Geddes of King's College. The former gentleman spoke of a General Council for the purpose of regulating degrees. We cannot see that this would be required. The board of examiners themselves would surely be able to manage their own business.

By some such plan as this, it appears to us that we secure all the benefits which the Act has in view, without incurring the opposition sure to be excited by any such extreme measure as the abolition of the Universities. For, be it observed, according to this scheme no single University privilege is resigned. The Universities would not be called upon to give up the power of granting degrees; on the contrary, that power they would to the fullest extent retain. They would only be invited to delegate to a certain board the power of determining what candidates may be worthy to receive degrees. In other words, they would be asked to do no more than they are at present forced to do by the ordinances of the Commissioners; with this difference, that instead of delegating the above power to four different boards, they would delegate it to one united board. It may be thought strange that results so important should be anticipated from a change so slight. But the more we think of the subject, the more we are convinced that the results would be even more important than we have indicated. The Commissioners, by introducing independent examiners, have secured us against the abuse of bestowing degrees on conspicuous incompetence. For that negative good we are duly grateful. But then it appears to us that they have only done half their work. We still want the complement of the reform we have got—i.e., the positive good that conspicuous ability should obtain adequate recognition. That good we shall never realize until the field of competition is widened, and the standard of honour proportionally raised, and until we have publicity and ceremonial carefully studied. Something has been lately done on the latter point, but not enough. We must have the examinations for degrees public and ceremonious as well as the conferring of degrees. Above all, we must have a wide field, a marked honour, and a published class-list. At present, the reputation of a student who takes his degree in honours is on a par with that of a student who gets a prize at the end of the session. Probably no one hears of it—certainly no one cares about it—except his mother and his aunts. How different this from the value of academical distinctions in England! All who know Oxford can recall the strange and interesting scene of excitement presented in the quadrangle of "the schools," while the examiners within are determining the class-list. Nor is that excitement confined to the seats of learning themselves. The lists are published in all the leading papers, and the honours obtained attend a man through life. Indeed, the indifference of the Scotch public to what concerns their Universities is extraordinary and unfortunate. A Commission invested with powers sufficient to revolutionize these institutions, and which has certainly modified them

considerably, has been sitting for the last four years. And yet the general public have received but scanty information of their proceedings. Their "ordinances" have only, on rare occasions and at long intervals, appeared even in such papers as the *Scotsman* and the *Courant*. Now if we are entitled to assume that these papers understand the wants of their readers, the inference is unavoidable, that the said readers do not want to know what the Commissioners are doing; or, in other words, care very little about their national Universities. What a contrast to the attention which the *Times* a few years ago bestowed on the Oxford and Cambridge Commissioners. We think this a great evil. The beneficial effects of publicity, we fear, are not yet here in Scotland sufficiently understood or valued. And we believe that this evil would in a great measure be remedied, and these beneficial effects in a great measure secured, by the change we are now advocating. A system of examinations where the honour conferred was really worth striving for would attract and interest the public at once. And as regards the student, the beneficial effect of an extensive examination at the close of his career can hardly be doubted. It would systematize his habits of thinking; it would give permanence to knowledge, at present too often acquired for an immediate purpose and quickly forgotten; it would test ability, which at present too often flaunts in plumes borrowed from the tutor of the night before. Such a system could not attain perfection in a day. Its full growth would necessarily be the work of time. Prophecies are proverbially hazardous. But looking to the zeal and intelligence of Scotch students, we do not hesitate to foretell that when that growth shall be attained, the men who may attain the highest honours under the new system, will be found not unworthy to take rank by the side of an Oxford first-class man, and a good Cambridge wrangler. And when he is in truth worthy to do this, he will be esteemed accordingly; that is, the Scotch degree will stand as high as a degree at Oxford or Cambridge. This hope may be Utopian. Yet we do not think it is so; and if any scheme afford the slightest chance that such a hope may be realized, surely a trial of it becomes imperative.

Serious objections to the introduction of this system we cannot at all imagine, and therefore cannot, by anticipation, answer. Difficulties, however, in working it out, will of course occur; yet surely none so great that it will not be easy to overcome them with a little painstaking, and, above all, by a little forbearance. The machinery is now, to some extent, ready made to our hands. The late legislation of the Commissioners has supplied us with the mode of appointing the examiners, the subjects to be examined in, and the departments in which honours are to be conferred. Modifications, especially on the last two points, will probably be suggested by experience. The power of introducing such modifications, when they do not affect the essence of the system, may be safely left to the examiners themselves. This power has been often exercised by the examiners at Oxford, and it has been found to work well. Thus the *Ethics* was raised to its present position as a text-book by Dr. Sheppard; Butler was intro-

duced by Dr. Hampden ; the *Novum Organon* found its way into the schools about ten years ago ; Plato, and the history of philosophy, have become favourite subjects, owing to the influence of the present distinguished Professor of Greek. Of course, the men to be intrusted with the conduct, and especially the inauguration of such a system, would have to be selected with care and without favour. It would be an insult to Scotland to doubt that such men could easily be found. No difficulty can exist here. A difficulty, indeed, there is of a peculiar nature, in which we are slow to believe, and which we would hardly have alluded to, had it not been pressed upon us by some prophets of evil as certain to occur, and likely to prove insuperable. It concerns the question of forbearance. Our Universities, we are assured, will never make any mutual concessions. We will not anticipate this. Supposing that each University court elects two examiners, surely they can choose men on whose independence and zeal for their interests they can rely. Thus we should have a board of eight gentlemen, at which each University was equally represented ; and we cannot believe that, if men of the proper stamp were elected, they would be so utterly wanting in discretion as to quarrel among themselves. In fact, we do not think there is a chance of this latter mischief. If any difficulty of this sort does spring up, it will be among the professors ; and we are loath to credit the probability of anything so entirely unbecoming. It cannot be that a reform fraught with such advantages to the students should be doomed to failure by the jealousies and rivalries of the teachers.

During the late agitations for University Reform, the change we are now indicating was not brought forward with sufficient prominence. It was mooted, but that was all. We really wish some energetic reformer would move in the matter now. It is of no use to demand from Government various forms of endowment for the nurture of learning. In the first place, we cannot get them ; and it is not quite indisputable that we ought to get them. If the possessors of wealth in this country have never been sufficiently imbued with the love of "religion and good learning" to give of their abundance the means whereby men who devote themselves to learned studies and religious exercises may be spared anxiety as to what they should eat, and what they should drink, and wherewithal they should be clothed, we do not see how this gives Scotland a right to call on the Legislature to make up for the niggardliness of her sons. It is not from grants of public money that Oxford derives her wealth. If our bishops and nobles of old time have been less devout and more grasping than those of England, this may be a good reason why we should abate something of our noisy patriotism, but it is no reason why we should ask money from the Consolidated Fund. And, in the second place, this demand is not very becoming. To cry for the moon is useless ; but it is unseemly as well as useless when the moon is a silver one. And, above all, let us try first what we can do for ourselves. If we cannot give our students fellowships, we can give them honours ; if we cannot give them money, we can give them money's worth. Dr. Arnold estimated an Oxford first-

class at £2000. If there be any truth in this, the establishment of national examinations would place £2000 at the command of every deserving man in Scotland. Of course, this is a figurative way of speaking, but it does mean something. To a young man starting in life, a distinction which marks him beyond dispute as possessed of ability and industry, is more than empty honour. It has a real marketable value. And if in our University system we do not provide this distinction, we must bear the reproach of such neglect; and a very serious reproach we think it to be. It won't do to account for deficiencies in a national system of education by whining at the absence of fellowships. It is not dignified, and, what is more to the purpose, it is not true. As a matter of fact, endowments by themselves do *not* encourage learning. What they do encourage is laziness. Learning is encouraged by public honours and public respect; comfortable "provisions" only deaden the zeal for its acquirement. Previous to the statute of 1800 establishing degrees in honours, scholarships and fellowships alike served only to deepen the torpor which prevailed at Oxford. "*Honos enim alii artes, omnesque ad studia incenduntur gloriâ.*" Let us try whether Cicero's opinion is correct. Should it prove erroneous, we may be justified in appealing to Government, but not till then. It is the old story: the waggoner must not call upon Hercules until he has put his own shoulder to the wheel. And this reticence is the more incumbent upon a waggoner of any delicacy of feeling when he asks the god to come to his assistance in the form in which the father of gods and men descended upon Danaë.

IX. CURRENT LITERATURE.

Books of travel, including several records of services in the more noble cause of exploration and discovery, form the most important item in the literature of the last quarter. Naturally, the most important of them relate to fields in the remote outskirts of the civilized world; while even those that bring us nearer home, keep us at the extremities of British seas or of the British shore,—relating to such places as Faroe, the Channel Islands, and Land's End. Of the far-off scenes that attract our notice at present, the most interesting are Australia, China, and Peru; and in their case not only the attractiveness of the works, but their inherent value, is all the greater that they record hardships and hazards fearlessly met by indomitable British courage, in the sacred cause of science. It is consoling, too, to think that fame does not in such instances depend upon final success. Sympathy with the martyr of science outweighs even admiration for the successful discoverer. Maclure's name stands not higher in the roll of scientific explorers, as the discoverer of the North-west Passage, than those of Franklin and Bellot, who fell in the field bearing the burden of the day. Nor is the Australian expedition of Burke and Wills, from

which only one man returned, at all likely to be forgotten amid the rejoicings that hail the achievement of M'Kinlay and Middleton, who have spent thirteen months in crossing from South Australia to the Gulf of Carpentaria, and thence to Port Denison, without losing one member of their party. To the former adventurers belongs the glory of having solved the mystery of central Australia; profiting by their sad experience, the latter have gained the honour and fame of success. It would have been well had the lives of the men who worked and died together been recorded in the same volume. We see, however, a separate life of Wills announced; and meantime, we have the story of their labours and sufferings simply set forth in Mr. Jackson's excellent *Life of Robert O'Hara Burke*.^{*} From this book we learn that Burke was a native of Galway, and that he early showed the adventurous and unsettled spirit which led him, after visiting Belgium and Austria and returning to Ireland, finally to transfer himself to Australia, and there to join the daring expedition from which he never returned. For the details of their successful but hapless journey, and for an account of the deplorable blunders which contributed so much to its fatality, we must refer our readers to the volume itself, which tells its plain unvarnished tale with fitting brevity and truthfulness. At one time the expedition of Mr. C. R. Markham into the heart of the Peruvian forests, in quest of quinine plants,—an expedition undertaken in the interest not only of science but of humanity,—was threatened with a similarly tragic termination. It appears that, from the reckless way in which the trees are destroyed in the course of gathering the bark, from which this valuable drug is procured,—no care being taken to propagate the kind,—the supply must ere long fall off, so as to make it enormously dear, and in course of time fail altogether. To prevent, if possible, such a catastrophe, Mr. Markham was in 1859 intrusted by the Indian secretary with the superintendence of the introduction of quinine-yielding trees from Peru into India. On arriving in Peru, he found that the Government there, through jealousy of the Dutch, who some years previously had carried some of the plants to Java, had absolutely prohibited the export of the Chinchona plants. In spite and defiance of this, Mr. Markham persevered, and with his small party succeeded in reaching the very centre of the forests, where no European had ever stood before. Their declining provisions warned them to return, in doing which they encountered many hardships, amongst which hunger and the opposition of the natives, who endeavoured to intercept them, were the most severe. They, however, succeeded in leaving Peru with upwards of 500 plants, which the genius of routine required them to send to England before carrying them to India, the consequence of which was that most of them died in the overland route; so that, after all, India had to be supplied with plants and seeds otherwise obtained. All this, together with much beautiful description of the grand scenery of the Andes, and of localities hitherto unknown, will be found detailed in Mr. Markham's interesting *Travels*

^{*} *Robert O'Hara Burke, and the Australian Exploring Expedition of 1860.* By Andrew Jackson. Smith, Elder, & Co., 1862.

in *Peru and India*,*—for the latter part of the volume describes the author's explorations in India in search of the localities best suited for the cultivation of the plant; and it is satisfactory to know that there are already thriving plantations of it in the Neilgherries and Ceylon.

Until lately, the interior of China was as impenetrable to Europeans as the forests of Peru. By the recent treaty of Tien-tsin, however, the river Yang-tze, as well as other localities, was thrown open to the world for purposes of commerce. Taking advantage of this permission, Captain Blakiston, with three European friends—Lieut.-Colonel Sarel, Dr. Barton (who has enriched the record of their travels with numerous beautiful and graphic illustrations), and the Rev. S. Schereschewsky—resolved to penetrate to the interior, taking the course of the Yang-tze. Their excursion—which was not a Government one, but entirely of a private nature—had sport for its primary object; but they soon found more important matters to interest them in the character of the country through which they passed, its inhabitants, and their occupations. Indeed, physical and geographical observations came to occupy most of their time. In his *Five Months on the Yang-tze*,† Captain Blakiston has given an interesting account of the expedition,—albeit it is written in the dashing, and sometimes 'slangish' style of mess-room conversation,—and he has included in it some useful notices of the present rebellions in China,—which it seems are not parts of one great rebellion, but four distinct and independent risings. From this part of the work, we quote the following interesting and succinct account of the origin of the Taiping rebellion:—

"The Taiping (Peace) rebellion originated about 1850 in the southern province of Kwang-si. The founders belonged to a religious sect called God-worshippers, who in the autumn of that year came into collision with the authorities, and immediately started as regenerators of the empire; and there is reason to believe that they were sincere, and their motives pure—Christianity being their profession, but mixed with a good deal of error. Yung-an was the first city they captured; it remained in their hands from the 27th August 1851 till the 7th April 1852, when they left it and marched through the country in a united band, carrying all before them, ravaging and destroying many of the finest cities of Hoo-nan; and thence descending the Yang-tze Kiang, visiting Hankow and other cities on its banks, they ultimately took possession of Nanking on the 19th March 1853, where they established their head-quarters. Since that time they have sent forces in different directions, and have been within a hundred miles of Peking, but retired from there early in 1854. Nanking has also withstood a two years' siege by the Imperialists.

"The country at the present time in the hands of the Taipings (for it must not be thought that the insurrections in other parts of the empire are connected with this movement) may be said to be the half of each of the provinces of Kiang-su and Chi-kiang, a district as fertile perhaps as any part of China, and estimated by Mr. Parkes at 60,000 square miles, and having formerly a population of 70,000,000 souls—an extent rivalling England and Wales taken together, and a mass of human life nearly equal to one-third the population of Europe.

"The originator of the movement, or rather the one known to us as such, is Hung-tsiu-tsuen, the present 'Tien-wang,' or Heavenly king. He was originally educated at a Protestant missionary school in the south of China. His son, now about

* *Travels in Peru and India, while Superintending the Collection of Chinchona Plants and Seeds in South America, and their Introduction into India.* By Clement R. Markham. With Maps and Illustrations. Murray, 1862.

† *Five Months on the Yang-tze, with a Narrative of the Explorations of its Upper Waters, and Notices of the present Rebellions in China.* Murray, 1862.

fourteen, is known as the 'Junior Lord'; 'Kan-wang' is his cousin, and the only one who has free access to him. There are several other wangs (kings), but Kan-wang, specially mentioned in the following account, is the most enlightened, according to our ideas. Late advices represent him to have been degraded, it is supposed on account of his partiality to foreigners. The Rev. I. J. Roberts, the former teacher of Hung-tsiu-tsuen, lived among the Taipings since the latter part of 1860: and although he was favourably received and cared for in the capital, his efforts to restrain the blasphemous tendency of the present religion of the Taipings proved unavailing, and he made his exit from Nanking on the 20th of last January. On that day he wrote a letter, which has appeared in the public press, in which he describes the murder of his boy, and the way in which he himself was treated by Kan-wang, acting under the orders of the arch-impostor. 'I then,' says Mr. Roberts, 'despaired of missionary success among them, or of any good coming out of the movement—religious, commercial, or political—and determined to leave them.'

"A year or two ago the Taipings had many friends, particularly among Protestant missionaries, by whom they were looked on as Christians; but the bubble has burst on a nearer scrutiny, and now it is equally the fashion to abuse them.

A more lenient, if not entirely favourable, view of the Taipings is taken by Captain Brine, who, in his volume on *The Taeping Rebellion in China*,* discusses the subject in a style at once minute and comprehensive, surveying in an impartial spirit the various influences at work, and supplying this country with a useful and evidently reliable guide to the intricacies of Chinese diplomacy. Neighbourhood, rather than similarity either of interest or of real value, suggests here Mr. De Fonblanque's *Nippon and Pe-che-li*,† a narrative of the events of two years spent in Japan and Northern China; the islands being visited in order to procure horses to be used in the expedition on the mainland. Notwithstanding a flippancy which is frequently offensive, the work contains some clear and entertaining sketches of eastern life and character.

Before bringing our survey back to Europe we return again to America, to record the simultaneous publication of two works on British Columbia. The authors of these works are by no means at one in their estimate of that British outpost; for, while one asserts that it possesses "a climate and soil that leave little to be desired,"‡ the other describes it as "a miserable country, neither adapted for cattle, nor suited for cereals. It wants fine land, it wants prairie, it wants climate; it wants everything, except snow, sleet, and rain."§ This conflicting testimony, however, is only characteristic of the accounts which are current regarding a land in which the presence of gold seems to compensate for what are at least serious drawbacks to progress and civilisation. Both works abound in information and advice useful to emigrants; and both, but especially that of Mr. Macdonald, abound in

* *The Taeping Rebellion in China; a Narrative of its Rise and Progress, based upon Original Documents and Information obtained in China.* By Commander Lindsay Brine, R.N. With Maps and Plans. Murray, 1862.

† *Nippon and Pe-che-li; or Two Years in Japan and Northern China.* By E. B. De Fonblanque. Saunders, Otley, & Co., 1862.

‡ *Travels in British Columbia.* By Captain Barrett Lennard. Hurst & Blackett, 1862.

§ *British Columbia and Vancouver's Island.* By D. G. F. Macdonald, C.E. Longmans, 1862.

descriptions of the country, the "savage beauty" of its scenery, the character and modes of life of its aborigines.

The name of Professor Ansted appears on two of the home-works on our list. First, he has published an account of *A Short Trip in Hungary and Transylvania*,* undertaken so lately as last spring. Every one who wishes to understand the present state of these countries—in which travelling is now by no means the uncomfortable thing it was some years ago; to know something about the character and the political feelings and prospects of the population, and to learn what are its scientific attractions and its industrial capabilities, should read Professor Ansted's pleasant book. It further shows how instructively a traveller may write when he is a man of scientific powers as well as of æsthetic tastes. The author has as skilfully laid open the treasures of the country as regards its natural history and its attractions for the sportsman, as he has graphically described its physical beauties and its social life. Secondly, Professor Ansted has, in conjunction with Dr. Latham, produced an admirable and exhaustive account of *The Channel Islands*,† in which geographical, statistical, scientific, legendary, and historical elements are combined with due care and skill. The former gentleman has contributed the physical and descriptive materials; while his collaborateur, as was meet, adds valuable chapters on the historical, archaeological, and linguistic aspects of the subject. The work is beautifully illustrated by M. Paul Naftel, and forms in all respects a more valuable "Christmas Book" than the volumes of poetry and aphorisms with which our drawing-room tables are annually supplied. Here, surely, is an idea worthy of general adoption. From the archaeological section we quote an interesting description of one of the remains of the Druids, some grand specimens of which still survive:—

"The great cromlech of L'Ancrese Bay, which overlooks the sea, the granite walls of which may easily be confounded with the ordinary rocks of the parts around, is remarkable, both in respect to its size and the complexity of details. With five vast capstones, it stands within a broken, fragmentary, and somewhat indistinct circle of smaller stones; and, at its eastern entrance, there is a secondary, or smaller, chamber. The present names, Temples des Druides and Antel des Vardes, are, according to Mr. Lukis, new,—the older name being Le Mont de St. Michael. When explored by the archaeologist just named, who devoted much valuable time, and bestowed careful personal superintendence in his investigations, the whole of the interior was choked up with sand and rubbish. The soldiers of 1811, who had first hit upon it, were deterred from anything like an excavation by the fear that the walls might give way and the capstones crush them. No such fears deterred the later explorer. A layer of sand at the top, with a darker and firmer layer as a second stratum, led to the third bed, in which were embedded horses', oxen's, and hogs' bones. Beneath this, the lowest layer contained the bones of men and women, some burnt, some unburnt; the burnt ones calcined rather than charred. Under these, a floor of stones: and on one part of it a miniature cromlech; i.e., a small capstone on stone props, and under it arms and bones. But the great mass of remains lay on the floor at large, with kelts, arrow-

* *A Short Trip in Hungary and Transylvania*. By Professor Ansted. Allen & Co., 1862.

† *The Channel Islands*. By D. T. Ansted, M.A., F.R.S., and R. G. Latham, M.A., M.D., F.R.S. With illustrations drawn by Paul F. Naftel. Allen & Co., 1862.

heads, mullers, grinding-troughs, quoits, and hammers, all of stone, without any instrument of any kind of metal. Of these, some were of obsidian, some of jade. Of frailer material, but still in good preservation, were numerous jars, of different forms and sizes; some coarse, and round-bottomed, others ornamented with zig-zag lines. The nearest approach, both in ornamentation and shape, to these are from Friesland and Lower Germany, the old Saxon countries; though, from the rudeness and simplicity of the work in general, they have near congeners almost everywhere. They were unburnt, and in no respect like any of the well-known samples of Roman workmanship. Between the extreme forms, there was a sufficient difference to suggest the very reasonable doctrine that they were of different dates; and the same inference was drawn concerning the human bones. There was a higher layer and a lower layer, and the older remains belonged to the lower. It was not, then, by a single burial, or even by a single generation, that the floor of the cromlech was covered."

From the Channel Islands we pass to Land's End, of which and its neighbourhood, the physical features, the archaeological remains, and the social characteristics are well described by Mr. R. Edwards in *The Land's End District*.* The basis of the book is the author's notes of a pedestrian tour round the coast of Cornwall, a mode of travelling which afforded him the best opportunities of seeing the physical beauties and meteorological phenomena of the country, as well as of mixing with the inhabitants, discovering their peculiarities, and gathering information regarding local celebrities. Of the latter, the most noteworthy, though hitherto little known, was Richard Trevithick, the inventor of the high-pressure steam-engine, and the only engineer who could be got to undertake the erection of steam-engines at the Peruvian silver mines. For his services in this sphere it was proposed to erect his statue in silver; but, in 1827, he returned to Falmouth penniless and ruined. The chapters which record his eventful career are amongst the most interesting in the volume. The last book of travel on our list carries us from the one extremity of British seas to the other. It is Mr. Symington's *Sketches of Faroe and Iceland*,† a title appropriate to the character of the book. The volume shows what a deal may now be done in a six weeks' vacation, not only in the way of travelling, but in gathering material for subsequent bookmaking. For it must be confessed that while the author has given us interesting descriptions, with both pen and pencil, of the scenes he visited, he has padded his book with a good deal of amiable garrulity and personal detail, which makes the author somewhat divide the interest with his subject. We must not omit to refer to the beautiful Icelandic legends and fairy-tales, with translations of which the Rev. Olaf Pálsson has enriched the volume.

Mr. Gosch's *Denmark and Germany*‡ may be taken as the point of departure from our survey of books of travel proper, leading us, as it does, into the domain of history and politics, not, however, without an admixture of archaeological and descriptive elements which justify the

* *The Land's End District, etc. : With a Brief Memoir of Richard Trevithick, C.E.* By Richard Edwards. With a Map and Woodcuts. J. R. Smith, 1862.

† *Pen and Pencil Sketches of Faroe and Iceland.* By Andrew J. Symington. Longmans, 1862.

‡ *Denmark and Germany since 1815.* By Charles A. Gosch. With Four Maps. Murray, 1862.

position we have given it. The subject in which the interest of Mr. Gosch's volume centres is the vexed Sleswig-Holstein question, which he succeeds in freeing of much of its prevailing obscurity. He traces clearly the growth of German influence in Sleswig, and the consequent decay of its original nationality; and he points out how, when the inevitable reaction came, the Danes began again to assert their social and mental independence. This perplexing topic should have a special interest for the readers of the *Museum*, from the educational and literary aspect which the question has borne throughout its whole history. For example, it was through educational institutions, chiefly the University of Kiel, that the Germans acquired their supremacy; and it was through the students of the University, who demanded to be taught in their native language, that the aspirations of the Holsteiners were most vehemently uttered. Mr. Gosch well explains how the continental universities acquire this political importance in a paragraph which is short enough for us to quote:—

"It may not be superfluous," he says, "at this place to call to mind that, on the greater part of the Continent, the universities exercise a much more considerable influence than in England. The middle-class, between the aristocracy and those given to commercial and industrial pursuits, is chiefly formed by the so-called official or academical class, including the civil-service, the clergy, army and navy, literary and professional men. Though generally not wealthy, this class is powerful by its position and superior intelligence. Access to public employment or a professional station can only be obtained by passing examinations demanding an amount of information only to be acquired by extensive academical studies. With the exception of military men, the class of public officials, therefore, consists almost entirely of men who have resided several years at the universities. This circumstance enables the university professors to exercise a widely-spread influence over the most powerful part of society; and this influence extends not only to scientific and religious matters, but also to politics. On the Continent, free institutions have not developed themselves gradually as products of national life, but have been grafted on society as something new. There was a time when liberal tendencies were almost extinct abroad, and it is only since the time of Montesquieu that they have been revived, chiefly through the study of English institutions. Social and political freedom took, therefore, the form of scientific problems before becoming realities. Thus the universities, the seats of learning, became also the centres of political movements; academists became the natural champions of liberty; and this explains the phenomenon usually so puzzling to the English mind, that professors, clergymen, and physicians descend into the political arena."

In our last number (p. 326), we referred to the progress that was being made in the publication of the treasures of the Public Record Offices, and we pointed out that there were two distinct sets of publications in preparation; first, the actual *Chronicles* of the mediæval period, closing with the reign of Henry VII.; second, *Calendars* of all diplomatic papers belonging to the modern period, commencing with the reign of Henry VIII. As a guide and companion to the former series, Mr. T. D. Hardy, the learned and indefatigable deputy-keeper of the public records, has prepared a comprehensive *Descriptive Catalogue of Materials* * relating to the history of Great Britain and Ire-

* *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, to the end of the Reign of Henry VII.* By Thomas Duffus Hardy. 2 vols. Longmans, 1862.

land during the middle ages. In these volumes Mr. Hardy has arranged chronologically the names of all the original writers whom the historian may consult, from the Roman period downwards, so that any inquirer may readily ascertain what materials exist for the history of the age he is studying. The editor has also supplied useful hints on the character and credibility of the various authors, and on the degree of originality in their works. The Catalogue displays an amount of research, as well as a power of condensation and organization, altogether unprecedented, and for which Mr. Hardy deserves the best thanks of all historical students. The regular series of Calendars has also received an important addition within the quarter, in the publication of the first volume of Mr. Bergenroth's *Calendar of the Simancas Papers*,* relating to the negotiations between England and Spain in the fifteenth and sixteenth centuries. The difficulties encountered by the editor, first in deciphering and copying the papers, and afterwards in carrying off his copies, were certainly as great as those which beset Mr. Markham in transporting the Chinchona plants from Peru, of which, indeed, they forcibly remind us. In both cases the authorities were hazily ignorant of the value of the treasures they possessed; in both, they were both jealous of those who showed that they knew their value, and endeavoured forcibly to prevent their exportation. The foundation of the Archives of Simancas (a castle near Valladolid) was laid by the Emperor Charles v., who devoted it to the preservation of papers saved from the destructive hands of his Spanish subjects, whose hatred of them first opened his eyes to their value. The collection, which successive sovereigns have enriched with contributions, has been kept secret with all the more jealous care that many of the letters were in unknown cipher, so that the Spaniards themselves knew not what infamy they might reveal. The labours of Mr. Bergenroth—who was permitted, through Austrian influence, to enter the Archives—have been very great. He had first to discover the lost keys to the ciphers, then to copy and calendar the papers, and after all, was with the utmost difficulty allowed to carry them off. They are now, however, safely deposited in London; and thus, with the aid of this Catalogue, the humblest student of the present day may consult documents which were a sealed book to the greatest historians of the past age, even to Macaulay himself.

Dr. Daniel Wilson's *Prehistoric Man*† carries us back to a period anterior to all written history, a period whose records are dug from the archives of the earth itself. For it is in the ancient and stupendous earth-mounds of the Mississippi, and in the copper mines of Lake Superior, that Dr. Wilson finds the records which, deciphered by the light of archæology, tell the story of the first efforts at civilisation among the aboriginal races of America; and this with the further design of comparing the results with those partially obtained in the Old

* *Calendar of the Letters, Despatches, and State-Papers relating to the Negotiations between England and Spain, preserved in the Archives of Simancas and elsewhere.* Vol. I. (1485-1509.) By G. A. Bergenroth. Longmans, 1862.

† *Prehistoric Man: Researches into the Origin of Civilisation in the Old and the New World.* By Daniel Wilson, LL.D., etc. 2 vols. Macmillan, 1862.

World, and of determining, in so far as analogy can, the phases through which civilisation must have passed in the East also, antecedently to the historic period. The materials out of which these conceptions are framed are the tools and other implements found in the scenes referred to, the indications of adaptive skill in the use of fire, applied to the mixing of metals and the making of pottery, in the construction of canoes, in the working of mines, and in the erection of the vast mounds above referred to. This intricate and thoroughly scientific inquiry Dr. Wilson conducts not only with the zeal and knowledge of a devoted antiquary, but with the calmness and breadth of a historian, and the tenderness of a poet. Scenes visited in the New World are not described more vividly than are scenes fondly remembered in the Old.

Scarcely has the excitement of the famous *Essays and Reviews* died down under the frown of bishops, than the note of heresy is sounded from the Bishops' bench itself. In the exercise of "God's own gift, the love of truth," Bishop Colenso, applying the same laws of criticism to the Bible that he would employ in studying Herodotus or Livy, has arrived at the conclusion that "the Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, reflections of the Divine will and character, cannot be regarded as historically true." He does not believe that the Pentateuch was written by Moses, or at the time of Moses, but more probably about the time of Samuel: perhaps also by that prophet. The reasons which have led the Bishop to these conclusions are detailed by him in a work entitled *The Pentateuch and Book of Joshua Critically Examined*;* and it is only just to the author to add, that he professes to prosecute the inquiry in the most sincere and devout spirit, with no desire to "sap the foundations" of our faith, but under the conviction that "our belief in the living God remains as sure as ever, though not the Pentateuch only, but the whole Bible, were removed." It is perhaps characteristic that many of the Bishop's objections should be arithmetical, involving such difficulties as that of understanding how the vast body of the Israelites, who, walking fifty abreast, would extend to twenty-two miles, could either be regularly fed or brought into combined action at a moment's notice. We need only further add, that the Bishop's difficulties are really not new, however startling; and those who are incompetent to enter into a critical appreciation of them may console themselves with the reflection, that objections that have been answered before will certainly be answered again, even though they appear in a form inspired by science and clothed in lawn.

The biographies of the quarter are few; and, as they are mainly professional, they are limited in their interest. Mr. Smiles has added a third sumptuous volume to his *Lives of the Engineers*,† and has devoted it to the Stephensons, whose names are essential to any "his-

* *The Pentateuch and Book of Joshua Critically Examined*. By the Right Rev. John William Colenso, D.D., Bishop of Natal. Longmans, 1862.

† *Lives of the Engineers, with an Account of their Principal Works; comprising also a History of Inland Communication in Britain*. By Samuel Smiles. With Portraits and Illustrations. Vol. III., *George and Robert Stephenson*. Murray, 1862.

tory of inland communication in Britain." This is not new ground to Mr. Smiles, whose *Story of the Life of George Stephenson* first made his name a favourite with the public. Neither is the present an entirely new work, for it is little more than an expansion of the *Story*, with the addition of notes regarding the career of the younger Stephenson, Robert. The former work, it is well known, was more highly thought of by general readers on account of the interesting manner in which it described the struggles and enforced the lessons of Stephenson's life, than it was prized by professional readers for accuracy or technical knowledge. Very similar is likely to be the verdict on the present volume, for it presents almost the same features as the former work, though on an enlarged scale. It would appear that the materials for a complete and "authorized" life of Robert Stephenson are in other hands; and to them Mr. Smiles does not seem to have had the access necessary for giving a full and fair account of that remarkable man. The *Life of Joseph Locke, C.E.*,* first the pupil, then the assistant, and ultimately, on one great line at least, the successor of George Stephenson, has been well written by Mr. Devey. His career resembled, though distantly, that of his master in more points than one, but chiefly in its beginning and its end. Locke's father was "banksmen" on the same pit at which George Stephenson was "breaksman;" and in the end Locke acquired so thoroughly the fame of being a safe and successful man, that he was a kind of *dernier resort* in cases of extreme difficulty and trouble. We have the proofs of this success, not only in the works he completed in England and Scotland, as well as in France—under both the Royal and Imperial dynasty—but in the honourable position to which, before his death, he had attained, as President of the Institution of Engineers and Member of Parliament. The reverse picture is presented in the career of *Samuel Bentham*†—the unsuccessful reformer of naval engineering and administration—as depicted, perhaps in too strong colours, by his widow. A younger brother of the great Jeremy Bentham, he was one of those men who sacrifice their credit and their comfort in the thankless duty of resisting the routine methods and old-fashioned notions of the powers that be. Sometimes after a long struggle he succeeded, as in overcoming the opposition to the use of steam-engines in naval dockyards. But the Admiralty found him so persistent and troublesome an advocate of retrenchment and reform, that they at last pensioned him into silence.

Before passing to the usual survey of French literature, we are anxious to notice, however briefly, several works in general and "light" literature belonging to the past quarter. And first we have to notice the publication, in a collected form, of Mr. Thackeray's well-known *Roundabout Papers*,‡ in which he has so happily applied his shrewd wisdom, his caustic humour, and his strong sententious style

* *The Life of Joseph Locke, Civil Engineer, M.P.* By Joseph Devey. Bentley, 1862.

† *The Life of Brigadier-General Sir Samuel Bentham, K.S.G., former Inspector-General of Naval Works, etc. etc.* By his Widow, M. S. Bentham. Longmans, 1862.

‡ *Roundabout Papers* (reprinted from the "*Cornhill Magazine*"). By W. M. Thackeray. With illustrations. Smith, Elder, & Co., 1862.

rather to the *quædam alie* than to the *omnes res* of current thought and life. These occasional and Rambler-like essays will form a useful element in estimating the satirist's character—all the more so that the author is evidently the hero of not a few of them; and his bent for hero-worship is sometimes wonderfully strong for one so generally cynical. A somewhat similar rambling character, as well as Vanity-fair-ish tone, belongs to the essays of the amusing but eccentric author of *An Old Man's Thoughts about Many Things*,* a book which, on the "Old Man's" own authority, "contains a little about a great many things, and therein differs from the books which contain a great deal about nothing." The "many things" on which the author discourses with so much quaint humour and inoffensive didacticism embrace "Schools," "Riches," "Statues," "Style," and "Books;" and there is none of them on which he does not offer useful hints and suggestive remarks in an excellent style, enlivened by appropriate anecdotes, and adorned by happy and recondite allusion. Mrs. Grote's *Collected Papers*† are also of a miscellaneous, if not really motley character, so much so as to suggest the idea that the authoress has been more anxious to preserve a mass of her own writings than to preserve in her volume either uniformity of merit or unity of thought. The most valuable of the *Papers* are those relating to the inter-relations of "The Rich and the Poor," in which the authoress is intensely practical, as opposed to theoretical, or rather to sentimental. Here many of her remarks are valuable, because shrewd and sound; but we demur as educationists to the low estimate she entertains of the power of education as a means of elevating the poor and cementing them to the rich, and of securing, amid many more valuable things, that "respect for property" which she thinks it is "the especial duty of the higher classes to cultivate . . . in their poor dependants."

Our paragraph on one or two of the leading novels of the day may be fitly introduced by a note upon Miss Julia Kavanagh's *English Women of Letters*‡—a series of biographical sketches of the female novelists of England, from Aphra Behn and Sarah Fielding to Miss Edgeworth and Miss Austen. The work is complementary to the *French Women of Letters*, by the same author. Taken together, these works are intended to trace the influence of the female mind upon this branch of imaginative art in the two countries when its cultivation has been most successful. With this view, the lives of the writers are accompanied by careful and judicious analyses of their chief works, which are not only useful for the purposes of criticism, but are interesting in themselves. The only unpleasant reflection suggested by these books is that their title implies the identity of "women of letters" with "female novelists." Surely in accepting and proclaiming this idea, Miss Kavanagh does herself and her sex an injustice. There are more names than those of Mrs. Hemans, Mrs. Jameson,

* *An Old Man's Thoughts about Many Things*. Bell & Daldy, 1862.

† *Collected Papers, in Prose and Verse*. By Mrs. Grote. Murray, 1862.

‡ *English Women of Letters: Biographical Sketches*. By Julia Kavanagh. 2 vols. Hurst & Blackett, 1862.

and Mrs. Browning to save the sex from this old slander, which, however, contains its grain of truth; for certainly women but seldom gain such success in other departments of letters as they do in that of fiction. Here, for example, is Mrs. Henry Wood,—whom we prefer to remember as the “Author of *East Lynne*,”—producing her third successful novel within the year. To say that the three novels were all equally good, or were good in proportion to their success, would be to admit popularity as the test of merit,—a doctrine which has been oftener than once questioned in these pages. But if *Mrs. Halliburton's Troubles* * is not better than the author's first novel, it is certainly not worse than her second. In this story of the trials of the schoolmaster's widow, there is the same high moral tone that was prominent in Mrs. Wood's former works, the same delicacy of feeling and strength of thought, the same variety of incident and simplicity of style. She has, no doubt, committed the artistic error of somewhat exaggerating both the good and the evil in her characters, in order to point the moral of her story more plainly; but this is an error almost inseparable from the didactic novel, and it is more than compensated for by the naturalness of the scenes and situations, and the keen interest of the tale. The pictures of factory life with which the main story is interspersed are clever, humorous, and specially attractive at the present time. Miss Braddon's *Lady Audley's Secret* † is another highly successful work, but of a very different character from the last. It presents, in an exaggerated form, the leading features of the “sensational” school, of which *The Woman in White* is the admitted type; and, as the case is with imitations, the blemishes come out more prominently than the beauties. Still, the author dashes through her scenes with a clever and rapid pencil. The plot is exciting and well sustained; the characters are boldly outlined; and the inexplicable nature of some of the incidents only heightens, as it is quite in harmony with, the interest of the story. Mr. Anthony Trollope, whose fame is hardly yet two years old, rivals, if he does not surpass, Mrs. Wood in the prolificness of his pen. We know not how many periodicals advertise him, directly or by insinuation, as a contributor at one and the same time. And while he has two or three works of fiction in hand, he produces two huge volumes on “America,” reviewed in our last number. If he had in his desk the accumulated labours of the last dozen years, he could hardly prepare them for the press more rapidly than he appears to write, publish, and reprint them. And the most wonderful thing is, that while he is so prolific a writer, his works are all so fairly good. *Orley Farm*, ‡ the last, is perhaps also the best of all his novels. It has as much of easy naturalness of flow as any of them, though many of its incidents are unusually full of excitement. Like them, it is a novel of that upper-middle-class life which Mr. Trollope excels in delineating. And

* *Mrs. Halliburton's Troubles*. By Mrs. Henry Wood. 3 vols. Bentley, 1862.

† *Lady Audley's Secret*. By M. E. Braddon. 3 vols. Second Edition. Tinsley Brothers, 1862.

‡ *Orley Farm*. By Anthony Trollope. 2 vols. Chapman & Hall, 1862.

though the fact of the heroine (Lady Mason) being a perjured forger is suggestive of a "sensation," there is in the work an entire absence of exaggeration and forced contrasts. Into the peculiar views regarding the morality of advocacy and kindred topics we do not enter: they form the only weak point in the work.

M. Saint Marc Girardin has with very great propriety given us a new edition of his excellent sketch of French literature during the sixteenth century.* The subject of this essay, proposed in 1828 by the Académie Française, was at that time extremely popular; the diffusion of what some persons called *romantic* doctrines, had directed the attention of students to the writers who preceded the classical age of Louis XIV.; Ronsard was becoming fashionable once more; and, whilst crying down Racine and Boileau as tedious, unnatural, and prosy, the novators endeavoured to kindle the fire of enthusiasm in favour of Remy, Belleau, Baif, D'Aubigné, and even Jodelle. This kind of literary revival was not of long duration, but several valuable works remained connected with it, and amongst others the *Tableau de la littérature Française*, which we are now considering, and which shared with a similar dissertation from the pen of M. Philarète Chasles, the prize awarded by *les quarante*.

M. Saint Marc Girardin has divided his work into seven chapters. Considering, first, the political and religious tendencies of French society at the time of the Reformation; he traces with especial care the progress of that intermediate party, which, for want of a better designation, we would call, as he does, *le parti politique*, and which aimed at occupying an impartial position between the ultra-Catholics on the one side, and the Protestants on the other. L'Hôpital, De Thou, Pasquier, Sully, may be named amongst the chief representatives of that opinion. "It is they," M. Saint Marc Girardin remarks, "who first in France, without any other sentiment except that of justice and right, being neither Huguenots nor persecuted, defended tolerance and religious liberty. Then for the first time a philosophic idea, one of those thoughts which are the result of science and meditation, became a State maxim." Unfortunately the enlightened views of men such as L'Hôpital were forgotten during the civil wars of the sixteenth century; and after reappearing once more embodied in the person of Henry IV., they underwent a disgrace of nearly two hundred years; but the intrepidity of the statesmen who first maintained the rights of conscience and of religious liberty was all the more worthy of praise; and after playing so conspicuous a part in the events of their own time, they had the good fortune of supplying from amongst themselves the historian who related and appreciated these events, we mean President de Thou. Our author has a word of praise for Brantôme and for Monluc, but De Thou obtains all his sympathy. "In order," says he, "to describe the sixteenth century, agitated by so many various passions, a noble and severe impartiality was necessary, removed equally from the *insouciance* of the courtier Brantôme, and from Monluc's Catholic violence. No-

* *Tableau de la Littérature Française au 16th Siècle*. Par M. Saint Marc Girardin. Paris, Didier: London, Barthes & Lowell. 8vo.

body was better qualified for that mission than De Thou. "A supporter of the political liberals and a magistrate, he has the spirit of wisdom of the courageous men who had taken up their position between the contending factions for the purpose of subduing them, and family traditions combine with the duties of his profession to make him abide by those habits of justice and of disinterestedness so absolutely necessary to all Presidents who would judge men fairly, whether in the capacity of a magistrate or in that of an historian."

The section relating to moral philosophy comprises but one name, that of Montaigne, whose essays reflect with wonderful accuracy the unsettled condition of the sixteenth century, as well in an intellectual as in a political point of view. M. Saint Marc Girardin thinks that the *secularization*, if we may so say, of moral philosophy is the great merit of the work accomplished by Montaigne. "In days of yore, man was protected against his own passions by the minute precautions of theology, and such scrupulous care kept him continually alive to a sense of his weakness. Now these protecting bonds are burst asunder, man is left to himself, and philosophy orders him to try his strength. 'Walk on,' she exclaims to him, 'even if thou shouldst fall in consequence.' With the intention of softening the idea of death, religion had made of it a ceremony which had its solemn prescriptions; consoling thoughts were applied according to the amount of our trouble, and man might be led to believe that if he would die well he need only perform the pious observances of a certain form of worship. Behold a philosopher who now steps forward, and tells him that the preparation of uninspired wisdom is equally indispensable in the day of death. What then! is there another kind of firmness than that which Christianity imparts?"

Montaigne's essays were a positive and serious attack upon the claims of theology, but the absence of anything like a definite system or *parti-pris*, prevented the Sorbonne from denouncing the book in a formal manner, and the whole blame was cast upon Charron, who arranged methodically the bold ideas of his master. The author of *La Sagesse* may be considered as one of the representatives of the Renaissance philosophy; but we must name also the once celebrated logician Ramus, of whom M. Saint Marc Girardin wittily remarks that, "by emancipating dialectics, he did for philosophy what the inventor of telescopes did for astronomy; he discovered nothing, indeed, but he prepared the way for all future discoveries."

The chapter on poetry is the longest in our author's *tableau*. With regard to imaginative literature, France presents to us during the sixteenth century three distinct schools of writers. Villon and his followers, casting aside the artificial style of mediæval poetry, applied themselves to the study of the human heart; in spite of many defects their works are pleasing, because they are natural, and if the society they describe is not often very *distinguée* in its character, yet it is more attractive than the tiresome allegories of the school to which the *Roman de la Rose* belongs. Ronsard and the members of the Pleiad attempted to reform French literature by imitating in too servile a

manner the traditions of classical antiquity; and finally, Malherbe's consummate tact enabled him to avoid the excesses which his predecessors had committed, and to introduce exactly the amount of alterations required by the character of the language.

We have thus dwelt somewhat largely upon the *Tableau de la littérature*, because it forms the principal part of M. Saint Marc Girardin's volume. The remaining portion consists of essays on various topics connected with the same subject, and the last chapter is peculiarly interesting, as it gives the author's views about the direction which matters assumed in France towards the end of the seventeenth century, in contradistinction to what would have proved the course of events if liberty of conscience had been granted to the Protestants and the Jansenists.

With M. Littré, we are still treading the ground of French literature.* This gentleman, whose erudition is as extensive as it is solid, and who is equally at home with Hippocrates as with Froissart, has been for the last few years publishing, in several serials, principally in the *Journal des Savants*, a variety of articles referring to controverted points of mediæval literature. These essays, now collected together, form the work we are recommending to the attention of our readers; and by the variety of the subjects considered, they amply justify the title, *Histoire de la Langue Française*, which the author has selected. The Introduction may be considered as a kind of *résumé* of the facts established by M. Littré in the subsequent essays: he draws certain conclusions and lays down certain rules, which he afterwards justifies through the instances he has been able to examine; and, therefore, to that portion of the work all students are directed who look for theories and for principles of a general character. The four chapters of the first volume must be now briefly enumerated, and the objection, if any, that can be brought forward against them is not certainly on the side of dullness. We have a preliminary section devoted to questions of an etymological nature, the formation of grammar, the connexion of old verbs, and other topics of a similar bearing. The nature of epic poetry and its importance, as being an image of feudal society, are fully discussed in the second chapter; we are thus led naturally to draw a contrast between Homeric lore and the old French epics or *chansons de geste*, which were intended to convey quite as accurate an impression of the state of feeling during the middle-ages, as the Iliad was of the condition of Greece at the time when that poem was composed. The famous work of Dante also suggests most readily a parallel with the ponderous compositions of Chrestien de Troyes, Guiot de Provins, or Lambert Li Cors, and it forms the subject of the fourth chapter of the first volume. A mere enumeration of the disquisitions contained in the second part of M. Littré's work would be of no interest whatever; we prefer, therefore, calling the attention of the reader to the essay on the various French *patois*, and to that on the well-known

* *Histoire de la Langue Française*. Par M. E. Littré. Paris, Didier. London, Barthes & Lowell. 2 vols. 8vo.

farce of Patelin. The analytical table which ends the second volume makes all references extremely easy, and is an indispensable feature in a book where such a number of facts are brought together.

M. Semichon, already known for his valuable *Histoire de la Paix de Dieu*, has just published a work which, although containing merely the history of a small town in Normandy,* deserves to be mentioned as one of the most important productions that have lately appeared. Amidst the general development given to historical studies on the other side of the Channel, it has been thought that the best step towards a faithful description of France is the preparation of local monographies, giving an account of separate provinces, districts, or even towns; and the two volumes, which M. Semichon has devoted to the history of Aumale, should certainly be proposed as models of that style of composition. The preface, or introductory chapter, gives us a graphic sketch of what a French town was during the middle-ages, and, afterwards, under the *ancien régime*; then grappling more immediately with his subject, M. Semichon describes Aumale, examining what its topography was in feudal times, its divisions, its traditions, its government. The existence of the *commune* of Aumale may be traced as far back as the year 1166, and the date of its communal charter to 1258. From that time the town went through the vicissitudes which were common to all other localities of Normandy, and it became connected with several historical events of no small moment. M. Semichon has detailed with the greatest care those various episodes in the annals of Aumale, and then, passing in review separately the educational, charitable, ecclesiastical, and other institutions belonging to the town, he devotes to each all the attention which it deserves. The *pièces justificatives* of the work we are now considering form one of its most prominent features; they include a map, fac-similes, engravings, tables, indexes,—every help, indeed, that the student can require for the purpose of examining the volumes with the greatest profit.

Viscount Robert d'Estaintot likewise discusses Norman topics;† but instead of confining himself to one town, he takes the whole province, and inquires into its condition during one of the most troublous epochs of French history, the last ten years of the sixteenth century. This was the time of the "*League*;" and it is well known that some of the most important operations of the armies commanded respectively by the Duc de Mayenne and by Henry of Navarre were accomplished in that part of France. M. d'Estaintot's volume, originally published in the Transactions of the *Société d'Emulation de la Seine Inférieure*, is written with much care, and will be found both accurate and entertaining.

* *Histoire de la Ville d'Aumale, etc.* Par Ernest Semichon. Paris, Aubry. London, Barthes & Lowell. 2 vols. 8vo.

† *La Ligue en Normandie.* Par le Vicomte Robert d'Estaintot. Paris, Aubry. London, Barthes & Lowell. 8vo.

X. REVIEWS.

Merivale's History of the Romans under the Empire. Vol. VII.
Longmans, 1862.

THIS is the concluding volume of Mr. Merivale's great work—a work which embraces what may be loosely designated “the constitutional period of the Roman monarchy, extending from the graceful primacy of Pompeius to the barbarous despotism of the son of Aurelius.” This volume carries us down to the death of Aurelius, and terminates at an earlier period than the author had originally intended. For this contraction of his original scope, Mr. Merivale gives his reasons at the conclusion of the book :—

“I have learnt,” he says, “by a trial of many years, to distrust my qualifications for so grave a task,” as “an account of the change of opinion by which a positive belief in religious dogmas was evolved from the chaos of doubt, or rose upon the ruins of baffled incredulity.” “And,” he continues, “other cares impede me, other duties warn me to desist. I have now reached the point at which the narrative of my great predecessor Gibbon commences; and much as I regret that the crisis should be unfolded to the English reader by one, who, unhappy in his school and in his masters, in his moral views and spiritual training, approached it, with all his mighty powers, under a cloud of ignoble prejudices, I forbear myself from entering the lists in which he has long stalked alone and unchallenged.”

Although the death of Aurelius, whose “pale, solitary star was the last apparent in the Roman firmament,” marks the close of an epoch, and suggests a natural point of termination, we think that every reader will regret that Mr. Merivale has not fully carried out his original intention. Conspicuous as are the merits of Gibbon, we are convinced that the day has come when the historian would be amply rewarded who should venture to offer us a mature reconsideration of at least the first half of the period which Gibbon has narrated. But historians are rare, because the qualifications indispensable to a historian of any value are very numerous, and the researches on which his labours must be founded require the well-nigh uninterrupted leisure of a whole lifetime. These qualifications Mr. Merivale undoubtedly possesses in a high degree. He is at once a scholar, a philosopher, and a man of the world. It is impossible to follow him into the minutest details of his subject without recognising the extent and the accuracy of his knowledge. Not only has he deeply studied every authority which could throw any light on the various parts of his narrative, but his happy scholarship and keen insight have often enabled him to bring to bear allusions and illustrations which would have been lost on a less practised or less acute explorer. Every classical student must have recognised with delight the breadth and power displayed in those numerous paraphrases of ancient poets or historians with which Mr. Merivale's pages abound; and his direct translations are characterized by a nicety* of discrimination and a beauty of expression which would

* As an instance (one of many) we may point to the exquisite little version of the *Emperor Hadrian's Dying Address to his Soul* (p. 489), on which so many distinguished poets have tried their hands.

alone suffice to place him in the first rank of English scholars. He has a thorough mastery and comprehensive grasp of his subject, which gives to his book that unity of aim and purpose without which no history can be successful. His judgment is impartial and dispassionate, and his style, though not free from the defect of occasional diffuseness, is always dignified, and sometimes most impressive in its natural eloquence.

Endowed with all these gifts, Mr. Merivale is more qualified than any man living to carry out the work which he has commenced, and we trust that he will yet reconsider his present determination, and, resuming the broken thread of his narrative, enter boldly on the task of tracing the moral transformation "from the day when the High Priest of Jupiter, the head of the Roman hierarchy, declared before the assembled senators that immortality was a dream, and future retribution a fable, to that when the Emperor, the chief of the state, the head of the newly-established Church of the Christians, presided over a General Council of Bishops, and affirmed at its bidding the transcendent mystery of a triune Deity." Meanwhile, however, let us thank Mr. Merivale very sincerely for a very noble book, and one which has filled an acknowledged gap in English literature, by relating the history of Roman ideas and Roman civilisation, and presenting us with a gallery of vivid and splendid portraits of men world-renowned in arms, in government, and in letters from the time of Augustus to that of Aurelius. He modestly doubts whether his narrative will be 'permanently accepted as the English History of the Upper Empire;' perhaps no human history can ever be regarded as absolutely *permanent*, and even in our own day we have seen elaborate historical works of acknowledged merit practically superseded; but at the same time we venture to anticipate that a long period must elapse before Mr. Merivale finds a successor whose labours will supplant those contained in the work before us.

This volume, although it may lack something of the dark and dreadful fascination which haunts every philosophic narrative of the earlier days of the Empire, and the terrible period between Tiberius and Nero, has yet a new interest of its own. It gives us a picture of the great reform in manners which commenced in that Flavian era when the Empire first began to "sober itself from the drunkenness of crime," and which continued to work even when the sun of Vespasian's house, after a brief gleam of prosperity, set in the bloody sea of Domitian's cruelties. It traces the many blessings which resulted to the Roman world from the new dynasty of adoptive emperors, which had been symbolized by Domitian's dream of the golden neck growing out from his own, and which in the persons of Nerva, Trajan, Hadrian, Antoninus, and Aurelius, presented Rome with a series of rulers who, considering the absolutely despotic power they wielded, must be regarded as exceptionally great and good in their public administration, and even, in the case of the last two, exceptionally pure and noble in their private capacities. It points out the secret causes of decay, which, under all the appearance of outward success, continued surely and steadily to undermine the very foundations of Roman greatness, to

make 'her own pleasant vices the instruments of her punishment,' and to mock her with the ironical semblance of universal empire, combined with an utter weakness and rottenness of all true strength. It ends with a picture of the melancholy and helplessness which marks the conclusion of this period, the final death-throes of a despairing philosophy, the mighty shadow of

"Empires on their way
To ruin ;"

and a glimpse of "the long line of Northern frontier, from Odessus to the island of Batavi, skirted by a fringe of fire, while through the lurid glare loomed the wrathful faces of myriads—Germans, Scythians, and Sarmatians—all armed for the onslaught in sympathy or concert." Thus Mr. Merivale leaves us at the very verge of that period when, in the powerful words of the great dramatist,

"Rome, whom mighty kingdoms curtsayed to,
Like a forlorn and desperate castaway,
Did shameful execution on herself."

Nor is this period by any means wanting in episodes of the deepest interest. The destruction of Herculaneum and Pompeii, the campaigns of Agricola, the provincial government of Pliny, the growth and persecutions of Christianity, the fame of Akiba, and the war of Barcochebas, all supply the pages of the historian with a pleasing and instructive variety, and prevent the narrative from flagging in interest, or sinking into monotony.

It is, of course, impossible for us, in the short limits at our disposal, to follow Mr. Merivale, step by step, through the period which this volume comprises. The three Flavian sovereigns are personally uninteresting, but their reigns had important results. Vespasianus, the bourgeois Emperor, for all his coarseness of feature and bluntness of character, was instrumental in producing a really admirable moral improvement among the Romans. Titus has long enjoyed a reputation which, in spite of his undoubted gentleness of character, he has hardly deserved. This "*amor et deliciae humani generis*" is, as Niebuhr very truly observes, a "strange phenomenon ;" and the celebrated "*Amici diem perdidit*," which has been accepted by some hasty moralists as the proof of an almost Christian virtue, meant nothing more than that he had not on that day given any of those wasteful presents by which he rapidly impoverished the full exchequer of his father. But though "the Stoic tyrant" does not meet with any extraordinary admiration from us, we must judge him by his actual deeds, and must a little deprecate the ill-natured suggestion of Dion and others, which Mr. Merivale seems to endorse, that he was rather fortunate than virtuous, and that a longer reign might have seen him degenerate inevitably into a full-grown tyrant. He was indeed "a weak, though perhaps a pleasing unit in the great Sum ;" and it is hardly fair, in judging of his character, to take into account the possibilities of evil which he might have lived to commit. To Domitian, Mr. Merivale does something more than justice. That he was an able ruler must be

admitted, and many of his laws on morals, grotesquely as they contrasted with his own public excesses, were in themselves wise and good. Mr. Merivale does not, indeed, attempt to varnish over his character, or to depict him as other than a thoroughly bad, cruel, and unprincipled man; but he believes in the reality of his triumph over the Chatti, considers him to have been personally brave (p. 93), has a good opinion of his understanding (p. 121), and passes very lightly over some grave charges, which, although it is just possible that they may have originated in the malice of gossiping historians, are yet but too much in accordance with the wickedness and ferocity of his character.

The reigns of Nerva and his successors are related in as graphic and interesting a manner as is possible in the case of periods of which the history is too often meagre and obscure. Mr. Merivale is particularly successful in describing the wars of Trajan and the travels of Hadrian, while he lingers with affectionate and appreciative sympathy over the life of Antoninus Pius, and gives a full-length portrait of his virtuous and philosophic successor, probably the best, the most pure-minded, and the most unselfish character of classical antiquity—the noble, we had almost said the saintly, M. Aurelius; a man who, in generosity, high-mindedness, and practical wisdom, stands far above Cicero, and may take his station by the side of Socrates himself.

Few of the chapters in this History are more suggestive or valuable than the one devoted to a general review of the effects produced by the Flavian reaction on the society and literature of Rome. We entirely agree with Mr. Merivale in his opinion of the mean poetaster Silius, and of Martial, Pliny the Younger, *et tous ces garçons-là*; we agree with him also in thoroughly admitting the real genius which occasionally bursts out and flashes from the pedantic artificiality and verbose melancholy of Statius; but we differ from him very widely in his estimate of Tacitus and Juvenal; the former of whom he appears to us unduly to depreciate, and the latter unduly to extol. The *Annals*, he complains, which are the latest work of Tacitus, are the most corrosive and gloomy, while the satires of Juvenal become more and more genial and hopeful in proportion to their date. It would take us too long to state our reasons for disagreeing in this view, but surely the intense sadness and bitterness of the *Annals*, as compared with the *Histories*, is amply accounted for by the nature of the periods with which they deal; and if the *Agricola* be far fiercer in its tone of wrath than any passage of the *Dialogue on Oratory*, it is hardly to be supposed that a man could display much philosophical equanimity in writing the biography of so high and noble a murdered relative as the step-father of Tacitus. We hope that many of Mr. Merivale's readers will at once reject his assertion, that "of such a satire (as the *Annals*) no good can come;" and will class themselves among those who have been morally benefited by studying the *Annals*, although Mr. Merivale "cannot imagine" that any such exist. We believe, too, that few will estimate Juvenal so highly as this historian, or share in the "reverential gratitude with which he is wont to regard him." We doubt whether Juvenal's satire, scathing as it often is, at all purified

the condition of society; and if the stream of his rhetoric had any effect in cleansing the Augean stable of Roman morals, it must be admitted that it is offensively and often needlessly discoloured with the putrid stains of the filth which it professed to sweep away.

But a difference of opinion on matters of literary criticism is of comparatively small importance; and we will not take leave of Mr. Merivale's book without once more expressing our opinion that it is worthy to take its place on the same shelf with the finest histories which the English language has produced.

Mémoires de Littérature Ancienne. Par M. Emile Egger, Membre de l'Institut, etc. etc. 8vo. Paris, A. Durand. London, Barthes & Lowell.

M. Emile Egger, whose interesting and learned volume now claims our attention, is one of the most distinguished members of the University of France. At the Sorbonne he draws to his lectures not only professed students, but even the mere *dilettanti* of Hellenic lore; at the *Académie des Inscriptions et Belles-Lettres* his communications are both frequent and pre-eminently suggestive; in short, he reminds us forcibly of the late M. Boissonade, whom he succeeded as a professor, and to whom he has paid a graceful tribute of respect in the first essay of the *Mémoires de Littérature Ancienne*. Let us therefore introduce him at once to the readers of the *Museum*, and prove by his example that the study of classical antiquity is still amongst our neighbours as vigorous as ever.

Various sources have contributed to make up the goodly octavo which M. Egger now presents to the public. Inaugural addresses, articles from the *Journal de l'Instruction Publique*, and other periodicals, contributions originally inserted in M. Franck's *Dictionnaire des Sciences Philosophiques*, are here printed together, essays apparently unconnected with one another, but finding their bond of union in one great theme—Greek classical literature. Immediately following the biographical sketch, already mentioned, of M. Boissonade, we have a general survey of our author's favourite field of research, from the earliest times to the days of Aristotle. The comprehensive essay forming the opening lecture delivered by M. Egger at the Sorbonne, is, as our readers will perceive, the fittest preface to the volume, because it may be compared to a bird's-eye view of the country, some particular spots of which are subsequently dwelt upon in detail by the learned explorer. But it may perhaps be asked whether the study of Greek literature is really a useful one at the present day; and, supposing that in order to appreciate better the conditions and character of modern civilisation, we are obliged to inquire into the arcana of antiquity, would it not be safer and wiser to go back as far as possible, and to investigate exclusively, or nearly so, the monuments of Assyria, India, and Persia? M. Egger answers this question in a separate disquisition, and he pleads without partiality, without bitterness, the cause of Homer, Plato, and Thucydides.

The subjects examined in the two chapters, entitled respectively, *Des Origines de la Littérature Grecque*, and *Conclusions sur les Poèmes Homériques*, are so closely associated, that they must be studied together, and they all seem to radiate from the central question of the authorship of the Homeric poems. The better to illustrate what appears to him the process through which the Iliad and the Odyssey attained their present form, M. Egger seeks for terms of comparison in the literary monuments of other countries; he refers to the two voluminous Sanscrit epics—the *Ramayana* and the *Mahabharata*; he even quotes the *Edda*, the mediæval *chansons de geste*, and he is thus led to conclude: "I cannot understand how a great poet of our own time has been able to prefer the Homer of classical traditions to the living and multiple Homer of Wolf and of Vico. Even if we were in quest, not of the true but only of the beautiful, the Homer of modern critics would please us more than the one of Aristotle."

It is impossible for us to pass in review all the essays contained in the *Mémoires de Littérature Ancienne*, and accordingly we must be satisfied with a short notice of two or three which have struck us as relating to subjects less generally known. Aristarchus, for instance, is one of the writers of antiquity about whom details are the scantiest, and yet M. Egger has embodied the slender materials transmitted to us by history in a monography full of interest and of most valuable information. He draws, first, a brilliant sketch of the state of literature at Alexandria during the government of the Ptolemies. "Without quite casting aside the recollection of the official education to which the Egyptian priesthood obliged their rulers, these monarchs wished to leave the young princes of the royal family under the tutelage of the Greek spirit. Actuated by this intention, they could not better conciliate the interests of their political system with the respect due to old tradition, than when they applied to one of those grave erudite men who presided over the labours of the museums and of the public libraries. These precautions have not always secured to Egypt sovereigns very worthy of occupying the supreme authority, but we should not be too hasty in judging the tutor of a king by the pupil whom he has trained." Such precautions were necessary on the part of M. Egger as an introduction to the biographical account of Aristarchus, who, as every one knows, was the teacher of Ptolemy Philometor. We are next supplied with a brief statement of his critical and grammatical labours—labours which were of no ordinary magnitude, if we may believe the evidence given by those who have investigated that branch of the history of classical literature. It is, however, in connexion with Homer that the reputation of Aristarchus is most satisfactorily established, and M. Egger takes the opportunity of appreciating the two rival schools of Alexandrine critics whose discrepancies arose from their respective methods of elucidating and interpreting the prince of Greek poetry. Whilst cordially admiring the genius displayed throughout the Iliad and the Odyssey, certain philosophers anxious, on the other hand, to uphold the claims of morality, and to free their gods from the imputations cast upon them,

as setting the example of violence and vice, imagined to represent the Homeric fables by allegories which were often too subtle to be true. Nothing could stand the test of so loose a system of interpretation, and this is what Aristarchus understood perfectly well. Adopting the directly opposite view, he asserted that in the poems of Homer everything should be taken in a strictly literal sense; these works represent by themselves a distinct era in the civilisation and language of Greece; no other productions exist of the same date with which they can be compared; and, accordingly, critics should beware of ascribing to the heroes portrayed by Homer, ideas, feelings, or habits, the evidence of which is not strictly contained in the poems now under consideration. From this general statement M. Egger proceeds to give details illustrating the systems mentioned respectively by Aristarchus, and by his antagonist Crates, and he concludes by discussing the probable cause which led to the exile of the learned tutor of Ptolemy Philometor.

Leaving aside, as referring too exclusively to French literature, the article entitled *Des Traductions d'Homère*, we now have to deal with a point of a somewhat recondite character, and which interests alike metaphysicians and critics, Who is the author of the books ascribed to Hermès Trismegistus? When were they composed? What is the real nature of the theological views which they embody? M. Egger thinks that it is impossible to answer these three questions in a positive manner, but he believes that a careful examination of the text will enable the student to arrive at some probable conclusions amounting almost to certainty. In the first place, the Greek origin of the Hermetic fragments is stamped throughout every paragraph in a most singular manner. "It is not," says our author, "the style of Plato, of Aristotle, or even of Plutarch; but it is that of the school of Porphyry and of Ammonius Saccas, in all its richness, in all its subtlety, with metaphors evidently borrowed from the customs of Greece; for example, from the vocabulary of musical science. Statements more extraordinary will occur here and there, such as the mention of the sculptor Phidias (p. 97, edit. Turnebe), the narrative of an adventure which happened at the Pythic games to the musician Eunomius, narrative of a graceful character but betraying the hand of a fabricator. Add to this forms of speech which ill agree with the pretensions of a prophet, mysterious titles, an obscurity often acknowledged, even calculated; all these features betray writings proceeding from those manufactories of enthusiastic theurgy and clumsy falsification, which were multiplied especially during the struggle of Paganism with Christian doctrines." It may be asserted, in addition, that the whole testimony of classical antiquity is against the authenticity of the Hermetic works; and if we think for a moment of the number of apocryphal writings which appeared between the second and the sixth centuries of the Christian era, such as the books ascribed to the ancient disciples of Pythagoras, the pseudo-Sibylline oracles, the so-called Orphic poems, the treatises placed under the name of Dionysius Areopagiticus, our surmises will be of such a nature that they must appear almost irresistible.

The subject of legendary poetry is another one which has attracted the investigation of M. Egger, and in treating it he has been naturally led to offer some interesting remarks on the historians of Alexander the Great. It is quite true, that if ever we expected to find guarantees of veracity, impartiality, and plain matter of fact, it was during the age of Aristotle and Demosthenes. The foundation of exact science had been laid, history was beginning to assume a practical, philosophic character, and on starting for his Indian expedition, the king of Macedon had surrounded himself by precautions which, if they may seem exaggerated, certainly appeared to preclude the possibility of falsehood or mere romance. "To name only the most celebrated amongst the companions of Alexander, there were the philosophers Anaximenes of Lampsacus, and Callisthenes of Olynthus, nephew of Aristotle; Onesicritus of Egina, Clitarchus, Ephippus; the list of generals included men like Nearchus, Aristobulus, Ptolemy; two land-surveyors, Boeton and Diognetus, had for their task to measure the distance travelled over, and to supply to the historians, their colleagues, the exact account of the marches performed by the various detachments composing the army. Finally, Diodotus and Eumenes were instructed to write the Ephemerides or journals of the monarch, several fragments of which exist at the present day. Certainly, not even Louis xiv. himself started for one of his campaigns better accompanied." And yet, What do we find as the result of all this precaution? The facts are scarcely committed to writing when they are discovered to be full of clumsy fables, blunders, and errors of every description; Callisthenes is reported to have drawn up from personal observation an account of the battle of Issus, and yet Polybius, two centuries later, condemns his work as a tissue of nonsense. M. Egger believes that Alexander himself is chiefly responsible for the shortcomings of his annalists; and he ascribes to his vanity the incongruous and often positively absurd fictions which mediæval poets still further embellished.

Want of space prevents us from noticing more of the essays collected in this volume. We cannot help, however, drawing the attention of our readers to the twentieth disquisition, which contains an ingenious parallel between Voltaire and Lucian. M. Egger has perfectly enumerated the intellectual features which both writers had in common, and also the qualities by which Voltaire surpasses the philosopher of Samosata. In conclusion, let us allude to the useful index which terminates the volume. The majority of French works are deficient in this respect, and as a matter of consequence, references are generally attended with much waste of time.

The Student's Handbook of Comparative Grammar. By the Rev. Thomas Clark, M.A., late Head-master of the Proprietary School, Taunton. Longmans, 1862.

A CONCISE and accurate treatise on the principles of Comparative Grammar would prove a welcome addition to the library of every intel-

ligent teacher who desires to keep pace with the educational requirements of the day. The science of language is gradually but firmly asserting its claims to recognition, and is destined ere long to exercise its legitimate influence in the didactic systems of our leading schools and colleges. The philosophic simplicity and truth that underlie its apparently bold and startling utterances are, when once thoroughly appreciated and divested of their strange and unfamiliar character, singularly adapted for elementary instruction. Its fundamental principles, simply and carefully explained, have been found by experience admirably calculated to lessen the difficulties, arrest the attention, and excite the interest of even the youngest pupils. Facts which are frequently received by the advanced scholar, when first presented to him, with suspicion or incredulity, are unhesitatingly admitted and appreciated by the untrained, and therefore unprejudiced, intelligence of the neophyte. In the *tabula rasa* of the tyro's mind, to learn a language is merely to trace the natural growth and development of a harmonious system from the simplest elements to the finished organism. The reasoning faculties being habitually exercised in the process, there is little to weary or to discourage. The memory is not tasked with the acquisition of artificial rules or isolated formulæ. Each step is intelligible even to the childish intellect; each axiom carries with it that inherent probability which satisfies the inquiring, and at the same time aids the dull.

Are these statements the mere dreams of enthusiasm, the optimist visions of one whose ideal pupils are to be ranked in the category of "old maid's children"—those "faultless monsters that the world ne'er saw?" We can assure our readers that we have simply indicated the practical results of an experience extending over many years. We are therefore disposed to welcome, with peculiar satisfaction, any attempt to render these principles more readily accessible to those who have little leisure to extract them for themselves from the scattered and frequently elaborate works of professed philologists.

The author of this *Handbook* has evidently approached his subject in an earnest and conscientious spirit. He has taken Bopp's great work as his guide, but has not scrupled to abandon its guidance when he felt justified in rejecting its authority. This course, if followed out with skill and discretion, should have produced an instructive and valuable manual. But the *Vergleichende Grammatik*, though unquestionably a work of the highest importance at the time it appeared, had not anticipated the discoveries of later years. Every decade that passed widened the gulf that severed it from the fuller knowledge of an age that adopted its established truths and rejected its errors. To accept it, therefore, as the ground-work of a modern manual of instruction demanded the greatest caution, and an extensive and accurate knowledge of the annals of modern philology. After a careful examination of Mr. Clark's book, we are left with an unsatisfactory impression that he will find it necessary, in a second edition, to introduce numerous and important modifications, both in fundamental principles, and in illustrative details. These errors are due partly to a too servile

adhesion to the authority of the great German grammarian, and partly to a want of familiarity with the writings of modern philologists.

The book contains a brief introduction, devoted to the history and classification of the Indo-European family of languages; an account of the alphabets of six of the languages included in that family; remarks on roots and stems; an examination of the inflections of nouns, adjectives, numerals, pronouns, and verbs; a brief account of derivation and composition; and a few pages on indeclinable words. In each of these sections we have observed numerous questionable statements. Our space precludes the possibility of a detailed examination of these debateable points; but, in justice to our readers and to Mr. Clark, we will proceed briefly to indicate a few, which the author may possibly reconsider in a future edition of his work.

In his introduction, Mr. Clark adopts unhesitatingly the opinion maintained by Bopp, Max Müller, and others, that the Sanscrit exhibits the oldest inflectional forms in the Indo-European family. "The language of these hymns (the Vedas) exhibits a nearer approach than any other to the first forms in which thought must have been expressed by the Indo-European branch of the human family" (p. 8). In all linguistic inquiries it is necessary to be very guarded in employing the terms *earlier* and *later*. One literary composition may be chronologically later than another, and yet be philologically earlier; i.e., it may exhibit in its inflectional forms an earlier stage of development. Mr. Clark appears to claim for the Sanscrit priority both chronological and philological. Now, it is evident to those who carefully compare the inflections and vocabulary of the Sanscrit, Greek, Latin, and Teutonic languages, that the latter frequently exhibit fuller and more perfect forms of inflection than are seen in the language of the Vedas. The antiquity of Sanscrit literature is a deep-rooted philological superstition. It is deemed almost unholy to disturb this faith; and yet Mr. Clark should have known that the reckless spirit of modern criticism has been tampering with this belief, and has found sympathy and support among able and thoughtful men. One of the latest inquirers* assigns the Vedas to the second century before the Christian era, and Dr. Hang calls Zend "the elder sister of Sanscrit." The question, in itself perhaps of secondary importance, becomes serious when it affects the conclusions drawn from a comparison of these languages. In a manual intended for the teacher's guidance it should at least have been indicated as still *sub judice*.

In his analysis of the Græco-Latin stock, the writer has absolutely ignored the existence of the Romance languages, without adding one word of apology for their disappearance, or one word of explanation to justify their exclusion. He must surely have overlooked the fact that the history of the growth and formation of the Romance dialects supplies some of the most striking and interesting illustrations of the principles of comparative grammar. He has also, in our opinion unwisely, declined the assistance of corroborative illustrations drawn from the Keltic, Slavonic, and Lithuanic tongues. In dealing with

* Dr. Latham, *Elements of Comparative Philology*.

the Teutonic stock, Mr. Clark, in opposition to the best modern authorities, has neglected to register the Mæso-Gothic as a Low-German dialect.

In his explanation of the six alphabets, the author is guilty of certain inconsistencies incompatible with an accurate knowledge of the subject he is discussing. For example, he states that the Latin alphabet contains twenty-five letters, *i.e.*, the usual English series, with the omission of *w*. In the tabular classification of this alphabet (p. 40), *y* and *z* are properly omitted. He would have done better in stating that it comprised twenty-one letters, omitting *j*, *v*, *w*, *y* and *z*. We should not then have met with such paragraphs as the following:—"The letters *s*, *w*, *y* are generally either lost or disguised in certain positions in Greek, but are more or less fully preserved in Latin" (p. 25). "*j* represents the half-vowel *y*, and was doubtless pronounced like *y* in *yea*; whereas the Latin *y* being in fact the Greek *u*, is always a vowel, and was probably pronounced something like the French *u* in *une*" (p. 40). He might have added the fact that *y* and *z* were introduced in Greek words, but did not represent any portion of the *Latin* language. These are common errors, but inexcusable in a professed treatise on comparative grammar, where minute accuracy is essential. The following paragraph in this section is, to say the least, obscure. "It is supposed that the palatal consonants *ch*, *j*, acquired the sounds thus indicated at a later period, and that there intervened between the pure guttural pronunciation *k*, *g*, from which they sprang, and the palatal pronunciation, such sounds as those of *k* and *g* in the English words *kind*, *guard*, that is, *ky* and *gy*." Does Mr. Clark pronounce these words *ky-ind*, *gy-ard*?

The sections on roots and stems are very unsatisfactory. The author appears to confound the root and the declinable or crude form. In the verbs *doceo* and *tendo*, *doc* and *ten* are roots, and *doce* and *tend*, crude forms. But we find such forms as *scand*, *jung*, *τυττ*, etc., given as primary roots. Again *θη* and *δω* are recorded as elementary forms, instead of *θε* and *δο*. Mr. Clark, following, we presume, the Sanscrit grammarians, asserts that no verbs end in *a*. What are we to do with *δα*, *φα*, *κρα*, etc.? If by roots he means *crude forms*—and it is by no means clear from his statements that such is not the case—he must surely be aware that in both Greek and Latin, verbs in *a* are "plentiful as blackberries." His idea of stems is certainly peculiar, *e.g.*, we are told that in the word *regem*, *rege* is the stem, and *m* the accusative suffix; and in the next paragraph we learn that *regi* is the stem, and *s* the genitive suffix. We expected this to be followed by a stem *regu*, and a gen. pl. suffix *m*. In the verbal forms *dicier* and *dicere*, we are informed that *dici* and *dice* are stems, and *er* and *re* suffixes; and similarly we meet with the stem *exercit*, and the genitive suffix *us*, and in A.-S. *gæste*, with a gen. *s*. Moreover, we utterly repudiate the doctrine of 'euphonic consonants,' intimated in the following passage:—"When a case-ending which begins with a vowel has to be added to a stem which ends in a vowel, a euphonic consonant is inserted between them, *e.g.*, in the instr. sing. and gen.

plur. in Sanscrit, *n* ; in the gen. plur. of three declensions in Latin, *r*" (p. 94). We would venture to suggest to Mr. Clark that the *r* of *rum* represents an earlier *s*, and is in fact the genitive suffix, while *um* is the suffix of plurality.

The division of roots into verbal and pronominal, though a favorite theory of the Sanscrit scholars, is a very doubtful hypothesis, and one that has been keenly questioned by the ablest of our modern philologists.

In the sections on case we read : " In Sanscrit and Zend there are eight cases, of which the Greek preserves only five ; the Latin, six ; the Gothic, five ; Anglo-Saxon, five ; and English, *none*." Surely the solitary possessive case in English need not be thus summarily deprived of its inflectional character. We should be inclined to suspect that *none* in this passage is a misprint for *one*, did we not meet with other questionable statements respecting the English language ; e.g., " Anglo-Saxon and English *differ more widely* in their grammatical forms than *English and German* " (p. 71.)

Mr. Clark's treatment of pronouns is eminently vague and unsatisfactory. His errors, however, are shared by most writers who have discussed the nature and origin of these words ; but for some of the theories advanced Mr. Clark must accept the sole responsibility ; e.g., " The genitive (sing. of *I* and *thou*) appears to be a reduplication of the stem, *má-ma*, *tá-va*, for *ta-twa*, and this for *twa-twa*. The Greek and Latin are greatly abbreviated, and the Gothic, as well as the Anglo-Saxon and English words, have an adjective form, *which is doubtless of later origin*, and occasioned by the reduced reduplication being no longer understood as a genitive sign. In English, this adjective ending is again dropped before consonants ; e.g., *mine own*, but '*my house*' " (p. 158). We cannot accept this explanation of *mine* and *thine*. It is opposed both to the history of the words and to the principles of general grammar. Again, in *who-so*, it is implied that *s* may be a *nominative suffix*, and *o* a weakened demonstrative ; and, again, " the *r* in the English words *our*, *your*, is a representative of the *ablative* sign *d* (for *t*) " (p. 177). The Greek pronouns are no less strangely treated : *οὐτός* is said to be a contraction of *ὁ αὐτός* ; and the genitive *τινός* is thus analysed : *τι*, root ; *vo*, *intrusive elements* ; *s*, gen. suffix.

Our space will not permit us to enter into a detailed examination of Mr. Clark's theories of the verb. We will merely mention, that the author's peculiar views respecting the nature of *stems* are conspicuous in nearly every page. Thus, *εχες* and *τυπτεῖς* are resolved into *εχε*- and *τυπτε*- (stems), and *ις* (person-ending). We are taught (p. 200) that the *to* of the future imperative *ama-to* is the second personal pronoun. Mr. Clark does not explain its inopportune appearance in the *third* person singular and plural. He must not, however, be credited with the following well-known but extremely doubtful explanation of the augment : " The most satisfactory explanation of the augment appears to be that which represents it as the negative particle, applied to denote that an action *is not now* going on.

If we say, '*He shot a bird*,' it is evidently implied that he is *not* now shooting it,"—a genuine "*lucus a non lucendo*" theory.

We cannot pass over the pages on derivation without noticing the explanation of *pater* and *mater*: "S., *pi-tar*; Gr., *πα-τηρ*; L., *pa-ter*; G., *fa-der*; A.-S., *fæ-der*; E., *fa-ther*,—from *pā*, 'nourish,' or 'rule.' S., *ma-tar*; Gr., *μα-τηρ*; L., *ma-ter*; G., *mo-der*; E., *mo-ther*,—from *má*, which itself means 'measure,' but in compounds has the meaning 'produce,' 'bring forth'" (p. 286). Is Mr. Clark in earnest when he suggests that infants of all nations, when they open their expectant lips, and give utterance to the inevitable labial mute with its accompanying vowel sound, have become conscious in their meditative moments of the fact, that *pa pa* is the "ruling influence," and *ma-ma* the "productive element," in the household?

It must not be imagined, because in the conscientious discharge of our censorial duty we have called attention to some of the defects of this *Handbook*, that we condemn the volume, or have no faith in its utility. On the contrary, it is because we believe that such a manual is greatly needed, and will be extensively studied, that we have been careful to direct the author's attention to a few of those doubtful statements which are calculated seriously to impair its efficiency. These may be fairly reconsidered, and we have no doubt that the work will prove of real service to those who are anxious to acquire the elements of a science so essential to the enlightened teacher.

XI. NOTICES OF BOOKS.

Tales of the Gods and Heroes. By the Rev. George W. Cox, M.A., with illustrations by the Author. London: Longmans. 1862.

THIS is a thoroughly good book,—full of delightful reading for those who read merely for pleasure, with a fair share of suggestive and substantial matter for those who wish to inquire into the nature and origin of the mythological system. Mr. Cox has command of a happily picturesque style,—terse, simple, and strongly idiomatic,—which enables him to present these grand old stories in a garb at once dignified and easily comprehensible even by very young people. He has preserved in a remarkable manner the metaphorical language of mythology; he has imparted to the Gods and Heroes an individuality which at once catches our interest; he has rendered the legends with a purity and delicacy of taste beyond all praise, and he has thus produced a series of prose poems which

will be equally delightful to old and to young.

The school-boy will read these tales simply as stories; and as such they are well calculated to excite his sympathy and impress themselves upon his memory. It is, moreover, desirable that, at least in the first instance, they should be perused in a spirit of simple admiration, leaving the questions connected with their meaning to be examined at a later stage. When that time comes, the student will find in Mr. Cox an intelligent and trustworthy guide; for his Introduction is a clearly stated and useful, as well as learned and complete, review of the chief questions at issue between speculators on mythology. He combats with great spirit Mr. Gladstone's theory of a corrupted revelation, and adheres to the theory of Max Müller, of the growth of myths out of the expressions by which, in the earliest stages of thought, primitive ideas of life were designated. The contrast between the philosophical style

and language of this Introduction, and the simplicity and terseness of the tales themselves, is very striking, and shows how well Mr. Cox understands his work. Were the tales themselves, without the introduction, to be issued in a cheaper form, they would make a matchless reading-book for schools. Thus beautifully and simply, for example, does Mr. Cox tell the story of

NARCISSUS.

"On the banks of Kephisos, Echo saw and loved the beautiful Narcissus; but the youth cared not for the maiden of the hills, and his heart was cold to the words of her love, for he mourned for his sister, whom Hermes had taken away beyond the Stygian river. Day by day he sat alone by the stream side, sorrowing for the bright maiden whose life was bound up with his own, because they had seen the light of the sun in the self-same day; and thither came Echo and sat down by his side, and sought in vain to win his love. 'Look on me and see,' she said; 'I am fairer than the sister for whom thou dost mourn.' But Narcissus answered her not, for he knew that the maiden would ever have something to say against his words. So he sat silent, and looked down into the stream, for there he saw his own face in the clear water, and it was to him as the face of his sister for whom he pined away in sorrow; and his grief became less bitter as he seemed to see again her soft blue eye, and almost to hear the words which came from her lips. But the grief of Narcissus was too deep for tears, and it dried up slowly the fountain of his life. In vain the words of Echo fell upon his ears, as she prayed him to hearken to her prayer; 'Ah, Narcissus, thou mournest for one who cannot heed thy sorrow, and thou carest not for her who longs to see thy face and hear thy voice for ever.' But Narcissus saw still in the waters of Kephisos the face of his twin sister, and still gazing at it fell asleep and died. Then the voice of Echo was heard no more, for she sat in silence by his grave; and a beautiful flower came up close to it. Its white blossoms drooped over the bank of Kephisos where Narcissus had sat and looked down into its clear water; and the people of the land called the plant after his name."

A First English Course, based upon the Analysis of Sentences: Comprising

the Structure and History of the English Language. With Copious Exercises. By William Martin, A.C.P. London: Longmans. 1862. Pp. 191.

Mr. Martin has seized the right principle in constructing his Grammar on an inductive method, basing it on the analysis of sentences. It is on this principle that the science of grammar itself is constructed; and it is a sound principle, to follow in teaching a science, as far as possible, the natural course of its development. It is at the same time undoubted that, at the commencement of every science, there are some things which must be taken for granted,—which the pupil cannot at first fully understand, and which must lie over, as postulates, until he has attained to greater knowledge. Theoretically, the course Mr. Martin has taken is certainly the right one; we suspect, nevertheless, that, for practical purposes, he has carried his method a little too far, at least for a *First English Course*. The matter of the book is, in the main, both excellent in itself, and scientifically arranged; but it is not sufficiently graduated. For example, we question the propriety of making beginners in grammar distinguish between predicates of *doing*, of *suffering*, and of *being*: we doubt the possibility of getting them to understand predicates of *being* as substantives, as adjectives, and as adverbs: we are quite clear that it is wrong in practice to harass the young pupil with the relations of case, gender, voice, tense, and so on, before he has acquired a correct notion of the functions of all the parts of speech. Then, not only does Mr. Martin introduce the adjective in the first instance as a predicative word at page 8, but he discusses the degrees of comparison at page 20, and does not reach the adjective as an attributive word (which is its main function, as is implied even at page 8) until he has discussed the enlargements of the subject at page 48.

Again, while Mr. Martin properly classifies words (or elements of the first degree) according to their functions in sentences, he classifies phrases (or elements of the second degree) *not* according to their functions, but according to the leading words they contain, as "participial," "infinitive," "prepositional," and he is further guilty of a cross-divi-

sion, for he adds, "adverbial phrases," which include participial, infinitive, and prepositional,—all three. A higher generalization would have shown him that phrases functionally are of only three kinds,—substantive, attributive, and adverbial.

Excepting these, and one or two similar points, the book is an excellent one. Mr. Martin evidently understands his subject well, and has interspersed the lessons with useful and well prepared exercises. The chapters on the history of the language are compact and complete, and form a valuable feature of the work.

A Manual of English Literature, Historical and Critical. With an Appendix on English Metres. By Thomas Arnold, B.A., etc. London: Longmans. 1862.

THIS volume in reality contains two distinct works on English Literature,—the one, an historical survey of our great writers, pursued according to "the order of time;" the other, a critical dissertation on the great branches of our literature, regarded according to what the author calls "the order of thought." Mr. Arnold would have made a better, and in every way a more useful, book, had he confined himself to only one of these principles, or rather had he combined them into one, and made his critical survey also more distinctly chronological. As it is, the book is conspicuous for its want of unity. It goes twice over the same field, and at least twice mentions the same names in connexion with the same works; as we have said, the work is really two books, and it would have been better for the latter of them, which forms the peculiarity of the work, had it formally, as well as really, stood alone.

This principle of a critical division and arrangement of our literature is by no means so novel as Mr. Arnold supposes. He will find it virtually both in Spalding and in Craik, whom in his preface he so unnecessarily assails (and whose works, by the way, a monthly contemporary mistakes for Reading Books, and characterizes as "flimsy compilations"); the only difference being that they apply to each period in the history of our literature the principle on which he has reviewed its entire range.

Mr. Arnold has treated the earlier periods of our literary annals with judi-

cious brevity. This, however, need not have led him to under-estimate our obligations to our Anglo-Saxon forefathers, and to ascribe our intellectual activity and literary culture so exclusively to the Norman Conquest. Akin to this is the error of treating the Anglo-Saxon language and literature as something complete in themselves, and which died out with the Saxon Chronicle. Regarded as a separate unity, Anglo-Saxon was doubtless a tree of meagre and stunted growth; but it was only the far-off beginning, of which the end has not yet been reached.

The author professes to have been careful to avoid "debateable topics," and to respect "religious susceptibilities." In more than one instance, however, his zeal has outrun his discretion. He speaks bitterly of Cromwell, to whom he was hardly called upon to refer at all; and on Richard Baxter he has the following ungenerous paragraph:—

"He was a zealous polemic, and levelled no small number of his publications at what he called 'Popery.' It is curious, however, that not one of these productions appeared in the reign of James II.; a period when so uncompromising a divine would have found it, one would have thought, especially incumbent upon him to uphold his testimony. But the series breaks off before the accession of James, and is not renewed till after the Revolution. This silence is explained, of course, by the community of political interests which the king, by his declarations of indulgence, strove to establish, and, in part, succeeded in establishing, between the Catholics and the Nonconformists."

Probably it did not suit Mr. Arnold's purpose to remember that in the very year of James's accession, Baxter was condemned by the infamous Jeffries, and was imprisoned during the first half of James's reign. But this is not the only passage which reminds us that these pages were originally lectures delivered in the "Catholic University of Ireland."

A manual designed "for the use of students" should be free from mistakes, ambiguities, and vagueness of every description. We have noted several of these faults in going through this volume. The date of Barbour's *Bruce*, given as "1735," may probably be excused as a misprint for "1375;" but this excuse will not cover the sentence in which the poem is described: "The Bruce, contain-

ing the history of Robert Bruce, the victor of Bannockburn, and of Scotland, so far as that was influenced by him." In what respect was Bruce the "victor of Scotland;" and what was it that "was influenced by him?" He mistakes the date of Fontenoy by a year; and he oftener than once misquotes Burns. He says that Chaucer felt as Burns did, that

"The rank is but the guinea stamp,
The man's the *man* for a' that."

Which entirely mutilates the poet's metaphor, as expressed in the lines,—

"The rank is but the guinea's stamp,
The man's the *gowd* for a' that."

Or as paraphrased by Thackeray,—
"Marry, saith the Minnesinger, that the rank is but the stamp of the guinea, the man is the gold." Then he has misquoted two stanzas of the famous "Scots wha hae," the second so egregiously, as to have produced ludicrous nonsense :—

"Wha for Scotland's king and law
Freedom's sword will strongly draw,
Freeman stand, or freeman fa' ?
Scotsman ! on wi' me !"

Of course by making the first three lines interrogative, it is implied that *no one* is prepared to draw freedom's sword. Who or what the particular "Scotsman" appealed to may be, it is difficult to comprehend. Burns wrote thus :—

"Wha for Scotland's king and law
Freedom's sword will strongly draw,
Freeman stand, or freeman fa',
Let him follow me !"

There are other indications of slovenliness in the volume, extending even to mistakes and inconsistencies of spelling, upon which we need not condescend. We must add that we have perused the second part of the volume with great pleasure. It is better calculated to convey distinct and lasting impressions than the crowded lists of names and works that too often fill the pages of such manuals, and of which not a few examples will be found in the first part of this volume.

Nelson's School Series. The Progressive English Reading Books: The Senior Reader. The Junior Reader, Nos. 1 and 2. *The Word Expositor and Spelling Guide*. Edinburgh: T. Nelson and Sons. 1862.

THESE are the most recent additions to the excellent School Series of the

Messrs. Nelson. The new Readers excel in many points those in the same series which they have superseded, especially in their design to teach reading for and by the love of it, rather than perplex the pupil by at once teaching him reading, and cramming him with "useful knowledge." The "Senior Reader" comprises five parts: "The World we live in," "The Land we live in," "Home and Country Scenes,"—all in verse; "The Age we live in,"—an account of the wonders of modern science; and "Round the World,"—embracing not merely descriptions of the countries of the globe, but interesting chapters on their inhabitants and their history. The "First Junior Reader" contains several of Æsop's fables, extracts from Andersen's and Grimm's Tales, and many interesting stories. To both of these, however, we prefer the "Second Senior Reader,"—as good a specimen of a boy's reading-book as we have anywhere seen. We especially like it for the numerous and well-written historical and biographical lessons which it contains. In the "miscellaneous" part we have short lives of Newton, Grace Darling, and John Pounds. In the "Stories of Animals," we have the story of "Bruce and the Bloodhound." In the "Incidents of History," we have descriptions of Hastings, Cressy, and Agincourt; while Part III., entitled "The Heroes and the Triumphs of Peace," and containing lives of Watt, Cartwright, the Stephensons, Henry Bell, etc., cannot fail to interest the minds and enlarge the sympathies of young readers.

"The Word Expositor and Spelling Guide," by Mr. George Coutie, embraces lessons on spelling and pronunciation, with numerous exercises and derivation. The first part is a vast improvement upon the old-fashioned spelling-books, of which some still survive; but it is strange that in the second part, while some ten pages are given to Latin and Greek roots, almost the only mention of Anglo-Saxon is in connexion with Celtic, and that in connexion only with names of places! The third part, the "Word Expositor," contains a copious list of words, with their meanings, arranged according to some common idea, as Commerce, the Earth, Sciences and Arts, Time, the Body, etc.

The Herbert Series of Short School Books: An Easy English Grammar

for *Beginners*.—Books I. and II.
By J. M. D. Meiklejohn, M.A.
A *Graduated Arithmetic*.—Book I.
London: A. Ireland & Co. 1862.

We might fill a few pages with objections to the plan, style, and execution of the books in this series, especially those on English Grammar. We might show that they confound the functions of text-books and of teachers, by printing in the former a great deal of what properly belongs to the oral teaching of the latter; that the proportions of the books are thus inordinately swelled, so that the small part of grammar which beginners can overtake in five months is spun out to sixty pages; that thus, while cheap enough as single books, the series will in the end be both long and dear; that they affect a style of flimsy and contemptible wit, which destroys the "practicality," if not also the "clearness" of the books; and that while laying much stress on the functional principle on which the grammatical classification is based, they commit such old-fashioned blunders as defining the adjective in terms of the noun (a mere part of speech) and not of the thing which the noun names. For only one of these points, however, can we afford space; and we are the more disposed to do so, that it is a subject as to which not a few teachers feel some difficulty. It refers to the function and definition of the preposition. Mr. Meiklejohn calls it "a noun-joining word." In the sentence, "John is uneasy about his brother," *about* "connects *John* and *brother*, although it seems to connect *uneasy* and *brother*." No explanation of the mystery is here vouchsafed. We are only told, "this is a very difficult case to understand, but it will be fully explained in a future part." We wait for the "future part;" and in p. 14 of Book II. we are told that "this is now the place—and the time—to alter our definition of a preposition." But we can find no "altered" definition. We have a repetition of the old definition, and an intimation that "the common notion is wrong." Yet it is added that "there is no real error in saying" that a preposition joins a noun and a verb. Whether right or wrong, this mode of dealing with such a point in a school-book, where decision and exactness are so important, strikes us as conducting neither to "clearness" nor to "practicality." In a learned note, how-

ever, the author explains,—"*a priori*, it is self-evident that *relations* can only subsist between *notions*. But the names of notions are *nouns*." Now here lies the fallacy of the author's reasoning. Names of notions may be used either *substantively* by themselves, or *attributively* in connexion with other notions. In the former case they are nouns, but in the latter case they are verbs when they assert one notion of another, adjectives when they simply attribute the one to the other without an assertion, and adverbs when they conjoin a secondary notion with either of these. Thus in the sentence, "he fought with great bravery," there are four notions,—the *fighter*, the *fighting*, the *bravery*, and the *greatness* of the bravery. Now granting that prepositions relate notions (for that is their true function), we must apply another test to discover which two of these notions the word *with* co-relates. This we do by converting "with great bravery" into its equivalent adverb "very bravely," which is obviously to be connected with "fought;" therefore the phrase "with great bravery," must also be connected with "fought;" or "with" relates "fought" and "bravery."

We may arrive at the same conclusion by other roads. For example, there are many verbs and adjectives which require, in construction, to be followed by a preposition, and that so uniformly in some cases, that the preposition becomes inseparable from the adjective or verb; e.g., weary *of*, mindful *of*, to agree *with*, to differ *from*, to despair *of*. In other cases the preposition has dropped its object and become, as to its function, an adverb; e.g., to fall *off*, to fall *in*, to fall *out*, to fall *down*, to run *up*, to run *out*, to run *on*, etc. In yet other cases the preposition has actually become a part of the notional word; e.g.,—confining ourselves to our own language, though we would get scores of examples in Greek and Latin, as well as in German and French,—*withstand*, *overlay*, *upheave*, *don* (do-on), *doff* (do-off), *dup* (do-up). Still further, Mr. Meiklejohn will not deny that prepositions and case-endings perform similar functions—they both express relations. Neither will he deny that some verbs in Latin require a dative case after them, that is, the dative case-ending expresses a relation between some nouns and some verbs. But this case-ending is represented in English by the preposition "to;" therefore, we conclude and

maintain, the preposition "to" also correlates nouns and verbs. We quote these, however, merely as confirmations of the view that prepositions are notion-relating and not exclusively noun-connecting words.

So much for this practical point,—the only one in these books that calls for serious consideration. We cannot say that we are much impressed with Mr. Meiklejohn's mode of dealing with such questions.

The *Arithmetic* consists chiefly of exercises, which are very numerous and carefully graduated. The introductory explanations of notation are well put, and form a good example of how a teacher should explain the subject to his class.

M'Leod's Wall Maps; England and Wales: No. 1. Physical; No. 2. Political. Edited by Walter M'Leod, F.R.G.S. Drawn and engraved by E. Weller, F.R.G.S. London: Longmans. 1862.

THESE maps are not exactly complementary to one another; for No. 2 contains all the physical features of No. 1, and the political features in addition. Now, if all the physical details are necessary in the political map, surely it would have been only fair to have inserted at least a few of the leading political elements in the physical map. Very little would satisfy us in this respect; we should ask for no more than a simple red line to mark the boundaries of counties, without names either of counties or of towns. Map No. 1 shows admirably the physical geography of England as a whole; but we must go to Map No. 2 in order to see the physical features of a county—of Yorkshire, or of Lancashire—or in order to see how far physical features have been adopted as political boundaries. Still further, we think that in the political map the physical features might have been advantageously modified. "In the maps at present in use," says the prospectus, "the mountains are too frequently a confused mass of *black*." The only change in this respect that we observe in the new maps is one of colour. Here the mountains are, especially in North Wales, "a confused mass of" *brown*. If the mountains are so clearly marked, in all their height and depth, in Map No. 1, there was surely no necessity for having them so deeply impressed upon Map No. 2, where they and the

political features only help to obliterate each other.

Again, we think Mr. M'Leod has followed the existing maps too closely in the matter of typography. Why print the names of counties in a large, bold type, legible at the other end of the schoolroom? However useful such an arrangement may be in a map for *learning* from, it is at least questionable in a map for *teaching* from. Not only is it æsthetically bad to have names in big, black type running now across, here upwards and there downwards; but it presents a variety of lines which interfere with the clear, outstanding force of the boundary lines of the counties. Indeed, it occurs to us that the best plan for a set of maps would be, to have No. 1 *with* the names printed for learning from, and No. 2 *without* the names for teaching from.

But many of these objections apply to other maps than Mr. M'Leod's. Our only regret is, that when he was introducing some desirable changes, he did not go farther, and carry out the excellent principles with which he started to their full extent. In favour of the maps there are many things to be said. First of all, the leading part of the plan—to have two maps for each country—is excellent. Then the plan of printing all water features, and their names, in blue ink (first adopted, we think, by Mr. Keith Johnston), and all mountains in brown, is a most useful and successful device. And in regard to the most important point of all—that of accuracy—these maps are reliable in the highest degree.

A Chrono-Genealogical Chart of Bible History, from Adam to A.D. 100. Compiled by John B. Campbell, F.E.I.S. Edinburgh: Gall & Inglis. 1862.

THIS chart represents a great amount of careful and laborious research, for it not only shows the division of nations after the deluge, and the descent of the Messiah from Shem, but it gives in parallel columns with these most of the known contemporary heathen kingdoms referred to in Scripture, especially the four universal empires described in Daniel—the Babylonian, the Medo-Persian, the Syro-Grecian, and the Roman. To all this it adds a list of illustrious persons, in profane, as well as

in sacred history, and several useful illustrations of biblical antiquities. It will form a most useful companion to the reading of Bible history.

Time's Treasure; or, Devout Thoughts for every Day of the Year, expressed in Verse. Edinburgh: Edmonston & Douglas. 1862.

THE author of this elegant and earnest volume tells us in his preface that he offers it as a collection of thoughts rather than poems; his design being "simply to present, day by day, a brief exercise of devout reflection, which, actually performed by one Christian may be fitly repeated by others." Regarded in this light, as "an expression of Christian life," rather than as "an exhibition of poetic fancy," the work well fulfils the promise of its title. A weak line may be found here and there; but some of the verses are turned with extreme felicity, and the thoughts are always suggestive and profitable. The volume breathes a spirit of genuine and loving humility; and there is at the same time sufficient variety in the tone and sentiment to make it suitable for well-nigh every turn in the shifting lot of man. We quote two stanzas, the first from "Gifts to God:"—

"My gifts appeared so poor and meagre,
Matched with thy boon,
I straightway grew, to hide them, eager;
But thou, full soon,
Smil'dst as thou saidst, 'Hast nought to render
Of all thou from my grace hast gained?'
Then all I gave thee; and the tender,
From thine acceptance, worth obtained."

The second is from "The Mourner's Text:"—

"'Twas the Lord took;
Hence I have pledge most sure,
Again to look
On smile so sweet and pure.
Thou tak'st not to destroy, but to restore,
More bright, and loved much more"

The Primary School. By William J. Unwin, M.A., Principal of Homerton College. First Part, School Management, pp. 74. London: Longmans. 1862.

IN 1843, the Congregationalists of England and Wales instituted a Board of Education for the purpose of promoting "popular education, based on religious principles, and independent of Government aid." Homerton College, over which our author presides, is the Normal seminary of this Board.

Teachers are prepared at Homerton for infant and juvenile schools, but those young persons only are admitted as students who profess themselves "not favourable to Government aid in education." With what determination Mr. Unwin himself spurns Government aid appears in his preface, most of which, instead of referring to the special subject of the volume, is an argument against the present system of Government grants. Denominational reasons may account for this irrelevant matter, and indeed for the volume itself. Certainly the frontispiece, exhibiting a view of Homerton College with its model and practising schools, and the appendix, containing a prospectus of the College, give to the whole publication a denominational aspect.

Part I., now before us, on School Management, is necessarily incomplete without Part II., on Methods of Teaching, which is preparing, and in which, no doubt, the infant school and the juvenile—both being primary according to Mr. Unwin's classification—will be treated of separately. It were desirable that this distinction had been kept in view throughout Part I. At p. 28, for example, the dimensions of an infant gallery are given first, and then those of a juvenile gallery; but at pp. 30, 31, containing a list of school furniture, there is nothing to indicate which of the articles enumerated belong properly to the infant, and which to the juvenile school.

Mr. Unwin's experience in the matter of School management is given under the following heads:—Fittings and furniture of the school; the managers and the school; the teacher and the school; the parent and the school. In the appendix some useful illustrative plans are added. The experience is that of a high-principled, clear-headed man, who is also an enthusiastic educationist, and its intrinsic value is greatly enhanced by the brevity with which it is conveyed.

Nature's Normal School: the True Model for a National Education. By James Gall. Edinburgh: Gall and Inglis. 1862.

THE author of this work appears, some quarter of a century ago, to have been a remarkably successful amateur teacher, and to have carried his system about the

country exhibiting its astonishing feats before large and intelligent audiences. This volume is a record of his performances, containing, besides general remarks on education and teaching, copious reports of the meetings which Mr. Gall held both in Scotland and in Ireland. Many of the examples quoted are very interesting; but we lay down the volume with an unsatisfied feeling. What is the natural method which proved so effective in Mr. Gall's hands? To this question we do not anywhere find a satisfactory answer. The following explanation was made at one of Mr. Gall's meetings. Our readers may be able to gather from it the nature of the author's design:—

"For the information of those unacquainted with this system of teaching the young, he begged to state to the meeting that the object of the lesson system was to teach the use of knowledge, by training the pupils to apply every truth which they are taught, to the legitimate purpose for which it is designed, and thus to prepare them for the right discharge of those duties of life which are necessary towards the enjoyment of that state of being to which they hoped to be introduced by death."—P. 131.

Pleasant French Hours for my Young Friends; consisting of Sixty Historiettes in Dialogues, and of a selection of the Letters of the Emperor Louis Napoleon; to which is added a French-English Vocabulary. By C. A. de G. Liancourt, M.A. London: Relfe, Brothers. 1862.

WE have been thus particular in quoting M. Liancourt's title-page, because it explains very fully the plan and scope of the volume. The subjects of the *Historiettes* are both interesting and amusing, and the fact that they are in dialogue is important educationally; for there is nothing better for familiarizing the learner with the idioms of the language. As a first French reading-book, it is excellent.

Universal German Reading-Book. By the Baron von Andlau, Director of the German, French, and Classical College, Gothic House, Clapham Rise, London. Second Course, pp. 307. London: Edward Stanford. 1862.

THE first fifty pages of this book aim at familiarizing the student with the

changes of meaning produced by the numerous German prefixes—an attainment often unattempted, seldom reached, and always among the last made by foreigners. Yet such familiarity is indispensable to accuracy of interpretation in reading, and to justness of expression in writing German. The Baron von Andlau's method in these fifty pages is to give, in short sections, a vocabulary consisting of verbs alone, simple and compound, and then to annex a series of sentences illustrating the force of the prefixes in the compound verbs,—nouns, and other parts of speech, which the pupil has not met with in the first course, being explained at the bottom of the page.

The rest of the volume consists of short and interesting extracts, classified as descriptions, tales, dialogues, letters (and that of every kind), and poetry. Altogether, an excellent compilation.

International Exhibition, 1862: Jurors' Reports; Class XXIX., Educational Works and Appliances. London: Bell and Daldy. Price 1s.

WE quoted some interesting extracts, chiefly statistical, from this document in our last Number (p. 379). We are induced to refer to the report in this more formal manner, from a conviction of its importance as an educational publication. It is not necessary to look at the signature attached to the Report to learn that the very instructive material so judiciously presented, on the state of education both in this country and abroad, has been brought together by one of our most experienced practical Educationists.

After some historical remarks upon Educational Exhibitions, the Jury set forth the plan of the late Exhibition,—first as proposed, and then as actually carried out. A number of valuable statistics of public instruction in various countries are then presented. The more important of these we have already quoted.

The Jury give some details regarding *Normal Training on the Continent*. While the English training-colleges are threatened with changes in their curriculum,* it may be well for teachers to ponder the facts regarding similar institutions on the Continent, as brought

* These are more particularly referred to in an Article in the present Number; p. 421.

before the country in this Report. These facts show clearly to what the Training Colleges in this country are tending, if the Privy Council follow the course upon which they appear to be prepared to enter regarding the curriculum.

After referring to the comparatively high standard aimed at in the Training Colleges of Holland, and after characterizing the course of training in those of France as "meagre and unambitious," the Jury go on to remark on the Prussian system:—

"The student is required to learn by heart," say they, "large portions of the Holy Scriptures, and summaries of Christian doctrine and Biblical history; he has much discipline in reading and intonation, and is elaborately drilled in the contents of the school reading-books, at which he has to work until he thoroughly understands them, and makes them his own. Written exercises, involving paraphrase and reproduction of such elementary books, are often given, and within these limits he is to acquire the power of understanding and using his own language, 'so far as it is requisite for the elementary master, and without any theoretical lessons of etymology, prosody, lexicology, etc.' General history is considered useless in the seminary; the instruction is confined to German history, with especial regard to that of Prussia, and the history of the province. Such knowledge of nature, and of physical philosophy generally, as is permitted to be taught, is intended to bear exclusively on practical life, on gardening, agriculture, industry, and trade; and although in the third year some knowledge of mechanics may be given, it is expressly stipulated in the Government regulations that it shall always be treated in an experimental way, and without mathematical formulæ. For leave to go into the higher parts of arithmetic—proportion, decimals, extraction of roots, not for application in the school, but for their own improvement, special application is to be made to the provincial government. Drawing is not allowed to go beyond introductory lessons in the linear representation of simple objects, and even music is only cultivated in the seminary for moral and Church objects. The art is never to be regarded as its own end. In short, the great aim of the existing system in the Prussian normal colleges appears to be

to repress anything like intellectual ambition on the part of the young candidates, and to inspire them with a sufficiently modest and humble view of the office for which they are destined."

The Jury congratulate England on having a higher and more extensive curriculum than that adopted in any continental state; but how long will the Privy Council allow us to have this honourable distinction? It is refreshing to find that there is one Society in England which can preserve perfect freedom of action, being quite independent of State patronage.

"The only institution for the training of teachers which is not in connexion with the Government, is the Congregational Board of Education. It is represented in the Exhibition by an interesting collection of books, educational prints, lessons, and other publications. This board was instituted in 1843. It is constituted to promote popular education, partaking of a religious character, and under no circumstances receiving aid from public money administered by Government.

"The chief objects of the Board are—

1. The training of teachers of both sexes, of decided piety, and possessing suitable qualifications as teachers of infant and juvenile day schools.
2. The establishment or aiding of schools in poor districts, by grants of money, books, or otherwise.
3. The inspection of schools.
4. The advancement of education by the press, by public meetings, and especially by the adoption of all practicable means to deepen in the minds of parents a sense of their responsibilities, and to induce them to regard the instruction of their offspring as a work which duty and interest urge them to perform. Since its establishment the Board has trained 457 teachers."

The Jury go at considerable length into the chief features of the Books and Apparatus exhibited, and conclude their very valuable report with the following remarks. From these it will be seen that their motto is still *Excelsior*.

"The general impression left upon the mind of the Jury by this Exhibition has been a most grateful one. They believe that there never was a time when so much thought, and care, and love, and so much literary power and artistic skill, were employed in the service of education; and they thankfully welcome the many evidences of this fact which the

present Exhibition affords. They believe, however, that a much more complete and systematic exhibition of educational works and appliances is possible, and they hope that at some future time the more comprehensive scheme of the National Committee may be carried out, with an arrangement more logical, with a range more extensive, and with a character more commensurate with the importance of the subject. They cannot forget, however, that it is not in the multiplication of mere material appliances that educational progress consists. That progress must be measured rather by the growth of a right public opinion as to the importance of education, and by the improvement of that one instrument which cannot be displayed in an exhibition. As the teacher acquires a truer insight into the nature and wants of childhood, a more affectionate sympathy with its weakness and ignorance, a clearer apprehension of the process by which knowledge enters into the mind, and more skill in applying the right methods in the right time and in the right way, he often becomes less and less dependent on mechanical aid. Such teachers will increase in number, in just the proportion in which the public feel

their need of them, and learn to estimate their work aright. It is, therefore, an especially hopeful sign that the progress of the last decade is far more conspicuous, in this enlarged public sympathy with education, than in any results or improvements which can be displayed in the Exhibition."

We have also received the following; lengthened notices of which we find we must delay, viz., two volumes of *Bertrand's French Classics* (Williams & Norgate); *Student's Guide to the University of Cambridge* (Deighton, Bell, & Co.); M'Leod's *Solution of Questions in Arithmetic* (Longmans); New Edition of A. K. Johnston's *School Atlas* (Blackwoods); Hamilton's *Functions of Si and Qui* (Gordon); Nelson's *Atlas, Family Maps, and School Maps* (Nelsons); White's *Simultaneous Method of Teaching to Read* (Houlston & Wright); M'Gavin's *Poetical Reading Book for the Young* (Hamilton); Hunter's *Treatise on Logarithms* (Longmans); Dr. Graham's *Genealogical and Historical Diagrams* (Oliver & Boyd); Professor Nichol's *Inaugural Lecture* (Maclehose); *Our Moral Relation to the Animal Kingdom* (Morgan & Chase).

ERRATA.—In the *Notices of Books* in our last Number (p. 358), the name of the Author of "Arithmetic: its Principles and Application," was misprinted James Eickie. It should have been JAMES HICKIE.—The price of Mr. Yonge's *Virgil* is only 7s. 6d., and not 9s., as stated in our last Number (p. 341).

XII. RETROSPECT OF THE QUARTER.

I.—UNIVERSITY INTELLIGENCE.

Oxford.—In a Convocation held on Wednesday, October 8, at 2 o'clock, a letter from Lord Derby was read appointing the Rector of Exeter College (Dr. Lightfoot) Vice-Chancellor for the ensuing year. The out-going Vice-Chancellor then addressed the House in a short Latin speech, wherein he reviewed the chief events of the last academic year, and made acknowledgments to all those with whom he had worked during his term of office. He had great satisfaction in passing on his office to one so excellent, so versed in business, and so generally popular with all classes as the Rector of Exeter. The Rector of Exeter then took the oaths, and was admitted to office.

The following Heads of Colleges were then nominated to the office of Pro-Vice-

Chancellor:—Dr. Plumtre, Master of University College; Dr. Cotton, Provost of Worcester College; Dr. Scott, Master of Balliol College; Dr. Williams, Principal of Jesus College.

The Vice-Chancellor has received a notice from the War-Office to the effect that "Candidates who have passed the examination called 'responsions' and 'moderations' at the University of Oxford, or those called 'previous examinations' at the Universities of Cambridge and Dublin, will be considered as qualified for admission to the Royal Military College without further examination. Candidates from the Universities must not be more than twenty-one years of age for the infantry, nor more than twenty-three years for the cavalry."

A Congregation was held on October 24, at 2 o'clock, for the election of three

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members of the Hebdomadal Council, when the Rev. Prof. Stanley, the Warden of All Souls, and Mr. Hansell were elected, the first without opposition.

In a Convocation held on Nov. 6, the decree authorizing the Vice-Chancellor to pay the sum of £1000 from the University chest towards the relief of the distress in Lancashire, in four separate instalments (monthly) of £250 each, met with the unanimous approval of the House.

A form of statute has been promulgated on the subject of the Teacherships in the Taylor Institution. The effect of the proposed change will be to place the Teachership of the Spanish Language in the same position with the other Teacherships of Modern Languages.

There will be an election to a Fellowship in Brasenose College on Friday, 6th February 1863, open to Graduates and such others as have passed all the examinations required for the B.A. degree. Candidates must present themselves to the Principal on or before Friday, January 30, and bring with them testimonials from their college, certificates of baptism, and, if necessary, testamurs of the Public Examiners. The examination will be in the subjects recognised in the classical schools.

An appointment to a Bible Clerkship in Queen's College will be made by the Provost on the 27th of January 1863. Candidates are requested to call upon the Provost between the hours of 2 and 5 o'clock in the afternoon, on Monday, 26th of January, with certificates of baptism and testimonials from the heads of their schools or colleges.

A Scholarship at Pembroke College, on the foundation of King Charles I., tenable for five years, of the value of about £90 per annum, with rooms rent free during residence, open to persons born in Jersey or Guernsey, or in one of the islands adjacent to them, and to persons educated for the two years last preceding the election either at Victoria College in Jersey, or at Elizabeth College in Guernsey, will be filled up in the ensuing Lent Term. The examination will commence on Tuesday, 10th March 1863. Candidates should not have exceeded their 20th year. They are requested to call on the Master between 4 and 6 p.m. on Monday, 9th March, with evidence as to the time and place of their birth, or as to the time and place of their education, and with testimonials of good conduct.

Cambridge.—The Rev. Dr. Edward Atkinson has been elected Vice-Chancellor of the University.

The Regius Professor of Laws and the Downing Professor of the Laws of England will lecture according to the following programme:—

The subjects on which the Regius Professor will lecture are—1. International Law. The Treaty of Paris, 1856, with special reference to the questions raised in the Declaration of the 16th of April, viz.:—(a) Privateering. (b) Immunity of neutral flags and neutral cargoes. (c) Blockade. The text-books used will be *Kent's Commentaries*, vol. i., and *Wheaton's Elements of International Law*; but reference will also be made to Dr. Phillimore's treatise, to Hautefeuille, and to Ortolan. 2. Roman Law. The points of law involved in Cicero's Oration for Quintius, viz.:—(a) The rights and liabilities of partners (*socii*) towards each other, and the actions resulting from the contract of *societas*. (b) The *honorum possessio ex edicto Prætoris*. (c) The different steps in a Roman action at law, especially the cautions and securities given by the parties (*vadimonium* and *satisfactio*) compared with an English action at law. (d) The *sponsio* and the rules of pleading connected with it. The books of reference will be *Gaius's Commentaries*, book iv., and *Justinian's Institutes*, book iv., *Blackstone's Commentaries*, vol. iii., and *Smith's Action at Law*. Candidates for the Professorial certificate, in addition to the matter delivered in the lectures, will be examined in *Kent's Commentaries*, vol. i., part 1, and in *Justinian's Institutes*, book iv.

The subject on which the Downing Professor will lecture is—"The Constitutional History of England during the reigns of James I. and Charles I."

In the year 1863 there will be open for competition at St. John's College four minor scholarships, two of the value of £70 per annum, and two of £50 per annum, besides the nine following exhibitions:—Three of £50 per annum, tenable on the same terms as the minor scholarships; two of £40 per annum, tenable for four years; two of £50 per annum, tenable for three years; one of £30 per annum, tenable for four years; and one of £20, tenable for one year only. The examination of candidates for the above-mentioned scholarships and exhibitions will commence on Tuesday, the 14th of April 1863, at Nine A.M. The

examination will consist of two mathematical papers and four classical papers, and the latter will contain passages of Greek and Latin prose and verse for translation into English; and also each a passage from an English author for the corresponding prose or verse composition. In addition to the papers above mentioned, the candidates will be examined *viva voce* in classics; and the Master and Seniors wish it to be understood that a candidate may be elected a minor scholar on the ground of proficiency in either the classical or the mathematical branch of the examination independently of the other. Candidates must send their names to one of the Tutors at least ten days before the commencement of the examinations, and, if they have not been already admitted members of the College, must send the certificates required previous to admission.

On October 20, the Rev. Dr. Whewell, Master of Trinity College; Rev. Dr. Bateson, Master of St. John's College; Rev. Dr. Cookson, Master of St. Peter's College, were appointed electors to the proposed Sadlerian Professorship of pure Mathematics.

The Vice-Chancellor has informed the members of the Senate that he has received the command of his Grace the Duke of Devonshire, the Chancellor of the University, to ascertain whether there are any gentlemen in Cambridge who would desire to compete for the appointments of student interpreters in China and Siam, salary £200 a year. The following are the subjects of examination:—General Intelligence; Précis; Orthography; Handwriting; First Four Rules of Arithmetic; First Four Books of Euclid; Translation from Latin into English; Translation from French into English; General Knowledge of Modern Geography. Limit of age for candidates, 18 to 24, both years inclusive.

The election of two Heads of Colleges, two Professors, and four Members of the Senate, as members of the Council of the University, took place on 7th November. The following were elected:—Heads—Dr. Bateson, Master of St. John's; Dr. Cookson, Master of St. Peter's. Professors:—Professor Stokes; Professor Liveing. Members of the Senate:—Mr. Blore, of Trinity; Mr. Fuller, of Emmanuel; Mr. Latham, of Trinity Hall. The Vice-Chancellor also named Mr. Hadley as a member of the Council.

An examination will be held at Emmanuel College in 1863, for two open scholarships of £60 a year each, tenable till B.A. (and with permission of the Master and Fellows till M.A.), and two exhibitions of £50 a year, tenable for one year only. The examination will begin on March 26th, and will be open to all students under 20 years of age who have not commenced residence in the University.

The subject for the Le Bas Prize for the present year is "The study of the classics regarded as an instrument of education." Candidates for the prize must be Graduates of the University who are not more than three years' standing from their first Degrees when the Essays are sent in.

The matriculation this year comprised 403 gentlemen, viz., 1 nobleman, 9 fellow commoners, 361 pensioners, and 32 sizars. The total number of gentlemen at present resident in the University is as follows:—In college 1184, and in lodgings 489; making an aggregate of 1673.

Durham.—The Bishop of Durham, in a letter opposing a document which is being sent round for the signature of his clergy, shows that the ordinances recommended for the future government of Durham University are calculated to extend the usefulness of that institution. The document in question receives the censure of his Lordship. He says, "if rumour speaks truly, it was drawn up by one member and revised by another, and then sent forth as a document to which the clergy were to give their unqualified consent." This course he considers to be unfair and dictatorial to the clergy, whose independent judgment would have been far more valuable.

University College, London.—A Session of Council was held on Saturday, the 6th December. The Joseph Hume Scholarship in Political Economy, £20 per annum for three years, was awarded to Mr. Theodore Waterhouse. The examiners, Mr. George K. Rickards, formerly Professor of Political Economy at Oxford, and Professor Waley, reported that all the three candidates had shown great proficiency; that Mr. Waterhouse had obtained the first place; that Mr. Job Bradford and Mr. Oswald Hunter were equal, and would have deserved scholarships. The Longridge Prize of £40, for general proficiency in medicine

and surgery, was conferred on Mr. William Henry Griffin by the recommendation of the Faculty of Medicine of the College. A communication was received from the Registrar of the University of London, in answer to an application from the College, to the effect that Secretary Sir George Cornewall Lewis, on the recommendation of the Council of Military Education, had approved of candidates who had passed the Matriculation examination of the University, being considered as qualified for admission as cadets to the Royal Military College at Sandhurst without further examination, provided they comply in other respects with the regulations dated the 1st of May 1862.

Queen's University, Ireland.—The annual meeting of the Queen's University to confer degrees was held on 16th October, in St. Patrick's Hall, Dublin Castle. There was a large attendance, and the statement made by the Lord Chancellor, who presided, showed indisputable proofs of progress. In the year ending October 1861, the number who presented themselves for examination was 119; this year the number is 141. The present number of students, amounting to 745, is thus divided with respect to their religion:—members of the Church of England, 203; Roman Catholics, 200; Presbyterians, 247; members of other denominations, 95. The Vice-Chancellor announced that the sum received for the Peel Endowment Fund amounted to £8750, in addition to several sums amounting to £150 a year, which makes the total about £10,000, raised in the course of a few months by the exertions of Sir Robert Peel and the indefatigable secretary, Mr. Stoney. The degrees were conferred by the Vice-Chancellor of the University, and the honours and scholarships by the Lord-Lieutenant. At the close of the ceremony the meeting was addressed by Lord Carlisle and Sir Robert Peel. The latter announced that it was intended to institute three exhibitions of £60 each in the Faculty of Arts; also three others of £45 each, and two of £30; two exhibitions of £40 and £30 each in the Faculty of Medicine; and two others of £40 and £30 each in the Engineering Department. They also proposed to allot £60 a year for prizes to entrants who passed the best preliminary examination.

Edinburgh.—The half-yearly statutory meeting of General Council was held on the 31st October, Sir David Brewster, the Vice-Chancellor, in the chair. No business was brought before the meeting.

The winter session was opened on November 3d with an address by Sir David Brewster, in the course of which he explained and refuted the new theories of the "physiognomy of the human form," or, "doctrine of symbols," advocated chiefly by Dr. Carus of Dresden. He also referred to the unsatisfactory position of the patent laws, in so far as they applied to scientific inventors. He concluded by referring to the changes that had taken place in the professoriate during the recess.

Two of the new classes instituted by the Commissioners were opened in November,—that of Constitutional History, in the Faculty of Law (formerly of Universal History in the Faculty of Arts), by Professor Cosmo Innes; that of Sanscrit and Comparative Philology, by Professor Aufrecht.

The number of matriculated students for the present Session is:—

Faculty of Arts, . . .	610
Faculty of Medicine, . . .	481
Faculty of Law, . . .	266
Faculty of Divinity, . . .	75

Total, . . . 1432

Last year the total attendance was 1416.

The second triennial election of Rector took place on the 15th of November. The candidates proposed were Mr. Gladstone the former Rector, and Mr. Stirling of Keir. The numbers were,—Mr. Gladstone, 644; Mr. Stirling, 468—majority, 176; number voting 1112. At the preceding election the number voting was 1169; Mr. Gladstone's votes were 642; his majority, 115. Mr. Gladstone has re-appointed Dr. John Brown as his Assessor in the University Court.

Glasgow.—The seventh half-yearly meeting of General Council was held on the 29th of October, Principal Barclay in the chair. A communication was read from the Court, which contained an explanation by the secretary to the Universities' Commission, of the Ordinance regarding Graduation in Arts (referred to in No. vi. p. 246), from which it appears that the class of English Literature is included in the subjects for graduation examinations, and that the Professor of English Literature is an

Examiner. The Court had remitted the subject of military education to the *Senatus Academicus*. The following report by the committee appointed at last meeting of Council, on the subject of instituting a summer session, was laid on the table, and after a considerable discussion, unanimously approved of:—

"1. That it would be conducive to the wellbeing and prosperity of this University, and tend to increase the number of her graduates and of young men, whether intended for professional or commercial life, resorting to her, if the winter session were shortened to five months, and a summer session of three months were instituted, so as the better to extend academical instruction over the year, with due intervals for recreation, and to admit of the completion of a satisfactory curriculum of study for graduation within three years.

"2. That a curriculum formed upon the basis and according to the course exhibited in Schedule C, printed in the appendix to the report, would best fulfil the important object contemplated in the remit.

"3. That the days most suitable for commencing the winter and summer sessions would be the second Tuesday of October, and the second Tuesday of April, respectively.

"4. The use to be made of the classes in the proposed curriculum by students who prefer to take a four or five years' winter course, would depend upon the regulations which may be adopted by the authorities of the University, and upon the arrangements which may be made by the Professors in regard to the business of the different classes."

The winter session was opened on November 3d, with an address by Principal Barclay, in which he referred to the new chairs that had been instituted in the University, namely, Conveyancing and English Literature. Dr. Hill has petitioned the Privy-Council for permission to retire from the Chair of Divinity.

The class of English Literature was opened with an able lecture by Professor Nichol.

The election of Lord Rector took place on Saturday the 15th November, when Lord Palmerston was elected by a majority of 82 votes over the Lord Justice-Clerk (Inglis). Lord Palmerston had a majority of votes in three of the four "Nations,"—the votes being equal in the fourth.

St. Andrews.—The current session was opened on November 3d, with an address by Principal Forbes, in presence of the Duke of Argyll, Chancellor of the University. *St. Mary's College* was separately opened by an address by Principal Tulloch. The number of students enrolled for the session is about 140.

At the commencement of the session the question of admitting females to University classes as regular students was raised in this University. Miss Elizabeth Garrett, who is described as having educated herself highly in classics and some of the physical sciences, with a view to the study of medicine, presented herself for matriculation, received the usual ticket, and engrossed her name on the books of the University. She thereafter procured class-tickets from the Professors of Chemistry and Anatomy. But at this stage, the professors became alarmed at their position as the initiators of the "innovation;" a meeting of *Senatus* was called, and it was resolved to suspend Miss Garrett's tickets meantime, and to take legal advice on the point of the University's right or duty in the case. Thereafter Miss Garrett attended at the College, but was refused admittance to the class, whereupon her agent, who was in attendance, was instructed to take steps for procuring a decision of the point in dispute from the competent legal tribunal. It appears that the *Senatus Academicus* have procured an opinion from counsel adverse to the admission of female students; and the Lord Advocate (who is a member of the Universities' Commission), to whom Miss Garrett applied for an opinion, has stated that, while he sees nothing to prevent female students from matriculating and attending lectures, their admission, "with the view, and with the right, of *Graduation*" is an innovation which the *Senatus Academicus* have no right to permit.

The election of Lord Rector took place on the 21st November, when Mr. Stirling of Keir was elected by a majority of 42 over the Earl of Dalhousie.

The second annual meeting of the College Hall Company was held on the 27th November. The report stated that the summer session had been highly successful, and that the accommodation of the hall for the winter session was inadequate to the demand.

On the same day the University Coun-

cil held its half-yearly meeting. A motion recommending the institution of a special curriculum and Faculty of Science was rejected by 14 to 3 votes.

Aberdeen.—A Ferguson scholarship, (£100 for two years), has been awarded to Mr. John Watt of this University, after an examination in Classics and Mental Science.

The half-yearly meeting of General Council was held on the 14th October, the Lord Rector in the chair. In reply to representations from last meeting of Council regarding the class fees, the Court reported that they had resolved to fix the fees for second session at Humanity, Greek, and Mathematics at two guineas for each class. A representation was carried, affirming that the removal of the Library to the College buildings at Aberdeen would render it more accessible. A motion was also passed asserting the desirableness of having the total values attached to bursary examination papers published, and of making the values assigned to each competition accessible to parties interested.

II.—EDUCATIONAL INTELLIGENCE.

Instructions to Her Majesty's Inspectors of Schools upon the Administration of the Revised Code.—From the instructions issued to H.M.'s Inspectors, we select those portions bearing directly upon the examinations of pupils. We think it would have been better to have given the Inspectors greater discretion in the matter. The regulations are too minute, and some of them cannot be carried out without a waste of time and examining power. Clearly, they have not been drawn up by one practically acquainted with the examination of boys or girls.

"It is assumed that you have before you the examination schedule filled up by the managers as far as column viii. inclusive, and that the school is placed before you *in the order of its usual classes*. It may be well to test this by asking for the class registers, and calling over by it the names of two of the classes taken at a venture. It is also assumed that you have a paper before you containing the dictation which you mean to give for writing and arithmetic under each standard.

"All the children will remain in their places throughout the examination.

"You will begin with writing and arithmetic, and you will direct the teachers to see that all who are to be examined under Standard I. have before them a slate and pencil, under Standards II. and III. a slate, a pencil, and a reading book; all under Standards IV.-VI. a half sheet of folio-paper, a pen, ink, and the appropriated reading-book.

"You will then call, 'Standard I., stand up throughout the school.' The children answering to this description will stand up in their usual places without quitting them. The object of the movement is to ascertain those who are to act on your next order without destroying the daily arrangement of the school. When this has been correctly effected by the assistance of the teachers, you will call, 'Standard I., sit down, and write on your slates as I dictate.'

"You will then dictate the letters and figures which they are to write down.

"You will pursue the same course with Standard II., directing them to write their names and standard on their slates, and announcing to them out of their book the line they are to copy, and their sums.

"You will pursue the same course, *mutatis mutandis*, with Standards III. (slates), and IV.-VI. (paper).

"The whole school having thus had their dictation given to them, and being at work on their arithmetic (except oral arithmetic remaining to be given under Standard I.), you will allow time enough to elapse for the completion of their exercises, say three-quarters of an hour.

"You will then call them name by name from the examination schedule to read, which you will hear each do, and immediately afterwards, mark each in column ix. of the schedule for writing and arithmetic also, as far as time will permit. If this fails before you can go through the whole of them, you will mark the reading only of all, and the slate work of those who do not write on paper, and you will bring the rest of the papers away and mark them at home. You must be careful to collect and keep them *in the order of the names upon the schedule*, otherwise you will not easily be able to put the right marks against the right names. When you pass a paper, you should write P against the writing and arithmetic in it respectively, besides marking column ix. in the schedule.

"Whether you mark the papers in the school, or reserve them, you should

bring the whole away with you, and forward them to this office with your report. My Lords will probably appoint, from time to time, committees of inspectors and examiners to look over specimens and determine the means of fixing the minimum of each standard.

"As a tentative standard, my Lords are of opinion that an exercise which in the ordinary scale of *excellent, good, fair, moderate, imperfect, failure*, would be marked *fair*, may pass. The word *fair* means that *reading* is intelligible, though not quite good; *dictation*, legible, and rightly spelt in all common words, though the writing may need improvement, and less common words may be misspelt; *arithmetic*, right in method, and at least one sum free from error."

Education in England and Scotland.

—On the 31st October, Sir John Pakington delivered the inaugural address at the Philosophical Institution, Edinburgh, taking for his subject "National Education." The Right Honourable lecturer traced the history of education in Scotland from the time of the Reformation, contrasting the advanced state of the country educationally with its backwardness in other respects. The example of Scotland had been followed by nearly all the states of Continental Europe, by the Canadians, and by the Americans of the States; but there was one country in which it had not been followed. It had not been followed in England.

"The distribution," he said, "of grants by Parliament, through the agency of the Privy-Council Committee, does not deserve to be called a national system; it is an accident, a provisional arrangement, a temporary expedient. If this Privy-Council Committee is to be seriously regarded as the permanent educational system of England, it is, in my opinion, the most costly and the least efficient that has been ever yet devised."

Referring to the Report of the Royal Commissioners, which he characterized as "able, elaborate, and conclusive," he said,—"I know of no objection which has ever been urged against the Privy Council system, regarded as the national plan for encouraging and assisting the education of the poor, which that report does not fully confirm. It shows that system to be *extravagant*, inasmuch as it is impossible, without local assistance and control, to distribute £800,000 for

educating the children of the poor in England and Scotland, in such a manner as to be either economical or effective. It shows the system to be *unequal*, inasmuch as the Parliamentary grant of 1860 promoted the education of about 920,000 children in England, while it left the education of 1,250,000 others of the same class unassisted. It shows the system to be *unjust*, inasmuch as an expenditure of £800,000 per annum from the general revenue ought to benefit in a fairly equal ratio all the contributors to that revenue who stand in need of such benefit; while the fact is that the money so granted is applied to the improvement of less than 7000 schools, and leaves about 16,000 schools unaided, from no fault of their own, but because, from poverty or locality, they are unable to conform to the rules by which the Central Department is guided. It shows the system, lastly, to be *defective*, even in the assisted schools, inasmuch as it provides no adequate security that the teaching shall be good. On the contrary, the Commissioners state that the teaching 'is commonly too ambitious and superficial, and does not, in fact, give the kind of education which the children require!'"

He then referred to the discreditable position of both England and Scotland at the present time, and asked, "if such be the condition of our two countries, and both have been unable to agree upon a remedy, what is the one cause which has conducted, probably more than any other, to that condition? Is it not sectarianism? And if I am right, that sectarianism is one main cause of the difficulty which exists in both countries, I mean England and Scotland, I would ask, is this quite what our consciences approve amongst those who have, in their common Christianity, at least one strong bond of union?"

"With respect to the means and appliances which exist in the two countries for the education of those higher classes of society which are above the labourer and the artisan, the difference is again greatly in favour of the system which prevails in Scotland. Your Scottish education, regarded as a whole, has one great and valuable peculiarity, which distinguishes it from that of England. It forms one complete and consistent structure—the schools and the universities form one connected system, and the teachers of the rich and poor form

one class. This is not so in England, nor in Ireland—the schools and the colleges do not, in those countries, form one system, and there is an impassable barrier between the teachers of the higher and the lower social classes. I cannot doubt the great superiority of the Scottish plan. As regards the teacher, it makes him a member of a distinct and honourable profession, in which, as in other professions, though the humbler places must be filled, the highest prizes are open to all, and there is therefore that stimulus to study which has, in other pursuits, always been found sufficient. As regards the school system, assuming that the parochial and other elementary schools are remodelled and adapted to the increase of population, it seems to leave little to be desired. In the higher class of schools, the schools in which the sons of the aristocracy are trained, and in which, in Scotland, the universities must be included, I feel no doubt of the superiority of the Scottish range of study. A boy who has gone through the course of the High School of Edinburgh has received a training more solid, more useful, and which will better fit him for his future station in life, whatever that station may be, than he could have received at any one of our great English public schools."

In remarking on the importance of Female Education, he recommended the study of physiology, mathematics, and Latin, as well as the modern languages. "It cannot, I think, be denied," he said, "that the more highly the minds of women are cultivated, the better fitted they become for the discharge even of their domestic duties. The fact that women are not educated with a view to any particular profession, makes, perhaps, the broadest distinction between the training given to the two sexes in early life; and it seems an irresistible inference from this fact, that as women always enjoy more leisure than men, so it is necessary that women should be more, rather than less, highly educated, and trained to make the love of knowledge, for its own sake, the spring of their intellectual life."

Lord Palmerston on Education.—The following formed a portion of Lord Palmerston's speech at St. John's Rooms, Winchester, on the occasion of inaugurating the Diocesan Training-Schools:—

"Many people have a notion that the

lower classes may be over-educated—may be taught things that would discontent them with their position and render them not such useful members of society as they would have been if they had been less instructed. Well, but now I admit that that objection may be urged to some systems of education which endeavour to teach the lower classes things far beyond anything they can have occasion to practise in after life; but the late arrangements of the Privy-Council have a tendency to lay a particular stress on what some persons may look on as too elementary—mere reading, writing, and arithmetic, but which, after all, form the main foundations of all knowledge. If a young man is unable to read he cannot instruct himself; if he cannot write he cannot carry on those communications that it may be his business to make; if he is clumsy at arithmetic he may be over-reached by some better scholar. But when we recollect at what age children go to one of these country schools, and at what age they are called away to go herding or helping in agricultural pursuits, we shall find that the number of years they can devote to study are so few, that the age at which they are called away from study is so early, that it is next to impossible that they should learn too much, and it is ten to one they don't learn enough."

Hartley Literary and Scientific Institute.—The Hartley Literary and Scientific Institute at Southampton was opened on Wednesday, October 15th, by Lord Palmerston. This institution owes its existence to the legacy of Mr. Hartley of that town, who left all his property, about £83,000, for an institution for the promotion of Science, Literature, and Art. The will was disputed by the next of kin, and the original sum, which had accumulated to £103,000, after payment of legal expenses, compromises, etc., did not amount to more than £40,000. The sum of £12,000 has been expended on the building, and about £30,000 remains available for the endowment of the institution under the control and management of a council of ten, the Mayor of the corporation being president.

Society of Arts' Union Examinations for 1863.—Any person, male or female, not under sixteen years of age, may undergo these examinations. They were established to encourage, test, attest, and

reward efforts made for self-improvement by adult members and students of the Mechanics' Institutions, Athenæums, People's Colleges, Village Classes, and other educational bodies of the like character, in union with the Society of Arts. To all such members and students, and also to persons of the like condition in places where there are no institutions able to enter into the Union, examinations, certificates, and prizes, are offered by the Society of Arts.

Teachers and pupil-teachers may be examined and receive certificates, but cannot compete for prizes.

Persons of a different grade in society, though their admission to the examinations with the view of obtaining certificates is provided for, cannot compete for prizes.

Diplomatic Service Examinations.—

The new regulations, signed by Earl Russell, as Foreign Secretary, for the nomination, qualification, and examination of candidates for Attacheships, came into operation on the first of October. The regulations which have an educational bearing are as follow:—The candidates nominated by the Foreign Secretary must be prepared to undergo an examination before the Civil Service Commissioners, either a single examination within six months after their nomination, or in two parts, the first three months after nomination. Candidates must be between twenty-one and twenty-six years of age when they present themselves for examination. The single examination will comprise—(a) Orthography and handwriting; (b) General intelligence, as shown during the examination; (c) *Précis*; (d) Latin—grammar, translation, parsing, and derivation; (e) French—grammar, translation, conversation; (f) German, do.; (g) Political history of Europe and America, from 1660 to 1860; (h) Geography; (i) Arithmetic, first four rules and decimals; (j) Euclid, book i.; (k) Maritime and International Law, from "Wheatson" and "Kent;" (l) Optional, Spanish and Italian.

The first of the two examinations will comprise (a), (b), (c), (d), (e), (f), (g), (h), (i), of the above subjects, with occasional modifications. In the second examination, (d), (h), and (i), are omitted; but the candidate is required to draw up a report on the commercial and political relations of the countries in which he may have resided.

Lectures to Soldiers.—A circular memorandum, signed by Major-General Sir James Yorke Scarlett, K.C.B., Adjutant-General, has been issued from the Horse Guards, announcing that his Royal Highness the Duke of Cambridge has made arrangements to provide a regular supply of diagrams and magic-lantern slides to illustrate lectures which may be given to the troops at the several military stations in the United Kingdom during the ensuing winter. He desires the co-operation of commanding officers in carrying out the regulations for the circulation of the articles so provided with that regularity upon which the success of the measure will mainly depend. His Royal Highness impresses on lecturers the following points:—1. Lectures should not exceed one hour in delivery. 2. They should be made as interesting as possible, statistical and dry details being omitted, unless the lecturer considers it absolutely necessary that such should be mentioned, for the sake of illustration or comparison. 3. All explanations should be in clear and simple language, and where technical and scientific terms are necessary they should be explained and rendered as intelligible as possible, having reference to the class the lecturer is addressing. 4. No slide should be allowed to remain in the lantern more than ten minutes. An account of the lectures delivered is to be transmitted to the Adjutant-General to the Forces in the month of April next.

Examination for the Staff College.—

A general order from the Horse Guards, just issued, states that the subjects in military history and geography, on which candidates for admission to the Staff College in July 1863 will be examined, are the following:—

"In military history, the campaign of Napoleon in 1809, the campaign of Wellington in 1811, and the campaign of Wellington in 1815; in military geography—the basin of the Danube, the Portuguese frontier, the theatre of operations on the frontier of France and in Belgium, and the principal routes from Paris to Brussels. The number of campaigns required to be taken up has been considerably diminished, in order to enable candidates better to acquaint themselves with, and to be prepared to reason upon, the circumstances by which the issue of the campaigns was mainly influenced, for which purpose the candidates should

compare for themselves to the fullest extent possible the accounts of both sides. The examination will be principally directed to elicit this knowledge, rather than a mere narrative of facts.

Wellington College.—The beautiful chapel designed by Mr. Gilbert Scott, of which his Royal Highness the Prince Consort laid the first stone in July 1861, is now nearly completed, and will be opened after Christmas. A new library, of spacious dimensions, has also been commenced; both these buildings will be connected with the college by an elegant cloister and gateway, and the west wing of the south front will be thus completed.

Royal Academy, Woolwich.—The next examination of candidates for the Royal Artillery and Royal Engineers for admission to the Royal Academy, Woolwich, will take place before the vice-president and members of the Council of Military Education, on the 5th January; and the examination for direct commissions on the 26th January 1863.

Army Education.—With a view of further encouraging the general education of the non-commissioned officers and privates of the Army, the Secretary of State for War, upon the recommendation of the Council of Military Education, has decided to abolish the fees for adults in classes 1 and 2 of army schools.

Royal Institution.—The lectures at the Royal Institution for the coming winter session have been arranged as follows:—Christmas Lectures, 1862: Prof. Frankland, six lectures, "On Air and Water" (adapted to a juvenile auditory). Before Easter, 1863: Prof. Marshall, twelve lectures, "On Physiology;" Prof. Frankland, ten lectures, "On Chemistry;" W. Savory, Esq., four lectures, "On Life and Death;" Prof. Max Müller, twelve lectures. After Easter: Prof. Tyndall, seven lectures; D. T. Ansted, Esq., nine lectures, "On Geology;" Prof. William Thomson, three lectures, "On Electric Telegraphy."

Apothecaries' Hall.—The next examination in Arts, preparatory to registration, will be held on Friday the 30th and Saturday the 31st January 1863.

Inns of Court.—The attention of the students is requested to the following rules of the Inns of Court for the forthcoming public examination in Michaelmas Term:—"As an inducement to students to propose themselves for examination, studentships shall be founded of 50 guineas per annum each, to continue for a period of three years, and one such studentship shall be conferred on the most distinguished student at each public examination; and, further, the examiners shall select and certify the names of three other students who shall have passed the next best examinations; and the Inns of Court to which such students belong may, if desired, dispense with any terms, not exceeding two, that may remain to be kept by such students previous to their being called to the Bar, provided that the examiners shall not be obliged to confer or grant any studentship or certificate unless they shall be of opinion that the examination of the students they select has been such as entitles them thereto. At every call to the Bar, those students who have passed a public examination, and either obtained a studentship or a certificate of honour, shall take rank in seniority over all other students who shall be called on the same day."

Literary Convention between France and Italy.—Henceforth the authors of books, pamphlets, or other writings, of musical compositions, drawings, paintings, sculpture, engravings, lithographs, and of all other analogous productions in literature or the arts, will reciprocally enjoy in each of these two States the advantages attributed to them by the laws on the proprietorship of literary and artistic works; and share the same protection and legal remedy against any infringement of their rights, as if the works were published for the first time in the country itself.

Science and Art Department.—The annual report just issued by the Science and Art Department of the Committee of Council on Education states that in science schools or classes there are now 3147 persons under instruction, of whom 2278 are in schools under certificated teachers, and consequently receiving aid in the form of payments on results; 76,303 pupils in parochial and public schools, and 15,483 in central schools, in connexion with this department, re-

ceived instruction in art in 1861; and 91,836 persons were taught drawing in the schools of art. The South Kensington Museum was visited by more than 600,000 persons in the year; 8884 photographs, unmounted, were sold, the amount received being £715.

A compliment to the Profession.—Judge Rice, of Illinois, has decided that coloured persons are not privileged to teach schools in that State, and that the public moneys cannot be appropriated to pay their salaries.

Reformatory Schools.—Mr. Sydney Turner, the inspector appointed to visit the reformatory schools of Great Britain, has presented his annual report. He has to state that the number of young offenders in the 62 certified reformatories increased in the course of the year 1861 from 3803 to 4337, including 186 placed out on license and not yet finally discharged. In estimating the value and results of the reformatory system we look naturally to the number of young offenders committed to prison year by year. Now, the commitments of persons under 16 will be found to have decreased since 1856 about 43 per cent. in England, allowing for increase of population. The number steadily diminished from 1856 to 1860, but in 1861 increased above 9 per cent. over the previous year; and the number of adult commitments increased still more. Various circumstances may have contributed to this increase. There is scarcity of employment, which affects especially the class of discharged criminals, and there is probably the over-use of reformatories. Of the results of reformatories in the diminution and prevention of crime, he has to report that, after making allowance for unknown and doubtful cases, it may be taken as well ascertained that the treatment is successful in reforming at least 70 per cent.; and, considering that the system has had to deal at first with the more hardened offenders, the proportion may be expected to increase. Of the whole 1031 discharges in the year, only 18 boys or girls were sent away as hopelessly incorrigible; 90 went to sea, 22 enlisted, 110 emigrated, 660 went to service or employment or to the care of friends, 27 died, 15 were discharged on the ground of health, 89 absconded and were not recovered. The

expenditure was £98,638; the Treasury payments for maintenance amounted to £66,374; the parents' payments were only £2439; contributions from the rates produced £4750; contributions from voluntary associations and payments for voluntary inmates, £975; subscriptions and legacies, £14,136.

Industrial Schools.—Sheriff Watson, the founder of the well-known Industrial Schools of Aberdeen,—a visit to which, by Mr. J. P. Norris, was described in our last Number,—has published a statement of his views on the differences between the Aberdeen schools and similar schools in different parts of the country. He objects, *first*, to the name "Ragged" as applied to these schools; because rags are as much as possible disallowed, and because the "Industrial" school is something different from the "Ragged" school; *second*, to the practice prevailing in some schools he has visited of accepting fees from the children, because this changes the character of the school entirely; *third*, to the practice, also found in the south, of giving the children a suit of clothes to wear at school, and making them resume their tattered garments when they return home, because it permits untidiness out of school; *fourth*, to the practice of keeping the children in dormitories, because it prevents their exercising influence for good at home.

Gaelic Schools in Scotland.—The report for the past year of the Ladies' Association for the support of these schools, shows an attendance of 1573 children at 30 schools, as against 1526 children at 29 schools in the previous year.

High School of Edinburgh.—A marble bust of the Prince of Wales, —who, on his visit to Edinburgh for educational purposes in 1859, was the pupil of Dr. Schmitz,—has been placed in the Great Hall of the High School. It was inaugurated on the 10th of November, the Lord Provost, the Lord Advocate, and other distinguished citizens taking part in the ceremony.

Scottish Education Bill.—In addressing his constituents at Greenock on 20th October, Mr. Dunlop said that the failure of the Lord Advocate's re-

peated and untiring efforts to settle this question took from him all heart and hope in the further prosecution of any attempt towards the introduction of a system of national education. The loss of this measure was mainly attributable to the lukewarmness of those out of doors, who ought to have been its most zealous supporters, including his brethren of the Free Church. The bill was doubtless a compromise, but it was a fair and reasonable compromise, and one which laid the foundation for further progress in the extension of schools, with a liberal administration on a popular basis, whenever materials for such a basis came into existence in any district. The Lord Advocate had now no great encouragement to make another effort; and he feared we must wait till men were more prepared to make mutual concessions, and to sacrifice some of their own special objects for a great general good, or till a great change of opinion, not to be expected suddenly, took place on the subject of national education so as to admit of an increase—not of compromise, but of thorough-going radical reform being carried—a prospect that would not, he suspected, be realized for years to come.

The Religious Difficulty.—The Bishop of Oxford was lately reported, on the authority of Lord Palmerston, to have propounded the following admirable solution of this vexed element in the educational controversy:—"Religious instruction belongs to the clergyman and not to the schoolmaster; the schoolmaster should be a religious instructor, but not an instructor in religion."

III.—FOREIGN NOTES.

BELGIUM.—*Primary Education.*—We are indebted for the following information on the Belgian schools to the remarkable work of Dr. Schmidt of Köthen, *Geschichte der Pædagogik*, the fourth volume of which, occupied with the education of the present day, has lately been published. Belgium has a special importance in the educational world of the present time, inasmuch as the struggle arising from the disputed relation of the church to the school, and of the school to the state, is there in progress of being fought out. Belgium is the first country in Europe, possessed of a national system, that has made a decided attempt to

separate the school from the church, and to place the school in its natural relation to the state. But though, legally, church and school are distinct and independent institutions, the church seeks to make good her footing within the domain of the school, by taking charge of religious instruction, and grounding upon this the claim to exercise a direct superintendence over the teachers and the school-books. Government and the Church, therefore, in Belgium, occupy two hostile camps in matters educational; the latter claiming to represent Belgian nationality and local self-government as opposed to Gallic and centralizing tendencies; the former pointing with justice to the rapid growth and flourishing condition of the public educational institutions, as well as to the nature of the instruction communicated in them, which is affirmed to be truly Belgian in its character; that is, practical rather than theoretical, and aiming more at the cultivation of sound common sense than of the imagination.

There are in Belgium three classes of primary schools subject to Governmental control: 1. The parish schools, established, managed, and supported by their respective Communes; 2. Private schools which admit all poor children gratis; 3. Private schools which have been adopted to supply the place of parish schools, and which undertake the instruction of poor children for a remuneration, furnished by the Commune. In every parish of the kingdom there must be at least one common school, for the maintenance of which the parish is responsible. The parish is obliged to supply all poor children with instruction free, on the application of their parents, if the children are not less than seven or more than fourteen years old, and if they have been vaccinated.

The obligatory branches of education in the primary schools are: religion and morality; reading, writing, the elements of French, Flemish, or German, according to local requirements; the elements of arithmetic, and the legal system of weights and measures. The teacher is appointed by the parish board, which, however, can merely suspend him for three months, final dismissal lying with the Government. Religious and moral instruction is communicated under the superintendence of the pastor of that confession to which belong the majority of the pupils; the rest are exempted from attendance on the reli-

gious instruction. The superintendence of the common schools, with regard to secular instruction, and general management, is in the hands of the local authorities and of the inspectors. Each province has a provincial inspector, appointed by the Crown, who must visit all his schools at least once a year. He places himself in communication with the cantonal or district inspectors, who must inspect twice a year; and these latter again work with the local authorities, and must at least once every quarter of a year hold a conference of the teachers of their district, at which they preside. The provincial inspectors meet yearly under the presidency of the Minister of the Interior, forming a Central Commission, to which the bishops, and consistories of the sects receiving Government pay, send delegates. This Central Commission examines all proposed school-books, submitting them for approval to the Government, except those which are exclusively intended for the teaching of religion and morality. The Central Commission also issues general reports on the state of the education of the country, and originates proposals for alteration or reform.

GERMANY.—*Kindergärten and the question of Infant-Training*.—The elaborate system of public infant-training, devised by Friedrich Fröbel, and known in Germany under the name of its founder, or more popularly as the system of *Kindergärten*, has not engaged a large amount of special attention in this country; but has for some time been the subject of very lively discussion in German educational circles. The name *Kindergarten* (*Children's Garden*) indicates some of the essential elements in Fröbel's method,—a garden, freedom, amusement; to say, however, that Fröbel insisted on the necessity of teaching by means of amusement, and constant variety of occupation, gives no idea of the minute philosophical detail into which he pursued his system,—detail which may well be called philosophical with reference to its conception, and logical deduction from his principles, but which is of course simple enough in actual application. With the *Kindergarten* Fröbel's system combines an institution for the training of persons, male or female (especially female), intended to have the charge of children. The friends of the method express themselves with more and more enthusiasm

on the platform and through the press, connecting the *Kindergarten* with the "Mission of Woman" in general; while, on the other hand, voices are heard deprecating too wide an extension of these institutions, and affirming that they tend, in a certain measure, to sap the foundations of *family life*. Thus, at the annual general conference of German teachers, held this year at Gera, the now famous Dr. Schmidt of Köthen delivered an eloquent address in favour of the *Kindergärten*, and apparently carried the majority of the meeting with him; yet he met with some tolerably firm opposition, the question being asked: Are we to say to mothers quite unconditionally, "By all means send your children to the *Kindergarten*," or, "*when you cannot have your children beside yourselves*, then send them to the *Kindergarten*?" To this Dr. Lange of Hamburg, editor of the literary remains of Fröbel, replied, that he believed mothers must be guided by the circumstances in which they are placed. When he himself lived, not as he now did, in a suburb, but in the city, and occupied rooms on a flat, his children had no playground, and this occasioned constant annoyance. His wife could not control them, and cried, "What shall I do?" He then told her to send the children to the *Kindergarten*. Besides mothers situated as his wife was at that time, there was a numerous class of ladies moving in fashionable life, who had neither the will, nor allowed themselves time, to attend to the training of their children. On the whole, he would say to most mothers, Send your children to the *Kindergarten*! Did the opponents of the system know of mothers in any position of life whatever, where help of some sort in taking charge of the children was not necessary?

Director Kaiser of Vienna, who led the opposition party in the discussion, said: It seemed to be admitted in Dr. Lange's explanation, that *Kindergärten* were institutions of a merely *supplementary* nature. The mother was to train the child; this was the duty devolved upon her by the Creator, and the *Kindergärten* were to supply what the mother could not give. The address which had been delivered by Dr. Schmidt was announced under the title, "*Kindergärten and the Mission of Woman*." These two things he could not combine. He had a high conception of the function of woman, as the trainer of the child in the

parental dwelling; and it was his conviction, that if the child were withdrawn from the eye of the father and mother, however high might be the excellence of the hands into which it might fall, a fundamental deficiency would arise, *that tie of the heart that ought to exist between parents and child would be loosened.* Mothers often cannot train; admitted; but, what people cannot do, they ought to learn. How were they to learn if they sent their children to the Kindergarten? Why, the upshot must be that the trainer in the Kindergarten would possess the heart of the child, not the mother. This public training of young children he held to be particularly hazardous in the case of girls. Where a mother could say: "I have never let my girl from my side till she was 10 or 12 years' old," in such a case the child would preserve a moral delicacy, a simplicity, an innocence which the training among a multitude could never impart.

Director Scholz of the Normal School, Breslau, said that Fröbel had supplied in the Kindergärten what Pestalozzi had failed to furnish. Not every mother was in a position properly to train her children. Fröbel had supplied them with the means of doing so. A child must have occupation; but a mother had her general household duties, and could not duly devote herself to her child. It surely then, would not be superfluous, if she brought a so-called *Kindergärtnerin* (trainer from the Kindergarten) into the house to aid her. It was not necessary that she should send her child from home to find occupation. Many a one came—sagacious people too, physicians particularly, and said: "There is too much art, too much elaborate ingenuity in these Kindergärten; a child's activity should be free; it should not be taught how to play." But, in point of fact, Fröbel had gone in the track of nature, and had asked: "With what does a child like to play?" and then had selected his means of employing children accordingly.

Many ladies were present during this discussion, and the speakers, turning from their scholastic brethren, frequently appealed to the female portion of the audience.

PRUSSIA.—*Physical training in schools.*—The question of national gymnastic training, not yet beginning to be seriously entertained in Britain, is in Prussia one of

the greatest social magnitude, and has of late assumed even political importance. A crisis has occurred in this department of the Prussian educational system, for, since physical training has been made obligatory throughout the Prussian schools, the question has arisen: What system of gymnastics is to be practised? On this point, as on some others, the Government is at variance with the popular feeling. We take from the *Rheinische Blätter* a succinct sketch of the state of matters. The reflection is forced upon us *en passant*, that the settled determination of the Prussian nation to give itself a thorough gymnastic training, cannot fail in the course of time to tell favourably, perhaps for other nations, formidably, on the Prussian physique.*

Since the commencement of the "new era in Prussia," introduced by the programme of the Prince Regent in November 1858, and since the danger which seemed to threaten Germany from the side of France, on the breaking out of the last Italian war, a fresh impulse has been given to the cultivation of gymnastics; hundreds of gymnastic societies have sprung up all over Germany; and Prussia, the cradle of "Turnen," has not remained behind.

It is long since the Prussian Government began to foster gymnastic training in the schools. The late king's cabinet-order of 1842 was issued with this view. Trainers were, of course, the first necessity; and the Government endeavoured to supply them in sufficient numbers by causing young teachers to enter the central gymnastic institution (a military establishment) as *civil pupils*; to take there a course of several (latterly six) months' training; and thus to form themselves for teachers of gymnastics in common and normal schools. The control of the central institution was given to Captain, now Major Rothstein, and the system of gymnastics there practised, a system which the Government desires to make universal, certainly deserves to bear his name. It is a composite system, but its distinctive features are Swedish. Rothstein was sent, along with other officers, to Sweden, to study the system of the well-known Swedish fencing-master and gymnast, Ling. On his return he declared himself for the Swedish method, in con-

* It is to be borne in mind that gymnastics are extensively and enthusiastically practised by large societies of young men, long after they have left school.

tradistinction to the German system of Jahn, and introduced it with modifications of his own, and some borrowings from Jahn, into the Central Institution.

There exist essential differences between the Rothstein or Swedish, and the German gymnastics; and the partisans of the two systems have for years carried on an animated literary war. While the Government, as just mentioned, encourages Rothstein's, the gymnastic associations, from 700 to 800 in number, hold fast by the German system. Petitions were sent in to Parliament praying for the extrusion of Rothstein's system from the Central Institution, and that the *civil pupils* might be trained in the German manner. Meanwhile, Government pursued the course which it had originally adopted, and in March of the present year, published an official "Guide to gymnastic training for common schools," drawn up on Rothstein's plan. This created great excitement throughout the associations, more especially as the design of the Government seemed to be to anticipate the declaration of Parliament, expected to be elicited by the petitions that had been addressed to it. The subject was at length brought to discussion by a question put to the Minister of Instruction by Dr. Virchow, who was supported by 53 deputies. In the course of the debate which ensued, it was declared that the Government wished to give the national system of gymnastics the character of military drill, and that the official "guide" was a mere repetition of the "Regulative" in the department of physical education. The minister made some slight concessions, but announced it to be the intention of Government to uphold the "Guide" in the main. The matter is in the meantime in abeyance before the all-important constitutional points connected with the Budget.

Over-work in School.—Dr. Bauer, Physician to the King of Prussia, has published a pamphlet "on the prevailing character of the maladies of the present generation." Its leading idea is that: "Our generation has too much nerves and too little nerve." To satisfy the daily increasing claims of life, an excessive exertion of all the powers, particularly the mental, is demanded. "*Haste, and over-burdening with work*

commence even with our young men at school and college. . . . Their brains get so crammed that unless they are unusually roomy, no place is left for ordinary sound common sense;—hence the enormous mass of mediocrity in every department, and that too at the expense of good health."

On this the *Lehrerzeitung* remarks that the King's physician is probably in the right. "Where is such encyclopædic knowledge demanded in certain branches of the public service, as in Prussia? Consider the demands that are made at the Abiturienten examinations" (on leaving the gymnasia), "at the Government examinations of the gymnasial teachers, of the theological, the juristic, or the medical students, and it becomes evident that such a conglomeration of scientific acquirements can only be attained at the cost of a protracted excitement of the brain and nervous system. One is almost tempted to cry with Stahl: 'The march of intellect must retrograde; we must put a check on the epidemic of cramming.'"

Latest German Verdict on English Education.—The following is the estimate formed by Dr. Schmidt, in his *Geschichte der Paedagogik* already referred to:—

"The educational institutions of the English show that England stands higher in point of training than of instruction. The training of the English schools is superior to that of the German; but they will not bear comparison with ours in point of the knowledge communicated. This result arises from the high importance assigned in England to *family life*. . . . Parental affection in English families always preserves a dignified character, and thus, from their earliest years, a feeling of independence and of self-respect is infused into the children. Hence we find in England so many *whole men*. It is the same with the women; for in the training of girls the same respect for the individual personality prevails. Fathers frequently treat their daughters, not yet passed beyond the years of girlhood, with an attention and delicate respect such as elsewhere is only seen between persons who are betrothed. Nevertheless, there prevails between the unmarried of either sex a freedom and naturalness of intercourse unknown else-

where. In such intercourse is formed the character of the British woman, her fine sense of propriety, and her quick practical tact in the circumstances of life as they arise."

IV.—PROCEEDINGS OF SOCIETIES.*

College of Preceptors.—The lecture in September was delivered by Mr. Bidlake: Subject—"The relative importance of the Study of Languages, Mathematics, and Physical Science, as instruments of Mental training." He did not advocate the limiting of the mind to one exclusive branch of study; but he wished to determine what was the best leading study to give unity and uniformity to a curriculum. He decided in favour of languages, as tending to cultivate a greater number of faculties in a higher degree, and as possessing greater general utility; and he held that the classical languages possessed this disciplinary power in the highest degree; in which views the meeting seemed generally to coincide.

The Rev. R. H. Kennedy has been re-elected President of the Council for the current year.

On October 4th, the Council received the Report of the Examination Committee, and sanctioned certain changes in the regulations, which were stated as follows:—

1. The fee for each candidate is 7s. 6d.
2. Local examinations are conducted under the exclusive superintendence of sub-examiners, appointed by the Dean, whose fees (one guinea each) and travelling expenses are paid by the principal of the school examined.
3. Special First-Class and Honour Certificates may be granted separately, at a charge of one shilling for each, or appended to the ordinary certificates.
4. A distinct examination paper in each obligatory subject is set and printed for each class.

The regulation permitting the substi-

* Secretaries of Societies are requested to send abstracts of "Proceedings," as early as convenient, to the Publisher, either at 32, Bowverie Street, Fleet Street, London, E.C., or at 51, Hanover Street, Edinburgh. In addition to the Publisher's name and address, such communications should be marked outside, *For the Editor of THE MUSEUM.* No abstracts of Proceedings can be inserted which are sent later than the 8th day of the month preceding publication.

tution of optional for obligatory subjects in the case of candidates who have previously passed in a lower class, is rescinded.

At the November evening meeting, Mr. D. Nasmith read a paper on "The Necessity of Material Representation of Time for the right understanding of History," which was illustrated by the lecturer's chronometrical chart of the History of England. Mr. Nasmith first defended the importance of the study of History, and thereafter insisted upon the inadequacy of chronology as a means of teaching it, because dates are mere abstract quantities; and of history-books, because they cast some important events into the shade, and foster the error of supposing that the few events of remote centuries are as nearly related as those of recent years,—a century in one case occupying as many pages as a year in the other. As a means of overcoming their difficulties, he recommended his chronometrical chart, the principle of which is to give to each like period of time an equal space, and which he minutely described.

Canterbury Diocesan Education Society.—The 23d annual meeting of this Society, established for the purpose of diffusing and maintaining a system of sound, useful, and religious education, upon the principles of the Established Church, and in union with the National Society, in the diocese of Canterbury, was held on Tuesday, November 4th, in St. George's Hall. The chair was occupied by the Marquis of Camden. The report, which was read by the Rev. Mr. Gilder, stated that the income (including a balance in hand of £356, 15s. 4d. from last year) amounted to £1163, 7s., and that the expenditure was £848, 8s. 6d., leaving a balance of £314, 18s. 6d. The meeting was afterwards addressed by Mr. Gathorne Hardy, M.P. He strongly condemned the misty and metaphysical views on religion which were put forward by certain clergymen and church dignitaries, and contended for definite religious teaching in our schools, dissenting from the opinion of Sir John Pakington† who, in his speech at Edinburgh, had spoken strongly in favour of secular education.

Metropolitan Church Schoolmasters' Association.—A conference of clergy,

† See "Educational Intelligence," p. 487.

school-managers, school-masters, and other friends of education was held at the Whittington Club, on Saturday, November 8th, for the purpose of establishing an association for the promotion of the education of adults in the metropolis. The chair was taken by Vice-Chancellor Sir W. P. Wood.

West Sussex Schoolmasters' Association.—At the November meeting of this Association, held at Pulborough, a most excellent and practical paper was given by Mr. Hunt, of Tillington, on "Teaching writing." At its conclusion, the essayist was warmly applauded, and a useful discussion followed, after which a vote of thanks was unanimously given to Mr. Hunt for his excellent paper.

East Kent Schoolmasters' Association.—The usual monthly meeting of the association was held at Minster National School, on Saturday, Oct. 4, Mr. G. Burgess in the chair. The subject of Reading occupied the attention of the meeting the whole afternoon. On the motion of Mr. Storey, a suggestive series of questions on the subject, proposed by Mr. Hawkins, were adopted for discussion.

Mid-Kent Schoolmasters' Association.—The usual monthly meeting of this Association was held at Maidstone, on Saturday, October 9th, Mr. Pierce presiding. Mr. Browne, read a lengthy paper on the "Life of Dr. Samuel Johnson."

The Northampton Church of England Schoolmasters' and Schoolmistresses' Association.—The usual monthly meeting of this Association was held at Northampton, on Saturday, October 4th, Mr. Haskins in the chair. Mr. Winter read a paper on "Sunday-schools, and the causes of their failure." Imperfect discipline, instruction, and arrangements at church, were dwelt upon as being the chief causes of failure.

Derby and Derbyshire Schoolmasters' Association.—The annual meeting of this Association was held on Saturday, October 4th, Mr. Mayer in the chair. The Rev. J. H. Jenkins delivered a most instructive lecture on "The Rise and Progress of the British Constitution." The Rev. J. Latham, Mr. Cummings, and Mr. Bulman, were unanimously re-elected to the respective offices of President, Vice-president, and Secretary.

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Torbay and South Devon Schoolmasters' Association.—The October meeting of this Association was held at Teignmouth, on October 11th, Mr. C. Smith, president, in the chair. Mr. Reakes gave a lesson to a class of children on "Volcanos," and Mr. Viccars read an interesting paper on "Corporal Punishment," showing how it may be abolished in our schools.

Leicester and Rutland Schoolmasters' Association.—The third quarterly meeting of 1862, of the Church of England Schoolmasters' Association for Leicester and Rutland, was held at the Temperance Hotel, Leicester, on Saturday, October 18th, when a most able and elaborate paper on "Some Characteristics of our Chief Languages" was read by the Rev. M. F. F. Osborn, M.A., one of the honorary members of the Society.

Reading and Henley Church of England Schoolmasters' Association.—The first annual meeting was held in St. Giles's Hall, Reading, on Saturday, October 18th. The Ven. Archdeacon Randall presided. The annual report stated the number of members to be fifty-nine; and although the expenses for the first year were comparatively large, yet a balance remains in the treasurer's hands. An account was given of what had been done by the Society during the year, and suggestions were made as to the way in which its operations could be extended. The Rev. T. V. Fosbery, then read an excellent paper on "Sunday-schools."

Surrey Church Schoolmasters' Association.—The general annual meeting of this Association was held at Reigate, on Saturday, October 18th, the president, the Rev. James C. Wynter, in the chair. The reports of the Reigate, Guildford, and Dorking Branches showed that the Association was in a highly prosperous and healthy condition, detailing the subjects that had engaged attention at the monthly meetings, and the steps that had been taken during the year to procure the modification or withdrawal of the Revised Code. The subjects discussed were "The New Code," and "School Payments."

Educational Institute of Scotland.—The winter session of the Edinburgh Local Association of the Institute was opened in November, by Mr. George Taylor, who delivered a lecture on "The

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Poetry of the Teacher's Profession." He commented upon those aspects of the teacher's work which are calculated to excite his enthusiasm and elevate his feelings. He also reviewed the teacher's position and prospects, and glanced at some of the educational tendencies of the day.

At the opening meeting of the Glasgow branch, for the season, Mr. J. Morrison delivered a lecture on "Gradation of Schools," in which he argued for the amalgamation of all the schools of the country into one system, properly graduated and equipped.

Free Church Teachers' Association.

—The Edinburgh Local Association met on November 1st. Mr. Milne, the retiring president, delivered an address on the Revised Code and the Free Church Education Scheme. In speaking of the former, he remarked that if set continually to grind at the three R.'s, the teacher would degenerate and education would degenerate; and as it was for the interest of the community as well as the teachers to prevent this, he thought that they might in future calculate upon the support of all classes in the community, if their honoured parochial system were in danger of being cut down and restricted within the narrow limits which had been proposed. He pointed out the unsatisfactory state of the education fund, remarking that in some city congregations where the yearly sum for all purposes amounted to thousands of pounds, not ninety were put into the education fund.

Scottish Central Association of Schoolmasters.

—The stated autumn quarterly meeting of this association was held at Alloa, on Saturday, the 11th October last. Thirty teachers were present, and Mr. Macturk, Tillicoultry, President of the Association, occupied the chair. The minutes of the preceding meeting at Stirling having been read and approved of, ten new members were enrolled. Mr. Macfarlane, Airth, read an able and elaborate paper on "Her Majesty's School Inspectors' Reports for 1861-2," in which he very carefully collated the opinions expressed in these reports as to the teaching of the various elementary subjects of school instruction, and reviewed the more important suggestions offered by the Inspectors with a view to its improvement. Mr. Nichol-

son, Kincardine-on-Teith, also read an excellent paper on "The Social Department of the Teacher." The chief blemishes of the teacher in his social capacity he considered to be a proneness to pedantry, to dogmatism, and to talking of educational matters at unsuitable times. Discussions of an interesting and useful character followed the reading of each of these papers.

Social Science Association.

—In November, a numerous meeting of the Council of the Social Science Association was held at their rooms in Waterloo Place, to decide upon the place for holding the annual meeting of the Association in 1863. Lord Brougham, on taking the chair, moved a resolution expressing the deep sense of the Council of the loss sustained by the Association in the death of Sir Benjamin Brodie, one of their earliest members. The Lord Mayor of York and other gentlemen attended as a deputation to urge the claims of that city to a visit from the Association; the rival applicant was Edinburgh. After a long discussion, a majority of 22 to 17 decided in favour of Edinburgh, in which city accordingly the next congress will be held.

Royal Agricultural College, Cirencester.

—The Winter Session at this College closed on 18th Dec. by the award of Diplomas and Distribution of Prizes by Mr. Holland, M.P., chairman of the Committee of Management. From observations made by Mr. Holland, we learn that Lord Ducie, Lord-Lieutenant of the County, and Captain Bathurst, M.P., have signified their willingness to become active members of the Committee of Management, and that the close of the Session was marked by great cordiality of feeling between the Principal and Students.—*The Times*.

V.—THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The thirty-second annual meeting of this Association was held at Cambridge in the first and second weeks of October. Great preparations were made by the University and the municipal authorities to give *éclat* to the meeting and contribute to the comfort of members. The Senate-house and the halls of various colleges were thrown open for the meetings of sections, and the corporation of

the borough placed the Guildhall at the disposal of the Association for their general and evening meetings.

The first general meeting was held in the Guildhall on the evening of October 1st, when Mr. Fairbairn, F.R.S., in a short complimentary address, resigned the chair to Professor Willis, who had been chosen President of the Association.

The President's Address.—Professor Willis, in his address, briefly stated the claims that Cambridge had for being chosen as the place where the annual meeting should be held, and then proceeded to give a concise review of the principles and prominent labours of the body. He stated that the motto of the Association was suggestion and co-operation. He asserted that the printed reports of the Association, comprising more than thirty volumes, formed one of the most valuable gifts to science that the Association could have bestowed. He then showed what had been done by the Association with respect to hydrographical and meteorological observations, geology, mechanical science, botany, zoology, physiology, etc., and specified the sums that had been devoted to carrying out investigations and experiments in each of these branches of knowledge. In conclusion, the President referred in feeling terms to the loss the Association had suffered by the death of His Royal Highness the Prince Consort, a most illustrious patron of science and art.

1. *In Section A (Mathematical and Physical Science)*, the introductory address was delivered by G. G. Stokes, Esq., the President; and the principal papers read were the following:—

Suggestions on Balloon Navigation, by Isaac Ashe, M.B.

On some Peculiar Features in the Structure of the Sun's Surface, by Mr. J. Nasmyth.

On the Extent of the Earth's Atmosphere, by Professor Challis.

On British Rainfall during 1860-1861, by Mr. G. J. Symons.

On Autographs of the Sun, by Professor Selwyn.

2. *In Section B (Chemical Science)*, of which W. H. Miller, Esq., was President, an interesting paper was read by Dr. Moffat on the Luminosity of Phosphorus.

3. *In Section C (Geology)*, J. B. Jukes, Esq., the President, showed how the variations of the surface, called mountains, hills, cliffs, glens, valleys,

and plains, were, in his opinion, formed. He declared his belief that all the striking external features were the result of the direct action of the external forces called the "weather," and were not caused by any direct action of the internal forces, which could only reach the surface through the thickness of the crust. He then examined these forces of erosion, and while he attributed to marine action all the greater and more general features, the great plains, the long escarpments, and the general outline of the mountains, he believed that the valleys which traversed the plains, the gullies that furrowed the sides of the hills, and the glens and ravines on the flanks of mountains, were all due to the action of the ice or the water which fell on them from the atmosphere. The chief papers read were the following:—

On the Wokey Hole Hyæna-den, by Mr. W. Boyd Dawkins. On the last Eruption of Vesuvius, by Dr. Daubeny.

4. *In section D (Zoology and Botany)*, the President, Professor Huxley, described the nature and objects of the science, subdividing it into the four heads of morphology, physiology, distribution, and ætiology, or investigation of the laws which concern the origin, development, and extinction of all organic beings. He narrated the history and progress of each branch, and specially adverted to the fact that almost all the valuable progress had been made during the last fifty years.

A paper was read by Professor Owen, on the Zoological Significance of the Brain and Limb Characters of Man. A warm discussion followed the reading of this paper.

In Sub-Section D (Physiology), of which the President was Dr. G. E. Paget, papers were read on Tobacco Smoking, by Dr. Smith; on the Study of the Circulation of the Blood, by Dr. Robinson; on Simple Syncope as a Coincidence in Chloroform Accidents, by Dr. C. Kidd; on the Physiological Effects of the Bromide of Ammonium, by Dr. G. D. Gibb, etc.

4. *In Section E (Geography and Ethnology)*, under the presidency of F. Galton, Esq., papers were read on Colour as a Test of the Races of Man, by J. Crawford, Esq.; on a Journey to Harrah in Padan-Aram, and thence over Mount Gilead into the Promised Land, by Dr. C. T. Beke; and on the Civilisation of Japan, by Sir R. Alcock, K.C.B., etc.

6. *In Section F (Economic Science and Statistics)* an address was delivered

by the President, E. Chadwick, Esq. Some excellent and instructive papers were read, among which may be mentioned those on Pauperism and Morality in Lancashire, by Mr. Purdy; on Elementary Science and the Industrial Classes, by J. C. Buckmaster, Esq.; on Endowed Education, by Mr. Heywood; on the Subject Matters and Methods of Competitive Examinations for Public Service, by the President of the Section. Mr. Chadwick's paper was highly instructive. He assumed that the principle of competitive examinations would not only be maintained but extended; and among the subjects considered necessary for candidates for the public service, he strongly recommended the experimental sciences, giving as a reason the failures of the French engineers, and of those in our own country who have been eminent as *pure mathematicians* only. He next specified logic as a subject of instruction, because skill in clear logical examination and exposition, and arrangement of business, are rare qualifications among candidates for the public service. The next question proposed was this,—Which language, dead or living, shall be the subject of pass or merely qualifying examinations, and which the subject of competition as a test of qualifications to the public service? To this question the answer was the *vernacular*; and the reasons assigned were the following: *first*, the small proportion who are found to write the mother-tongue well and clearly; *second*, the bad English of the King's and Queen's speeches, and of the despatches of generals and superior officers in the Crimea. He thought, therefore, that the dead and foreign languages should be reserved for pass or qualifying examinations, and that the heads of competition should be reduced from *five* to *three*, that is, to the vernacular, to mathematics, and to experimental science; and that if this plan were adopted *cram* would be well nigh abolished. In conclusion, he stated that the Duke of Cambridge and the Council of Military Education had made important advances in the direction advocated by him, as they separated the literatures from the languages, so as to enable competitors to compete in the languages alone.

7. In Section G (*Mechanical Science*),—President, Dr. Fairbairn, by whom an address was delivered,—papers were read on the Failure of the Sluice in Fens, and on the Means of Securing such Sluices against a similar contingency, by Mr. W. Thorold; on Tidal Observations in

the Humber, a Report of the Committee appointed last year, by Mr. J. Oldham; on the Strains in the Interiors of Beams and Tubular Bridges, by the Astronomer-Royal; on Artificial Stones, by Professor Ansted; on the Results of some Experiments on the Mechanical Properties of Projectiles, by Dr. Fairbairn; etc.

In addition to the meetings of the Sections there were three evening soirées, held in the Assembly Rooms at the Guildhall, which were numerous attended by members of the Association, members of the University, and visitors, among whom were a number of ladies. On these several occasions, Professor Tyndall, gave a discourse on the Actions and Forms of Water; Dr. Odling delivered a discourse, with experiments, on Chemistry; and Mr. Claudet exhibited some remarkable experiments in Photography. Moreover, on each evening, there was a good display of objects of interest in science, and specially in scientific instruments, which were brought to the meetings by their possessors.

VI.—APPOINTMENTS.

Monsieur A. Lovey and Herr C. A. Feiling, of the Royal Military Academy, Woolwich:—Tutors in ordinary to His Royal Highness Prince Arthur.

The Rev. John Rice Byrne, M.A., Oxford:—One of Her Majesty's Assistant Inspectors of Schools.

The Rev. S. F. Cresswell, B.A., Cambridge:—A Mastership in the Durham School.

Rev. H. Artlett, M.A.:—Vice-President of the Albert Middle-Class School and College, Ipswich.

Rev. F. R. Pentreath, M.A., of Worcester College:—An Assistant Master in Uppingham School.

Mr. P. H. Lamplugh:—Second Master of Ripon Grammar School.

Mr. Charles Wood, M.A., of Brasenose College:—Principal of Elizabeth College, Guernsey.

Mr. William B. Whittet:—Master of Brand's School, Milnathort.

Thomas Grainger Stewart, M.D.:—Lecturer on Pathology, Royal College of Surgeons, Edinburgh.

Mr. George Robertson:—Rector of the Royal Academy, Inverness.

Mr. Peter Macfarlane:—Rector of the High School, Leith.

Mr. Francis Stone Evans, B.A., of Magdalen College, Oxford:—Professor of Mathematics and Physics in the Presidency College, Madras.

XIII.—CORRESPONDENCE AND NOTES AND QUERIES.

I. REVISION OF APOTHECARIES' WEIGHT BY THE GENERAL COUNCIL OF MEDICAL EDUCATION.

SIR,—In the arrangement of a British Pharmacopœia, the General Council of Medical Education has had the revision of Apothecaries' Weight under consideration.

In May last, the Pharmacopœia Committee recommended the Council to discard the ounce troy, and adopt the ounce avoirdupois as the standard of Apothecaries' Weight. This would really have been introducing no novelty to the apothecary as regards the ounce itself; for, although he employs the drachm, scruple, and grain, which are subdivisions of the ounce troy, in the preparation of physicians' prescriptions, he always sells ounces or half-ounces of medicine, as of "rhubarb, senna," or other "purgative drug," by avoirdupois weight. This use of avoirdupois weight may not however be generally known, for the country druggist, who includes tea in his list of medicines, has often to assure his customers that he gives 16 ounces avoirdupois, and not 12 ounces troy, to the pound of that leaf whose infusion "cheers but not inebriates." The Pharmacopœia Committee proposed, however, to adopt the subdivisions of the ounce avoirdupois in prescriptions, and thus change the small weights of the apothecaries' balance, by introducing a new drachm, scruple, and grain.

In order the more correctly to appreciate the value of this proposed substitution of the subdivisions of the ounce avoirdupois in room of those of the ounce troy, we must bear in mind that the former is already the standard in Apothecaries' Fluid Measure. All the denominations in that measure are subdivisions of the imperial gallon; and, as a gallon of pure distilled water weighs 10 pounds, or 160 ounces avoirdupois, the pint contains 20 ounces. The ounce of apothecaries' fluid measure, which is thus the measure of as much pure water as weighs an ounce avoirdupois, is divided into 8 drachms, of 60 minims each; and the ounce of apothecaries' weight is divided into 8 drachms, which are subdivided into 3 scruples of 20 grains each. Now, although the fluid drachm

and minim are respectively the same fraction of the fluid ounce that the drachm and grain are of the ounce weight; yet the weight of a minim of pure distilled water is not a grain, nor is that of a drachm of water a drachm; for, as has been stated, the weight of the fluid ounce is the ounce avoirdupois, while the ounce of the apothecaries' weight is the ounce troy. By setting aside, therefore, the ounce troy and its subdivisions in room of the ounce avoirdupois and its corresponding parts, the Pharmacopœia Committee proposed to make the ounce of weight equivalent to the weight of the fluid ounce of water, the drachm to that of the fluid drachm, and the grain to that of the minim.

Now, if the Medical Council had been satisfied with the proposed change, it may be asked, had any one else any interest in the matter save in requiring that no dose of medicine should become less beneficial by the adoption of the new weights. Feeling assured that the Council would let no British subject suffer on that score, it yet remains to be considered what effect this change would have had in reference to our general system of weights.

By the employment of avoirdupois weight as the general standard, of troy weight among goldsmiths, and of apothecaries' weight as a variation of the latter, we have the avoirdupois pound of 7000 grains divided into 16 ounces of 16 drachms each, and the troy pound of 5760 grains divided into 12 ounces, the ounce troy being subdivided by the apothecaries into drachms, scruples, and grains, and by the goldsmiths into pennyweights and grains. Here, then, we have two systems of weights, with two different pounds, two different ounces, two different drachms, but with only one grain, not referring to the pearl grain, which is four-fifths of the grain troy.

By the proposed severance of apothecaries' weight from troy, and its alliance with avoirdupois weight, the ounce avoirdupois would have been divided into 8 drachms as well as 16 drachms, and subdivided into 24 scruples of 20 grains each, the proposed grain being the 480th part of the ounce avoirdupois, instead of the ounce troy. Here, again, we would have had two

systems of weight, with two different pounds and two different ounces as before, with two different drachms, having an altered ratio to each other, and with two different grains. Thus the ounce avoirdupois would have contained $437\frac{1}{2}$ old grains and 480 new, while the ounce troy would have been made up of the latter number of the former kind of grain, or of 480 old grains!

According to the proposed change, the pound avoirdupois, containing 7000 old grains, would have been made up of 7680 new. This confusion might, however, have been avoided, if the apothecaries had had any means of persuading the goldsmiths likewise to discard the ounce troy and adopt the ounce avoirdupois, making their pennyweight and grain the 20th and 480th parts respectively of the latter instead of the former, and taking their pound as twelve ounces avoirdupois, or 5760 of the new grains, of which there would have been 7680 in the pound avoirdupois. By so doing, the ratios of the various names would have been undisturbed, and the ounce avoirdupois would have been the sole standard of weight. To those who would have seen no improvement in the adoption of a grain the 7680th of the pound avoirdupois in place of another, the 7000th part, we remark that, supposing the pharmaceutical change had been adopted, the question would not have been regarding the comparative suitability of the numbers 7000 and 7680, but between 7000 and 7680 on the one hand, and 7680 simply on the other. It may, however, be remarked, that, supposing the question had been between 7000 and 7680 *per se*, no little might be said in favour of the latter, which, besides being divisible by 3 not a factor of the former, can also be divided nine times successively by 2, without leaving a remainder. The apothecaries had no power, even supposing they had the will, to induce the goldsmiths to co-operate with them, and had the attempt been made, it would have unquestionably been opposed by those in favour of a decimal system of weights and measures.

Meanwhile, however, the proposed change in apothecaries' weight had been undergoing consideration, and the whole subject was again opened up at the meeting of General Council in October last. An attempt made to introduce the French metrical system was

defeated; and although the proposal of the Pharmacopœia Committee to introduce a new grain was repudiated, yet its recommendation to select the ounce avoirdupois, as the standard of apothecaries' weight, was adopted. The retention of the grain, the 7000th part of the pound avoirdupois, and the adoption of the ounce avoirdupois, not a multiple of the grain, but containing $437\frac{1}{2}$ grains, rendered the abolition of the intermediate names of scruple and drachm necessary. The General Council has accordingly authorized the adoption of avoirdupois weight, recognising merely the *pound*, the *ounce*, and the *grain*, and abolishing the use of all other names:—

$$\begin{array}{rcl} 437\frac{1}{2} \text{ grains} & = & 1 \text{ ounce.} \\ 7000 \text{ grains, or } & & \\ 16 \text{ ounces} & \} & = 1 \text{ pound.} \end{array}$$

Since the apothecary, as we have already said, is accustomed to use the ounce avoirdupois, the only novelty to him will be in reading prescriptions; for when the weight of 20 grains and upwards is written, it will now be noted not in scruples or drachms, but simply in grains; thus, instead of "1 ℥, 2 ʒ" the physician will write "100 grains." The apothecary may therefore make use of his old weights; thus the scruple will do for "20 grains," and the drachm for "60 grains;" but it will be convenient to have also weights of "100 grains," and some of its multiples. There will thus, practically speaking, be two standards in the new system:—the grain for the small doses of prescriptions, and the pound or ounce for larger quantities.

The Council has retained the old sub-divisions in third measure, so although the drachm and scruple are now obsolete, the fluid drachm yet holds its place. The arrangements now authorized can hardly be said to bear the features of a final measure; but although some may prefer an abstract uniformity to a practical utility, let us remember that the latter is the higher possible good, and if in due course any further change should be suggested, the Medical Council will have the consolation to know that the arrangements of October 1862 have thrown no new obstacle in the way of future improvement. Meanwhile, the change will be welcome to all teachers and pupils who will gladly learn that the number of arithmetical tables is now one less, and

that there will be no special apothecaries' weight to commit to memory. And while the names of the apothecary's *drachm* and *scruple* thus pass out of our arithmetical tables, they will be included in the catalogue of obsolete terms, and Romeo's "drachm of poison," or Portia's "twentieth part of one poor scruple," will require the aid of a note to enlighten the readers of Shakespeare in the next generation. H. G. C. S.

II.—THE ILLATIVE CLAUSE.

SIR, — Could you, or any of your readers, furnish me with a clear mode of determining when a sentence is *illative*. I have been engaged for a considerable time in one of our training institutions, in teaching, among other subjects, the analysis of sentences; and I find that this is one of the most difficult parts of analysis with which my pupils have to deal. They can very readily detect the various kinds of subordinate sentences, and co-ordinates, copulative, disjunctive, and adversative; but when an illative sentence is met with, they almost invariably call it adverbial. The assistance to be derived from Dr. Morell's excellent work on this particular point is not much. We are told that "when the second of two sentences is placed in some kind of logical relation to the first, they are said to stand in *illative* co-ordination to each other;" and that "the two most common logical relations in which co-ordinate sentences stand to each other are,—1. The relation of *ground* or *reason*; 2. The relation of *effect* or *consequence*."* But would not these remarks apply equally as well to the adverbial sentence, which along with other divisions gives us the very same relations (*vide* p. 88)? Turning now to an earlier work by the same author, *The Analysis of Sentences*, we find that "the causative (illative) relation when existing between the parts of a sentence exhibits the one part as logically *dependent* on the other" (p. 63). From this it would appear that when a sentence is grammatically co-ordinate, but logically dependent upon another, it stands in the illative relation to it. But here is just the difficulty; for it is far easier to detect the logical dependence than the grammatical co-ordination.

I thought at one time that the punctuation of a passage might guide us in distinguishing different kinds of sentences; for we are told, that while sub-

ordinate sentences should be separated by a comma, co-ordinate sentences should have a semicolon between them (*Gram.* p. 110). This rule, however, is not always attended to; for, not to mention that sometimes we find subordinate sentences separated from their principals by semicolons, we very often find co-ordinate sentences, especially of the illative class, only separated by commas. Thus, in the following lines taken from the *Poetical Reading Book*, the last sentence is marked by Dr. Morell as a principal one:

"I am glad 'tis night, you do not look on me,
For I am much ashamed of my exchange."
Merchant of Venice.

Punctuation then is not always a sure guide, and another method for detecting the illative sentence must be employed. I next thought the introductory adverb or conjunction might be a safe guide, and as most difficulty was experienced with the illative of cause, I laid it down to my pupils, as a rule, that "*for*" *always introduces an illative sentence*. This seemed to agree with the opinion of Dr. Morell, who, in an early edition of his *Grammar*, places "*for*" among the conjunctions and conjunctive adverbs which introduce the illative sentence (p. 98); but alas! for my rule, in a later edition, though the conjunctive is still left in its old place, it also appears among those conjunctions which introduce adverbial sentences of cause (p. 90). How then are we to tell when "*for*" introduces an adverbial sentence, and when an illative one? I for my part cannot tell, and any of your readers might do me a great favour by helping me out of this difficulty.

Some may think that this is a mere matter of hair-splitting, and a question of no practical importance whatever. If any think so, let me direct their attention to the grammar paper set for second year's students, at the examination held Christmas 1859. The first question in section v. is this:—"Define an adverbial sentence. Make a classification of adverbial sentences of cause and effect: illustrate by examples chosen from the passages of Milton and Shakespeare given in this paper." Now I have carefully looked through all the passages given, and I cannot find one single example of an adverbial sentence either of cause or effect. The only approach to such sentences occurs in the following passage, which is taken from *Hamlet*.—

* *Grammar and Analysis*, p. 97.

"There lives within the very flame of love
A kind of wick, or snuff, that will abate it;
And nothing is at a like goodness still,
For goodness, growing to a plurisy,
Dies in its own too much. That we would do,
We should do when we would; for this would
change.

And hath abatements and delays as many
As there are tongues, are hands, are accidents;
And then this should be like a spendthrift sigh,
That hurts by easing."

Now there are two sentences, in the fourth and sixth lines respectively, both commencing with the conjunction "for," which some might be inclined to call adverbial sentences of cause; but to me they seem identical with the sentence contained in the passage from the *Merchant of Venice* which was noticed above. The person who set the grammar paper, however, evidently considered them to be adverbial sentences, and thus it appears that the line separating adverbial sentences of cause and effect from illative sentences is so vague, that even an examiner may mistake one for the other. Of course it is possible that I myself may not properly understand what is meant by an illative sentence, and the examination-paper may be all right. If so, I shall feel extremely grateful if any one will throw any light on what appears to me a very obscure subject.

BETA.

[We think we can solve our correspondent's difficulty, without requiring him, and others in a similar predicament, to wait three months for a reply.

That there is a difference between the illative-principal and the adverbial-subordinate clause is evident from the occurrence of simple sentences introduced by "for;" e.g.,—

"My brethren, be not many masters, etc. For in many things we offend all" (James iii. 1, 2.)

And the difference lies in this, that the adverbial clause is an integral part of its principal clause; while the illative clause is an addition which may either be made or not, and without which the sense of the preceding clause is quite complete.

Take, for example, the sentence, "The boy cannot write, *because he has hurt his hand.*" Here the latter clause is an integral part of the sentence. It does not assert that the boy absolutely cannot write, but that he is prevented from writing at present by the injury done to his hand.

But we may render this complex sen-

tence a compound by adding to it an illative clause, thus: "The boy cannot write, *because* he has hurt his hand; *for* it is impossible to write with a maimed hand." Here, it will be observed, the last clause expresses,—not a reason for the boy being unable to write,—but a reason for *asserting* that a boy with a hurt hand cannot write. The former expresses a *physical* cause, the latter a *rational* cause.

Take another example; there is a good one in Thomson's *Spring*:—

"Be gracious, Heaven! for now laborious man
Has done his best."

Here also, the clause, "be gracious, Heaven," is complete in itself; and the latter clause is added,—not to express why Heaven should be gracious,—but why the prayer is offered. Man having done his best, no other resource is left him but to ask Heaven to be gracious.

The illative clause, then, is *separable*; the adverbial clause is *inseparable* from its governing clause. Now the question comes, Is there any handy test by which the difference can be detected?

We think the test our correspondent first used was a very good one,—that of "for" being the sign of an illative clause. For the instances in which "for" is used as a subordinative conjunction are so rare as hardly to justify its insertion in the list. Its proper function is to be a co-ordinative conjunction, and it will be well to confine it to that.

But there is another test. It will be found that if the first, or consequent, clause be turned into a question with "why," the *answer* will be the adverbial clause. The illative clause is the *answer* to some such question as, "Why do you say so?" To apply this to the sentences given above:—(1.) "Why cannot the boy write?" *Ans.* "Because he has hurt his hand" (adverbial clause). (2.) "Why do you say this?" *Ans.* "For it is impossible to write with a maimed hand" (illative clause). (1.) "Why should Heaven be gracious?" there is no answer to the question. (2.) "Why should we ask Heaven to be gracious?" *Ans.* "For now laborious man has done his best" (illative clause).—*Ed. Museum.*]

III. TWO KINGS OF BRENTFORD.

SIR,—I think Dr. Morell must be wrong in his note to the line from Cowper's *Task*, viz. "Allusion to an old custom of chairing mook kings at

Brentford." This saying owes its rise to the celebrated farce of *The Rehearsal*, by Villiers, Duke of Buckingham, in which he attempted to put the rhyming tragedies then in vogue to ridicule. It is said that ten years were employed in collecting the materials and arranging them; the hero was Davenant, satirized under the name of *Bilboa*. The lines referred to occur in Act II. Sc. 2, where the stage direction is, "Enter the two kings, hand in hand, smelling at one nosegay;" or to Act V. Sc. 1, "The two right kings of Brentford descend in the clouds, singing, in white garments, and three fiddlers sitting before them in green." When there is an expression of friendship between two persons, who, prior to this, had shown the most intense hatred to each other, the bystanders make the following pithy remark: "They are like the two kings of Brentford smelling at one nosegay." Again, the counter-proverb to this, "There cannot be two kings of Brentford," may refer to Edmund Ironside and Canute. Upon the death of Ethelred in 1016, the citizens of London proclaimed Edmund as king, while Canute received the hearty support of the country; as a consequence, several battles were fought between the parties, and the most celebrated one occurred at Brentford. A peace was afterwards concluded, by which a partition of the kingdom was agreed upon, and the two kings met and mutually agreed to observe it. Afterwards Edmund was brutally murdered at Brentford, and Canute was then *sole king*. I trust the explanation given above will be sufficient. If this is not the correct version of the passage, I am afraid it is like the mud of Brentford, impenetrable.

D. G.

IV. VENAL HONOURS.

SIR,—There are limits even to the obligation of observing the "strict confidence" which others may voluntarily offer. If a man sends me, "in strict confidence," the details of a conspiracy endangering the public safety in any respect, and asking me to become an accomplice, I am surely warranted in declining his confidence, and in putting the public upon their guard. It is in this spirit that I ask you to print the following circular, received some weeks ago, from the "recognised agent in London," of some unnamed "German

University." It seems to me nothing but a conspiracy, either to cheat the public by sham Degrees, or to cheat the candidates by the provisions of section III. and the foot-note.

AN ENGLISH GRADUATE.

IN STRICT CONFIDENCE.

INSTRUCTIONS for obtaining, "IN ABSENTIA," various DEGREES, from a distinguished and ancient PRUSSIAN GERMAN UNIVERSITY, established at the commencement of the 15th century:—

By a Member of the University, and its recognised Agent in London.

I.

1. Foreigners alone can avail themselves of the promotion "in absentia."
2. The candidate must make his application to the Dean of the Faculty, through its recognised agent.
3. He must send to the Faculty a treatise or publication on some philosophical or scientific subject, written in the Latin, French, German, or English language, accompanied by an affirmation that it is the composition of the candidate himself.
4. He must produce a short "Curriculum Vitæ," or outline of his life, written in the Latin language.
5. He must make *solemn declaration* that he will in no way, by his conduct, bring discredit on the University of which he desires to be admitted a member.
6. He must send testimonials testifying as to his moral habits, social standing, and literary pursuits.
7. The whole must be countersigned by the agent of the University, and will be received alone on his recommendation.

II.

The degrees granted by the University are as follows:—

1. The General Diploma, comprising the degrees of Doctor of Philosophy (Ph.D.), and Master of Arts (M.A.), the conditions for obtaining which are contained in the above-mentioned regulations.
2. The degree of Doctor of Laws (LL.D.) for which the *same* qualifications are required as for the above, if possessed in a *very high degree*.
3. The degree of Doctor of Medicine (D.D.) (*etc.*); this degree will only be conferred on medical men who are *fully qualified* to practise in their own country.
4. The degree of Doctor of Divinity (D.D.); this is granted as an *honorary* distinction, and is conferred on Clergymen, who having taken *some other degree*, may be afterwards considered worthy of the honour.

III.

1. The entrance-fees for the degrees of LL.D. and M.D. are three guineas; for the diploma containing the Ph.D. and M.A. degrees, two guineas. These must be paid to the agent to register the candidate's name, previously to his papers being sent to the University; they will however be returned should the diploma not be granted. The principal fees, to be paid on receiving the diploma, are as follows:—
2. For the degree of Ph.D. and M.A., 70 Prussian thalers, or £10, 10s. English money; the Prussian thaler being about 2s. 10½d.

3. For the degree of LL.D., 100 thalers, or £14, 10s.

4. For the degree of M.D., 185 thalers, or £27.

5. The above fees must be transmitted to the Dean on the candidate receiving from him intelligence that he has been admitted by the Faculty a member of the University.

6. The agent's fees to be paid by the candidate on the diploma being obtained.

As soon as the registration fees are paid, the candidate will receive a fac-simile of the diploma usually granted; also full information as to the manner in which it is required the paper should be prepared. References, IN THE STRICTEST CONFIDENCE, are kindly permitted.

The postage of all books, papers, etc., to the University must be prepaid.

V. A SCHOLASTIC ADVERTISEMENT.

SIR,—The following advertisement, which appeared some time ago in a Manchester journal, may amuse your readers. It seems to me well worthy to be preserved,—Yours, etc.,

W. B. H.

To Wine and Spirit-Merchants.

The principal of a long-established and highly respectable ladies' school (where the most satisfactory references to parents can be given, and where pupils receive a sound and very superior education), wishes to enter into an engagement with a wine and spirit-merchant, to educate his daughter, and in return take from him such wine and spirits as shall cover and generally exceed the amount of the bills for the young lady's education. There is also a vacancy for the same arrangement to be entered into with a grocer.—Address,

A. B., Mr. Mort's, *Advertiser* Office, Stafford.

VI. THE REVISED CODE.

SIR,—The new Code works bravely. At the last meeting of the Council of the College of Preceptors, a letter was read from a very efficient and successful National School-master in London, who withdraws from the College on the ground that, "by the new Code, he has been deprived of nearly £40 a-year, which formed more than one-third of his total income," and that, in consequence, he will soon be "compelled to quit the scholastic profession, throw aside his dishonoured certificate, and probably seek bread for his children in a foreign land." When the best of existing masters have been disposed of by starvation, or by emigration, by removal to the next world, or to some distant part of this; when next, as threatened, the training-colleges have been abolished, as not required for teaching men to teach reading and writing, which "come by nature," then will our national education be happily reduced to the *Low* level indispensable for the maintenance in high educational office of men so ignorant of education as to confound the knife, fork, and plate of reading and writing with the wholesome and nutritious food of knowledge and sound thought. As we cannot raise ministers of education to the standard of well-taught and trained national scholars, the national scholars must be depressed to the standard of ministers of education!—Yours respectfully,

F. C. P.

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